Acta Apostolicae Sedis

Volume XXI (*1929*)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
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Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, YEAR XXI, VOLUME XXI, ROME, PRINTED BY THE VATICAN POLYGLOT PRESS, 1929.

[*Latin ed. p. 5*]

Almus XXIX - Vol. XXIX ACTA 15 Ianuarii 1929

COMMENTARIUM OFFICIALE

APOSTOLICAE SEDIS

ACTA PII PP. XI

CONSTITUTIO APOSTOLICA

IUBILAEUM UNIVERSALE EXTRA ORDINEM INDICITUR

AD TOTUM ANNUM MCMXXIX.

PIUS
EPISCOPUS

SERVUS SERVORUM DEI

Ad perpetuam rei memoriam.

"Auspicantibus Nobis singulari Dei beneficio annum a suscepto sacerdotio quinquagesimum, communi omnium Patri nihil fuit, nihil esse poterat optatius, quam ut una Nobiscum filii universi, coniunctis animis precibusque, Deo grates agerent ab eoque opem implorarent tum Nobismet ipsis, tum concreditae Nobis Ecclesiae tot malis periculisque circumventae opportunam; qua quidem ope muniti, et ad christianam amplificandam augendamque Fidem et ad vitam sanctius instituendam - quod in clero potissimam spectamus - omnes erigerentur. Iucundissima igitur, eademque eo iucundior quo fuit promptior atque alacrior, mirifica illa accidit consensio, qua boni omnes eiusmodi eventum Nobis gratulantes, precibus per hos ipsos ineuntis anni dies privatim publice Deo adhibitis et votis laetisque ominibus ad Nos undique delatis celebrare aggressi sunt. Tantus enim ac tam subitus animorum motus id nimirum luculentissime..."

Translation:

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Almus XXIX - Vol. XXIX ACTA, January 15, 1929

OFFICIAL COMMENTARY

OF THE APOSTOLIC SEE

ACTS OF POPE PIUS XI

APOSTOLIC CONSTITUTION

A UNIVERSAL JUBILEE IS DECLARED

FOR THE ENTIRE YEAR OF 1929.

PIUS
BISHOP

SERVANT OF THE SERVANTS OF GOD

For the perpetual memory of the event.

"Since We are graced by the singular benefit of God with the fiftieth anniversary of Our priestly ordination, nothing could have been more pleasing to Us, common Father of all, than that all Our sons, united in spirit and prayer, should give thanks to God and implore His help, both for Ourselves and for the Church entrusted to Us, which is beset by so many evils and dangers; and that, strengthened by this help, they might strive to promote and increase the Christian Faith and to lead a more holy life – which We especially desire in the clergy. Therefore, most pleasing and all the more pleasing the more prompt and enthusiastic it was, that wonderful agreement occurred, by which all good men, congratulating Us on such an event, have begun to celebrate it by offering prayers privately and publicly to God during these very days of the beginning of the year, and by offering to Us from all sides signs of joy and good wishes. For such a great and sudden movement of souls clearly demonstrates..."

[*Latin ed. p. 6*]

6. The Acts of the Apostolic See – Official Commentary confirms that it is most fitting that the Father share both sorrows and joys, due to that certain kinship by which the entire domestic society of his family is contained and governed. For the law of charity is the principal one, and it must be demonstrated not so much in words as in deeds, and these deeds should

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be of such a nature that they appear to be based on a mutual sharing of goods. Indeed, by this very law, we are so closely bound that, as far as our ability allows, we must share our goods with our most beloved children, and we must call them into our communion of joys, so that, by offering the treasures of heavenly gifts, which are within our power to dispense, we may increase the private joy of the Father with the common joys and benefits of the children. Therefore, following in the footsteps of our predecessors, especially Leo XIII, we have decided to announce a holy year, outside of the ordinary course, in the manner of a universal Jubilee – which will extend throughout the entire year, that is, until the end of December. Indeed, with paternal generosity, we trust that, throughout this period of time, the Church's resources will be abundantly available, so that all the faithful may, even now, more eagerly and willingly avail themselves of these safeguards for salvation, so that private and public morals may be improved, the strength of faith may be confirmed, and the fervor of piety may be aroused. For, if the zeal for prayer, which we have often, or recently, commended, is intensified in the Christian people, no aid can be more valuable to us and to the Church, especially in these most serious times for the Christian republic. Therefore, just as our predecessor, Leo XIII, moved by the same counsel and guided by the same hope, also announced a holy year, "urging and exhorting all those to whom it is pleasing to seek salvation, to gather themselves together for a time, and to turn their thoughts from earthly things to better things; which will be salutary not only for individuals, but for the entire republic, because the more each individual progresses in the perfection of his soul, so much the more honor and virtue will be added to public life and manners." And since this holy year is intended to foster joyful growth in faith among the people, and to encourage customs that lead to...

[*Latin ed. p. 7*]

The acts of Pope Pius XI clearly demonstrate that the canonical law is properly established. Furthermore, the commemoration of that day, on which we were endowed with priestly power, should remind all those who are invested with this same power to conform their entire lives more religiously and holily each day to the dignity of so great an order. From this, we are confident that a manifold fruit will flow, benefiting both individual citizens and society as a whole, and that the ultimate goal we seek—the complete and perfect restoration of peace in the Kingdom of Christ—will be achieved. Therefore, trusting in the mercy of Almighty God, and by the authority of the blessed Apostles Peter and Paul, and exercising the power of binding and loosing which the Lord has granted to us, though unworthy, for the advancement of the faith, the amendment of morals, and especially the sanctity of the clergy, we grant to all Christian faithful, of both sexes, the fullest remission of all sins, according to the

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manner of a general Jubilee, from this day until the end of the month of December of the present year, in the following manner:

I. To the inhabitants and visitors within the territory of the Diocese of Rome:

1. Either on the same day, or on different days, they shall visit twice the Basilica of the Lateran of the Most Holy Savior, the Vatican of St. Peter the Apostle, and the Liberian Basilica of St. Mary Major; and there they shall pour forth devout prayers for a time, according to the intentions mentioned above by the Supreme Pontiff, and generally for the conversion of sinners, the eradication of heresies and schisms, for peace and concord among all rulers, from which will more easily follow the exaltation, the prosperity, and the freedom of the Catholic Church and its Head, the Vicar of Jesus Christ.

However, if, especially for the inhabitants of the suburbs, access to the aforementioned basilicas is difficult due to excessive distance or other just impediment, we grant that confessors may permit them to visit another parish church or public oratory, where the Sacrifice of the Mass is customarily celebrated, in order to complete the same visits in a similar manner.

[*Latin ed. p. 8*]

8. *Acta Apostolicae Sedis* - Official Commentary 2°. On two days, besides those on which fasting and abstinence are prescribed by law, they shall fast with abstinence according to the norms of the canons of the Code of Canon Law.

3°. They shall perform the sacramental confession, in which they are absolved from their sins, besides the annual confession prescribed by common law; and they shall piously receive the holy Eucharist, besides the Paschal Communion.

4°. Finally, each one shall give alms according to his ability and piety, after the advice of the confessor, to some pious work; we especially commend the Work of the Propagation and Preservation of the Faith.

II. Outside the Roman diocese, everywhere on earth, we prescribe two visits, either on the same day or on different days, to be devoutly made in three churches or chapels open to the public, in which Mass is at least sometimes celebrated, which shall be assigned by the local Ordinary or by his mandate; if there are not so many churches in any place, three visits shall be made in two, or six in one. Furthermore, the other works mentioned above must be carefully performed by each one.

III. For those who, whether in Rome, or elsewhere, wish to make visits collegially or processionally, as they say, under the guidance of a parish priest or another designated priest, the Ordinary may, at his own discretion, reduce the number of visits to a smaller number.

IV. The visits may be made partly in one diocese and partly in another;

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and in the same diocese, partly in one place, and partly in another; in temples legitimately assigned for each place.

V. The faithful who have been justly and reasonably hindered from properly completing one or more of the aforementioned works, or even all of them, may obtain dispensation from the confessor, by changing the prescribed works to another pious work.

VI. All religious and those who are called religious by name, in the second part of the second book of the Code of Canon Law, may be dispensed individually or collegially by their immediate Superiors, by changing the prescribed works to others, which, however, are not subject to a binding obligation; religious congregations of lay people are exempt from...

[*Latin ed. p. 9*]

The Acts of Pope Pius PP., November 9th: To the priests who exercise their ministry in the external forum; and, when necessity arises, to individuals by their own confessors. The confessors, throughout the entire Jubilee year, shall follow, in granting absolution and dispensation, the discipline most recently introduced by the Code of Canon Law. However, we do not suspend in any way the extraordinary faculties that they may possess. But, moreover, we grant to them the following faculties to exercise this year, within the limits of the jurisdiction, whether ordinary or delegated, by which they have been instructed. Specifically, whether in Rome or elsewhere, they are able to absolve penitents properly disposed from all sins, whether by a person or by law, with or without censure, as may be, except only in cases where there is a violation of the secret of the Holy Office, which are reserved in a special manner to the Supreme Pontiff (can. 2320, 2343, 2367, and 2369 of the Code of Canon Law), and finally, in those cases for which, either after obtaining absolution according to canon 900, the obligation still remains to return to the Sacrament of Penance and to obey its mandates (cf. Decree of the Sacred Penitentiary of November 16, 1928). We also grant to each confessor, as approved above, the faculty of granting dispensations for a reasonable cause from all private vows, even those made under oath, except those which canon 1309 reserves to the Apostolic See, and except the vow accepted from a third party, for whom a dispensation would be detrimental, unless that person has relinquished his right. Penal vows also may be commuted, but only for a purpose that equally deters from sin. These faculties of granting absolution or dispensation apply only to those whose intention is sincere in seeking the benefits of the Jubilee and in fulfilling the prescribed or commuted works. However, if these faithful, through a reasonable impediment, are prevented from completing the remaining requirements after having already obtained the application, we benignly decree that the accepted application shall also remain valid. Furthermore, the confessors shall use these faculties solely within the forum of conscience, even outside of the sacrament, unless, as

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is evident, it is a matter of a sin to be absolved sacramentally.

[*Latin ed. p. 10*]

10. Acta Apostolicae Sedis - Official Commentary: Those who have been specifically subjected to some censure, or who have been publicly declared to be such, may not enjoy the benefit of the Jubilee until they have satisfied, in the external forum, what is required by law. However, if they sincerely renounce their contumacy in the internal forum and demonstrate proper dispositions, they can, after the scandal has been removed, be absolved in the sacramental forum, for the sole purpose of obtaining the Jubilee, provided that they promptly submit themselves to the external forum, as required by law. The Jubilee, which pertains to the plenary indulgence to be applied to oneself or to the souls in Purgatory, can be acquired twice or more, by repeating the prescribed works twice or more; but only when the Jubilee is acquired for the first time, can confessors use, even repeatedly, the faculty of absolving from censures and reserved cases, of commuting or dispensing, with the same penitent who has not yet completed all the prescribed works. During the year of the Jubilee, the indulgences previously granted for works distinct from those prescribed for gaining the Jubilee do not cease in any way. Indeed, we benignly grant, in order to foster a spirit of prayer ever more intensely, that all the faithful, during this year, may gain an indulgence of seven years and as many Quarantines, as often as they have offered pious prayers for a time before the Divine Sacrament of the Eucharist, or before the closed Tabernacle, according to the mind of the Supreme Pontiff; and this with firm indulgences for the same work already granted. Those who, during each day of the entire week, have performed this pious visit, may acquire a plenary indulgence, under the usual conditions. Furthermore, in order to foster piety in the clergy throughout this year, we grant to each priest, until December 30th of this year, a personal privilege, by virtue of which they may, each day, apply the sacrifice of the Mass to the soul of one person detained in Purgatory. In order that these Letters of Ours may more easily reach the knowledge of all the faithful, we wish that printed copies of them also be distributed.

[*Latin ed. p. 11*]

The acts of the Holy Father, provided they are signed by the hand of a public notary and sealed with the seal of a person established in ecclesiastical authority, shall be held to have the same validity as if they were presented or shown in person. Therefore, no one shall be permitted to infringe upon this page of Our Indiction, promulgation, concession, and will, or to dare to contradict it with reckless audacity. But if anyone should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter, on the sixth day of the month of January, on the feast of the Epiphany of the

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Lord, in the year nineteen hundred and twenty-nine, in the seventh year of Our Pontificate.

F. R. ANDREAS CARD. FRÜHWIRTH,

LAURENTIUS CARD. LAURI,

Chancellor of the Holy See.

Joseph, Penitentiary.

Wilpert, Dominicus Jorio, Dean.

Göll, Protonotary.

Loco >J< Plumbi.

Beg. in Cane. Ap., vol. XXXIX, n. 37.

- M. Riggi, Protonotary Major.

Apostolic.

[*Latin ed. p. 12*]

II. Acta Apostolicae Sedis - Official Commentary

ON THE APOSTOLIC LETTER CONCERNING THE CRUCIATA BULL, ADDRESSED TO ALPHONSUS XIII, KING OF THE SPANISH CATHOLICS, BY POPE PIUS XI.

Most beloved son in Christ, greetings and apostolic blessing.

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By opportune Providence, Our predecessors, having diligently considered all circumstances and the spiritual needs of the Spanish people, repeatedly extended the *Bulla Cruciata*. The origin of the *Bulla Cruciata* itself stems from Apostolic Letters which the Spanish Catholic Kings, Your predecessors, had already received from this Holy See, when, as defenders of Christianity, during the most terrible times of the Middle Ages, they were fighting against the infidels, who were endangering and devastating not only the Christian people of Spain, but also of all Europe, with grave perils and damages.

Given these urgent reasons, Our predecessors granted to the faithful of the Spanish jurisdiction, for a certain period of time, through the *Bulla Cruciata*, various spiritual and temporal favors, either for those who were setting out to fight against the infidels, or to support, at their own expense, military expeditions undertaken or to be undertaken against them.

However, as the years passed and the necessity of fighting against the infidels no longer pressed, Our predecessors decreed that the alms, which had been collected through the *Bulla Cruciata*, should be used for pious purposes, and especially to increase the splendor of divine worship.

Furthermore, in the solemn Convention concerning ecclesiastical affairs,

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which was held with the Spanish Queen, Isabella, on March 16th of the year 1500, and which was confirmed by Apostolic Letters on September 9th, it was stipulated that, in the future, within the Spanish jurisdiction,

[*Latin ed. p. 13*]

The Acts of Pope Pius XI state that within the territories of the Ordinary, the Prelates in their respective dioceses shall administer the revenues derived from the Crusader Bulls, allocating them for the purposes designated therein, according to the norms prescribed in the most recent extension of the Apostolic Indult, with the obligations to which these revenues are subject by virtue of the agreements concluded with the Holy See remaining in force; and it was expressly stipulated in the additional agreement initiated on August 28th, 1869, that henceforth all revenues from the Crusader Bulls, except for the portion due to the Holy See, as mentioned above, should be exclusively applied to the expenses of divine worship. Furthermore, with regard to the Apostolic faculties attached to the office of the General Commissary of the Crusader Bull, and the corresponding powers, it was stipulated in Article Forty of the aforementioned solemn agreement that these should be exercised by the Archbishop of Toledo in such form and with such scope as the Holy See should prescribe. Indeed, by Apostolic Letters bearing the Fisherman's ring, dated September 21st, 1909, the aforementioned Bull was extended for twelve years by the Most Reverend Pope Leo XIII, and it concluded on the first Sunday of Advent in the year 1924. However, the same Bull was, for the year only, extended by the Most Reverend Pope Pius X by order of the Secretariat of State, dated June 24th of the same year, 1924; for he had conceived the intention of reforming the aforementioned Bull, so that it might be more suited to the needs of the present time. The intention of Pope Pius X was carried out by our Predecessor, the Most Reverend Pope Benedict XV, by Apostolic Letters bearing the seal, dated August 12th, 1915, by which the Crusader Bull for the Kingdom of Spain was extended for another twelve years, to be counted from the first Sunday of Advent of the same year, 1915. However, even at the present time, for the better benefit of the Christian faithful of that Kingdom, other amendments and additions were desired in the aforementioned Crusader Bull, especially in light of the promulgation of the Code of Canon Law; and therefore, a draft of the same was presented to both the Sacred Congregation of the Consistory and the Sacred Congregation for Extraordinary Ecclesiastical Affairs, and was approved by both. Now, having readily and gladly received, through Your Eminence and Your Legate with Us, the prayers presented in Your name, the Crusader...

[*Latin ed. p. 14*]

14 Acta Apostolicae Sedis - Official Commentary on the Bull, revised with its new text, for the Kingdom of Spain, by Our own motion and after

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certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We extend for twelve years, to be counted from the first Sunday of Advent of the coming year 1928. Concerning the publication of the Bull itself, We command that the indulgences, divine services, and burial; confession and commutation of vows; dispensation from irregularity and from the impediment of affinity and crime; validations and compositions of benefices; the law of abstinence and fasting; the conditions regarding the use of this indulgence; and finally, concerning private oratories, all the conditions and laws contained therein must be observed religiously in all respects, as approved by the aforementioned Sacred Congregations and preserved in the Tabula of the third Section of Our Secretariat, according to Apostolic Briefs; the text of which follows: "PONTIFICAL INDULGENCES GRANTED TO THE SPANISH NATION. Publication and Use of Indulgences. The indulgences granted to the Spanish Nation by the Holy See must be published each year. The year is counted from the day on which the publication was made, until the day on which the new publication is to be made. The sums collected from the faithful for their use are valid during the entire aforementioned year. However, the indulgences are always to be understood as extended, for the greater benefit of the Christian faithful, for one complete month after the year has been completed from their publication. All may enjoy the indulgences who are within the territory of Spain, or in any other territory subject to Spanish jurisdiction, provided they take the prescribed sums. Concerning the law of abstinence and fasting, both in Spain and outside of Spain, they may make use of it, provided that scandal is avoided. For the lawful and valid use of the indulgences, it is sufficient to take the prescribed sums. It is not necessary to write one's own name and surname on them; nor is it necessary to keep them or to have them with one. The tax or alms to be paid at the end of each sum must be indicated. Let the faithful know that these revenues are primarily destined to support divine worship, for pious works of charity, and to sustain the expenses of the aforementioned Bull itself. These indulgences..."

[*Latin ed. p. 15*]

The Acts of Pope Pius, November 15th: "Our beloved son, the Cardinal Archbishop of Toledo, is appointed executor. He can delegate all the faculties granted to him to the respective Ordinaries."

((Indulgence Grant Regarding Indulgences.)

1. A plenary indulgence is granted, to be acquired twice within the year of the Indulgence, on two distinct days chosen at will, with the aforementioned intention, to those who, having confessed and received Holy Communion, if they can, or, if they cannot, provided they do so within the time prescribed by the Church, with the aforementioned intention, acquire the same indulgence.

2. An indulgence of fifteen years and fifteen days is granted to those

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who, with at least spiritual contrition, have voluntarily fasted on any day not subject to ecclesiastical fast, and have recited certain vocal prayers according to the intention of the Supreme Pontiff. The aforementioned fast can be commuted to another pious work, for those who are unable to fast, by the Ordinary, the parish priest, and also by the confessor. Furthermore, those who perform the aforementioned actions are granted participation in all the pious works that are performed on those days in the Church.

3. The indulgences of the Stations of the Holy City, which are listed in the Rescript of the Sacred Congregation for Indulgences dated July 10th, 1777 (cf. Rescript. Auth. Indulg. n. 313, p. 239), are granted to all who visit any church or public or semi-public oratory, reciting certain vocal prayers according to the intention of the Supreme Pontiff, with the addition of Confession and Communion, if the plenary indulgence is to be acquired. All those who recite the Rosary twice can gain these indulgences twice. Those who approach the Sacraments of Penance and the Eucharist can, on that day, gain a plenary indulgence in place of a partial indulgence.

4. In accordance with canon 930 of the Code of Canon Law, all of the aforementioned indulgences are applicable to the souls detained in Purgatory.

5. To all who recite the Rosary, if they should die within the year of the Indulgence, a plenary indulgence is granted at the hour of death, provided they are contrite and have received Holy Communion, or, if they are unable to do so, at least they have devoutly invoked the Holy Name of Jesus, with their mouth, if they can, or, if not, with their heart.

[*Latin ed. p. 16*]

16 Acta Apostolicae Sedis - Commentarium Officiale et mortem, quamquam peccati merces, a Domino patienter suscipiant. Haec Indulgentia animabus in Purgatorio detentis applicari non potest. 6) Praeterea, fideles Christiani Indulgentiam plenariam alicui defuncto applicare possunt, si accepto Summario, condicionibus Confessionis et Communionis satisfecerint, et pro anima eiusdem defuncti devote oraverint. Si vero, anno Bullae Cruciatae durante, duplices Summarium sumunt, iterum Plenariam Indulgentiam eidem defuncto vel diverso applicare poterunt. « Indultum quoad divina officia et sepulturam. - 1) Qui Summarium habent, possunt, tempore interdicti, cui causam ipsi non dederint, nec per ipsos stet quominus amoveatur, sive in ecclesiis, in quibus divina officia eo tempore permittantur, sive in privatis oratoriis rite erectis, Missas et alia divina officia vel per seipsos celebrare, si sacerdotes fuerint, vel ut in sua et familiarium, domesticorum et consanguineorum praesentia celebrentur; sed clausis ianuis, non pulsatis campanis, excommunicatis et specialiter interdictis exclusis; et, in oratorio privato, aliquot pro Sanctae Ecclesiae exaltatione precibus fusis. Itemque eisdem in locis sacram Eucharistiam et alia Sacramenta suscipere possunt. 2) Corpora

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Decedentium, qui Summarium habent, nisi forte excommunicationis vinculo per condemnatoriam vel declaratoriam sententiam innodati decesserint, eodem interdicti tempore, cum moderata funerali pompa sepeliri possunt. 3) Ecclesiastici omnes, sive cleri saecularis, sive regularis, recitatis vesperis et completorio, matutinum cum laudibus officii diei sequentis pridie recitare immediate post meridiem libere possunt. « Indultum quoad confessionem et votorum commutationem. 1) Conceditur ut omnes, etiam Regulares utriusque sexus, licet expressa et individua mentione digni et quovis efficaciore privilegio excepti, absolvi tantum in foro conscientiae possint, iniunctis de iure iniungendis, semel in vita seu extra mortis periculum, et semel, in mortis periculo intra annum concessionis, vel bis in utroque casu si duplex Summarium sumatur, a quovis confessario sibi libere electo inter adprobatos (pro utroque sexu, si de monialibus).

[*Latin ed. p. 17*]

The Acts of Pope Pius PP., November 17th, and concerning any other women, are to be acted upon by the Ordinary of the place, regarding all sins and censures, of whatever and whatever kind, even special ones, not those reserved by law or by human authority, so that, by virtue of this concession of a special grace, those absolved are not obliged to appeal to any other Superior. In this concession, there is also included the faculty of absolving from the sin of false denunciation concerning the crime of solicitation, as mentioned in canon 894 of the Code of Canon Law; but the confessor chosen by such a person shall not absolve him, unless according to canon 2363 of the same Code. However, four censures are reserved to the Apostolic See in the most special manner, so that they can only be absolved according to the aforementioned canons 2252 and 2257 of the Code.

2) Furthermore, it is granted that the confessor chosen, as mentioned above, in the forum of conscience alone, even outside of sacramental confession, may, in granting dispensations for all private vows, in which a right sought from a third party is not involved, and except for perfect vows of perpetual chastity and of religious life, made after the completed eighteenth year of age, change them to other pious works, and may add to them some assistance to be transmitted to the executor of these Apostolic Letters, and to be used in Fismes, as established by the Holy See. This Indult is valid only if one receives it together with the Summary of Divine Offices and Burial, and also the Summary of Indulgences.

"Indult concerning dispensation from irregularity and from the impediment of affinity and crime. - 1) The executor of these Apostolic Letters may grant dispensation from irregularity to those who have celebrated Mass or performed other divine offices while subject to censures, but not in contempt of the Keys, and not from the improper exercise of the priesthood previously received, nor from irregularity due to the lack of legitimate birth,

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provided that this does not concern adulterers or sacrilegious persons, in order to receive the first clerical tonsure and the sacred Orders up to the priesthood inclusive, and from any other irregularity arising from a crime, except for irregularities arising from voluntary homicide, even concealed, or from apostasy from the Faith, or from heresy, or from any other crime that generates scandal among the people, and except for irregular..."

[*Latin ed. p. 18*]

18. Acts of the Apostolic See – An Official Commentary on matters pertaining to the Holy Office, concerning dispensations granted, customary alms to be paid in places established by the Holy See, and other matters legally prescribed. 2) The aforementioned Executor of these Apostolic Letters may grant a dispensation from the impediment of public shame in the first degree of consanguinity, as well as from the impediment of public shame in the second degree of consanguinity, arising from public or notorious concubinage, or from an invalid marriage, for the purpose of entering into marriage, or even for the purpose of validating a marriage already begun, provided that there is no doubt that neither of the contracting parties could be the offspring of the other; and a dispensation may be granted with the payment of customary alms in places established by the Holy See. The same Executor may also grant a dispensation (this faculty, however, shall not be made public in the Summary) in cases of hidden impediments to marriage, without any collusion, or as mentioned above, for the purpose of entering into marriage, or for the purpose of validating a marriage already begun, with the customary alms as indicated above. "Indult concerning the validation of benefices and concerning settlements. - 1) The Executor of these Apostolic Letters may grant validation concerning any ecclesiastical benefice, if the beneficiary has been legitimately inducted into its possession in good faith, except in the case where the nullity of the collation or institution arises from simony. 2) The same Executor may remit the fruits received in good faith, in the aforementioned case, provided that a suitable subsidy is granted for the purpose established by the Holy See. 3) The Executor may also admit all beneficiaries to a suitable settlement who are obligated to restore the fruits due to the omission of reciting the canonical hours, or due to neglect of another duty of the benefice, except for the omission of celebrating Mass. 4) The Executor may also admit all to a suitable settlement who have unjustly taken possession, acquired, or retained, in any way, for any reason, provided that this was not done in reliance on the Indult, and if, after due diligence, the owner cannot be found. 5) In the case of a settlement, as in paragraphs three and four, those who are obligated to pay—

[*Latin ed. p. 19*]

The acts of Pope Pius, dated November 19th, which pertain to the end

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and are assigned by the Holy See, must be fulfilled. However, if something is exceedingly burdensome to pay, the executor may grant a full remission of the debt. Furthermore, in any case, it suffices to pay one-tenth of the amount improperly acquired. And if the amount in question is not significant, that is, it does not exceed the sum of one hundred pesetas, the composition fully achieves its effect, simply by obtaining the composition bull, without needing to appeal to anyone. Note well. Nothing is determined regarding the amount to be paid through composition, in paragraphs 3) and 4), because, since the good of souls must be considered in composition, and consequently the judgment of the amount to be paid depends on various circumstances, sometimes, as stated in paragraph 5, everything may simply be remitted, in addition to the amount paid for the Summary tax, and the determination of the amount to be paid is left to prudent judgment, after careful consideration. In this matter, as is evident from what has been said, one must proceed carefully, and rather act with generosity than with rigor.

(Indult concerning the law of abstinence and fasting. - 1). To all, it is permitted to eat dairy products, eggs, and fish on any day and with any meal. 2) Abstinence from meat and from the use of meat is to be observed only on the weekdays of Lent, the Four Seasons, and also on the three vigils of Pentecost, the Assumption of the Blessed Virgin Mary, and the Nativity of Our Lord Jesus Christ. 3) Fasting is to be observed only on the fourth and sixth weekdays, and also on the Saturdays of Lent, and on the three vigils mentioned in the preceding paragraph. The vigil of the Nativity is anticipated and transferred to the preceding Saturday of the Four Seasons. Conditions regarding the use of the preceding Indult. With respect to the first and second paragraphs, the law of fasting, or of a single meal per day, remains fully in force for those who are obliged to fast according to paragraph 3. Only those who have obtained the present Summary and the Summaries of Indulgences and divine offices, and who have paid the designated alms, which are for the benefit of the Seminaries, shall enjoy this Indult.

[*Latin ed. p. 20*]

20 Acta Apostolicae Sedis - Commentarium Officiale. The regulations concerning other pious practices granted by the Holy See are applicable. This Indult can be obtained collectively, for oneself and the entire family, extending to any relatives, guests even for a short time, and those sharing meals. This collective Indult has the same effect entirely if it is obtained by the mother of the family. The poor are not obliged to take the aforementioned Indults, nor to give any alms, in order to enjoy the benefits of the law of abstinence and fasting. They are, however, obliged if they wish to enjoy other Indults. Those entirely excluded from the Indult, with regard to the law of abstinence, are the Regular clergy, who, by a special vow, are obliged to abstain from meat throughout the entire year. "Indult concern-

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ing private chapels. - 1) Priests are granted the faculty of celebrating Mass in any private chapel, canonically erected and approved by ecclesiastical authority, on any day, except for the last three days of the Greater Week, even though other or several Masses may be celebrated there by Indult, without prejudice to the aforementioned Indult. 2) To the laity, provided that the local Ordinary deems it necessary or truly useful, it is permitted to arrange for Mass to be celebrated in their presence in any private chapel, as mentioned above, by any priest duly approved, and to fulfill the precept of hearing Mass by attending the most sacred Sacrifice." Note well. - The various regulations concerning Indults are presented only for the purpose of explaining the various Indults properly in each place and in an orderly manner. The executor of the Apostolic Letters will be able himself, as he judges best, to extract and compose summaries from these, more or fewer, according to his prudent judgment. Therefore, all the preceding Indults can be collected together into a Summary of the Stations of the Cross, except for the Indult of abstinence and fasting, which can be separated from the others, by replacing it with the Quadragesimal Indult that has been published up to now. Given these circumstances, we wish and command that the Archbishop of Toledo, as the executor of these Indults, take care to have these summaries printed, and to distribute them to the other Ordinaries according to their requests. Therefore, also by Our Apostolic authority, we grant that the same Archbishop of To-

[*Latin ed. p. 21*]

The Acts of Pope Pius XI, number 21, state that the Archbishop-Executor may translate these letters into the vernacular language, and may publicly proclaim and announce, either orally, in writing, or through printed copies, these letters and all that they contain, or summaries thereof, or compendiums of indulgences and privileges, in any place within the Spanish jurisdiction. Furthermore, the faithful, both men and women, residing in the Kingdom of Spain and in places subject to the civil authority of that kingdom, in order to participate in the privileges, favors, and graces mentioned in the aforementioned Bull of Indulgences, must receive the aforementioned summaries, and, according to their various rank and condition, pay a designated alms. Both the Archbishop-Executor, in the archdiocese of Toledo, and each Bishop in his respective diocese, may appoint suitable assistants, as well as other officials, such as accountants, to collect such alms, and may establish them with appropriate powers; and the Archbishop-Executor may do all that he deems most suitable for the easier execution of these Apostolic Letters. We grant and concede, decree and command, all of these things and each of them, without prejudice to the constitutions and ordinances of the Holy See and of the general councils, and to other decrees of any kind whatsoever, previously issued, or to any other contrary provisions. Furthermore, with regard to the effects

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of these Apostolic Letters concerning Indulgences, we expressly derogate from the prescriptions contained in the Motu Proprio issued by the late Pope Pius X on the seventh day of April in the year 1910. Finally, we wish that the same faith be given to copies, or transcripts, even those printed, of these letters, provided they are signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical office, as would be given to these letters according to Our will. Given at Rome, near Saint Peter, under the Fisherman's ring, on the fifteenth day of August, in the year 1928, in the seventh year of Our pontificate. P. CARD. GASPAREI, Secretary of State.

[*Latin ed. p. 22*]

Acts of the Apostolic See - Official Commentary. LETTER FROM HIS HOLINESS, POPE PIUS X, TO THE MOST REVEREND HECTOR FELICI, ARCHBISHOP OF TITUS OF CORINTH, AND ALSO APOSTOLIC NUNCIO TO THE REPUBLIC OF CHILE, CONCERNING HIS APPOINTMENT AS HIS HOLINESS'S LEGATE TO THE EUCHARISTIC CONVENTION TO BE HELD IN SERENOPOLI, FROM THE ENTIRE REPUBLIC.

PIUS PP. X.

Most Reverend Brother, greetings and the apostolic blessing.

In these times of great upheaval affecting the Church, Our spirit finds hope for a better future as We observe, throughout the Catholic world, the devotion to the august Sacrament growing daily, and nations striving, as if in competition, to honor this mystery of divine love through public celebrations and solemn ceremonies. And rightly so: for where will all who labor and are burdened find the path to salvation, or suitable solace, if not in the most holy Eucharist, through which men are joined to God Himself, and, as it were, taste in advance the blessedness to come? Therefore, Most Reverend Brother, you will easily understand how gladly We have learned that a Eucharistic Convention, the fourth from the entire nation of Chile, is soon to be held in Serenopoli, and that the Bishop of that diocese, along with other sacred pastors, is dedicating himself to ensuring that everything be carried out with due dignity.

Praising this common endeavor, We desire that nothing be lacking which pertains to the splendor of this celebration and the spiritual benefit of souls. Therefore, through these letters, We appoint you, Most Reverend Brother, to preside over the Convention in Serenopoli, representing Our person, in Our name and with Our authority, and to direct the other ceremonies; We are fully confident that the faithful of Chile, who will certainly gather frequently in Serenopoli, strengthened in their ancestral faith and inflamed by the fire of charity, will more eagerly strive each day for all that is desirable for the benefit of the Catholic and civil order.

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For this purpose, We confirm the indulgences, privileges, graces, and dispensations which We granted in the Apostolic Letters issued on the 7th day of the month of March in the year 1924.

Meanwhile, praying that in this Republic, the peace of Christ, so highly desired, may triumph in the kingdom of Christ, We impart to you, Most Reverend Brother, and to all the Bishops and those who participate in the gatherings, Our most fervent blessing in the Lord, as a testament to the reconciling power of heaven and Our paternal benevolence.

Given at Rome, at St. Peter's, on the 20th day of the month of July, in the seventh year of Our pontificate.

PIUS PP. X.

[*Latin ed. p. 23*]

Acts of the Holy Congregations.

SACRED CONSISTORY CONGREGATION.

PROVISIONS CONCERNING CHURCHES.

Most Holy Lord Our Pius, by divine Providence, Pope, has, through successive decrees of the Sacred Consistory Congregation, deemed it fitting to provide for the following eleven Churches, namely:

December 7, 1928. — To the Cathedral Church of Lecce, He appointed the Reverend Father Albert Costa, formerly Bishop of Melphi and Rapolla, and (by reason of union in person) of Venusia.

January 4, 1929. — To the Cathedral Church of Rochester in America, He appointed the Reverend Father John Francis O'Hern, formerly Apostolic Administrator of the same diocese.

January 7. — To the Cathedral Church of Sacramento, He appointed the Reverend Robert Armstrong, parish priest of St. Paul in Yalcima, diocese of Seattle.

To the titular episcopal Church of Sion, He appointed the Reverend Raymond Perez y Rodríguez, Major Pro-Chaplain of the King of Spain, and Vicar of Castrum in the Kingdoms of Spain, formerly Bishop of Badajoz.

January 11. — To the titular archiepiscopal Church of the Lateran, His Eminence, the Most Reverend Aloysius, titular of St. George in the Velabro, of the Holy Roman Church, Cardinal Sincero, who relinquished the same Church after the completion of his episcopal consecration, on the 13th of the following month.

NOTIFICATION: It is hereby made known that the priest Ludovico Lucantonio has been, by the Sacred Congregation of the Council, for grave

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reasons, deprived not only of the benefice which he possessed in Rome, but also of the ecclesiastical habit.

Rome, January 5, 1929.

Giulio Vesc. tit. di Lampsaco, Secretary.

[*Latin ed. p. 24*]

Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

APPOINTMENTS

By Decree of the Sacred Congregation of Propaganda Fide, dated December 22, 1928, the Reverend Alfred Lellis, of the archdiocese of Toronto, was appointed President of the Central Council of the Pontifical Missionary Society for the Western Canadian region. Furthermore, by Decree of the same Sacred Congregation, dated December 28, 1928, the Reverend Taddaeus Zakrzewski was appointed to the General Superior Council of the same Pontifical Society for Poland.

SACRED CONGREGATION FOR RITES

MUNICH AND FRISINGEN.

CONFERRAL OF THE TITLE OF "BLESSED" UPON THE SERVANT OF GOD, IRMENGARD, ABBESS OF THE ORDER OF SAINT BENEDICT.

CONCERNING A DOUBT:

Whether the judgment rendered by the Most Reverend Cardinal Archbishop of Munich concerning the cult or exemption of the aforementioned Servant of God should be confirmed?

Irmengard, according to the most ancient tradition, was born around the year 832, from the parents of Ludwig the German, named Ege, a nephew of Charles the Great, and his wife, Hemma, the Queen, and should not be confused with the first wife of Ludwig, nor with Irmengard, Countess of Süchteln, who lived piously and after the year 1082 passed away most holily, and in the diocese of Cologne is publicly venerated, with the approval of the Apostolic See, on October 4th. However, our Irmengard is called "of Chiemsee" for the reasons given below.

In the book of the Brotherhood of St. Gallen, the four daughters of the Queen Hemma are listed first: Hildegard, Irmengard, Berta, and Gisela, with whom the Handmaid of God spent her early years in a manner that

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was both proper and honorable. Hildegard and Berta, having received convents from their father, served as abbesses. Irmengard, who among the other sisters and novices excelled in religion and piety, renouncing the vanities, pleasures, and riches of the world, devoted herself entirely to divine service. Therefore, she requested and obtained from her father that she might...

[*Latin ed. p. 25*]

The Holy Congregation of Rites: Concerning the restoration of the monastery of Buchawien, and subsequently, the royal monastery or abbey of Chiemsee, along with the endowments necessary for its restoration. In this monastery, a model of virtue and perfection, she, as mistress and abbess, associated herself with many virgins, and thus earned the praise of Gerard, abbot of Seeon, who said, "She brought a flock to the Lamb, offering to the Lamb more virgin companions, deserving of the highest rewards from God, filled with every good quality, dedicated to God as bride to the Bridegroom." Thus, Irmengard founded or restored two monasteries, and endowed them with all necessary furnishings and a wealth of goods, to promote divine worship and to alleviate the needs of the poor. In the monastery of Chiemsee, she spent time as if in a garden and orchard, and excelled in every good work among her companions. Through fasts, vigils, and prayers, and through works of charity and mercy towards the needy and the poor, she sought to render the Most High God pleasing and benevolent. Writers, poets, and artists, according to their own knowledge and skills, illustrated the illustrious virtues and glorious deeds of Irmengard. The Handmaid of God, in a few years of life, accomplished much. Filled with merits, and hearing a certain secret voice of the Bridegroom, she ascended to the heavenly nuptials of the Divine Lamb on July 16, 866, at the age of thirty-four. The body of the Handmaid of God was honorably laid to rest in the church of that same monastery, in a marble sarcophagus. The nuns of Chiemsee and the faithful people began to invoke and venerate the Handmaid of God, and her cult, lasting for more than eleven centuries, flourished and continues to flourish to this day. Therefore, the question arose concerning the venerable cult of the Handmaid of God, or the exception made from the decrees of Urban. This cause, due to various impediments, and finally, due to the immense European war and subsequent disturbances, remained suspended, but was subsequently resumed and concluded with a positive and declaratory judgment by the Most Reverend Ordinary Archbishop in Munich, on October 4, 1923. The procedural acts were transmitted to the Sacred Congregation of Rites, along with letters dated April 2, 1924. At the request of the Bishops of Germany, gathered in Fulda, together with a group of Bishops of Bavaria, assembled in the city of Freising, the Reverend Father Gabriel Locher, monk of the Order of Saint Benedict,

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Secretary to the Most Reverend Primate Abbot and legitimate advocate for this cause, humbly petitioned and obtained from His Holiness Pope Pius XI, by decree of the Sacred Congregation of Rites dated October 20, 1926, that this cause for the venerable cult be examined before this Sacred Congregation, according to the old order and manner of law, with a dispensation from the most recent decisions of the Apostolic See. It should be noted that the printed procedural acts, and the judgment of the Most Reverend Fathers, contain many arguments presented by the proponents of the cause, to prove the public and ecclesiastical cult that has been continuously rendered to the Abbess Irmengard, according to the old.

[*Latin ed. p. 26*]

26 Acta Apostolicae Sedis - An Official Commentary on the norms of the decrees of Pope Urban VIII. Among other things, which are enumerated and described: the elevation, visitation, and canonical translation of the relics with solemnity and procession; the piety, faith, and devotion of the faithful towards these venerated relics and images; the very images depicted, bearing the title "Blessed," with rays of light and a diadem on the head, holding the abbatial staff, which have been approved by expert witnesses; the prayerful observance in honor of the Blessed, the feast celebrated on July 17th with the Office and Mass, and the panegyric; the votive tablets placed at the tomb and altar for benefits requested and received; the epitaph composed in the year 1004 by Abbot Gerard of Seeon, who was a distinguished prelate and a close confidant of Emperor St. Henry. Therefore, with the urgent and laudable intervention of the Reverend Father Gabriel Locher, O.S.B., and after attentive consideration of the postulatory letters from the Eminences of the Cardinals, Archbishops of Munich and Freising, Cologne, and the Bishop of Breslau, as well as the Reverend Archbishops and Bishops of Bavaria and Germany; and also upon the request of the abbess and the religious community of Chiemsee, and with the Eminence and Reverence of Cardinal Francis Ehrle, the same promoter of the cause, in the assemblies of the Congregation for Sacred Rites, convened at the Vatican, the following question was proposed for discussion: Whether the judgment rendered by the Eminent Cardinal Archbishop of Munich and Freising regarding the cult or the exception granted to the aforementioned Servant of God should be confirmed. And the Eminent and Reverend Fathers presiding over the Sacred Rites, after the report of the aforementioned Eminence, having heard the voice and the written opinion of the Reverend Father Charles Salotti, the General Promoter of the Faith, after careful discussion and deliberation, decided to write: Affirmative, that is, the judgment of the Eminent Archbishop of Munich and Freising should be confirmed. December 18, 1928. Subsequently, these matters were reported to the Most Holy Pope Pius XI by the Reverend Father Charles Salotti, the

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General Promoter of the Faith, and His Holiness approved and ratified the rescript of the same Sacred Congregation, on the 19th day of the same month and year.

[Signature] A. CAED. VICO, Bishop of Porto and Santa Rufina, Prefect.

L. 83 S. Angelus Mariani, Secretary.

[*Latin ed. p. 27*]

From the Roman Curia Diary, Saturday, December 22, 1928: His Holiness received, in a solemn audience, His Excellency, Mr. RODOLFO KOHLRUSS, Extraordinary Envoy and Minister Plenipotentiary of Austria, for the presentation of the credentials.

SACRED CONGREGATION FOR THE EASTERN CHURCH: NOTIFICATION.

Since the offices of the Sacred Congregation for the Eastern Church and the newly expanded Commission for Russia have been relocated, maintaining the same location, access to them will henceforth be from Borgo Nuovo, 76. Therefore, all letters and other documents to be sent to the Secretariat of this Sacred Congregation should be addressed in this manner: Sacred Congregation for the Eastern Church - Borgo Nuovo, 76 - Rome (q. 113). The same address must be used for letters sent to the "Pontifical Commission for Russia."

SACRED CONGREGATION OF RITES.

Tuesday, January 6, 1929, in the Vatican Apostolic Palace, with the participation of the Most Reverend and Venerable Cardinals, and with the votes of the Reverend Prelates and theological Consultors, who comprise the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss the question concerning two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Teresa Margherita Redi, of the Sacred Heart of Jesus, a professed religious of the Order of Discalced Carmelites, and which miracles are proposed for her beatification.

Tuesday, January 15, 1929, in the Vatican Apostolic Palace, with the participation of the Most Reverend and Venerable Cardinals, and with the votes of the Reverend Prelates Officials and theological Consultors, who comprise the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss the question of whether there is proof of martyrdom, the cause of the martyrdom, and the signs or prodigies of the Servant of God, Der Gomìdas Keumergian, or Cosma of Carboniano, an Armenian

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priest, who was killed, as it is asserted, out of hatred for the Faith.

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis - Commentarium Officiale. NOTA DE CONGREGAZIONIBUS SACRORUM RITUS.

ANNO 1929.

1. 8 Ianuarii. Congregatio praeparatoria de miraculis Venerabilis Servae Dei Theresae Margarithae Redi.

2. 15 Ianuarii. Congregatio praeparatoria de martyrio Servi Dei Cosmae de Carboniano.

3. 29 Ianuarii. Congregatio praeparatoria de miraculis Venerabilis Servi Dei Claudii de la Colombière.

4. 5 Februarii. Congregatio antepraeparatoria de miraculis Venerabilis Servae Dei Elisabethae Bichier des Ages.

5. 19 Februarii. Congregatio generalis.

6. 26 Februarii. Congregatio praeparatoria de miraculis Venerabilis Servi Dei Fratris Francisci de Camporosso.

7. 5 Martii. Congregatio generalis.

8. 12 Martii. Congregatio praeparatoria de miraculis Beati Theophili de Corte.

9. 9 Aprilis. Congregatio generalis.

10. 16 Aprilis. Congregatio antepraeparatoria de martyrio Venerabilis Servi Dei Georgii Haydock et aliorum.

11. 23 Aprilis. Congregatio generalis.

12. 7 Maii. Congregatio generalis.

13. 14 Maii. Congregatio antepraeparatoria de martyrio Venerabilis Servi Dei Ioannis Ogilvie.

14. 28 Maii. Congregatio generalis.

15. 4 Iunii. Congregatio ordinaria.

16. 11 Iunii. Congregatio antepraeparatoria de miraculis Beati Salvatoris de Orta.

17. 18 Iunii. Congregatio ordinaria particularis.

18. 2 Iulii. Congregatio ordinaria.

19. 9 Iulii. Congregatio praeparatoria.

20. 23 Iulii. Congregatio antepraeparatoria de miraculis Venerabilis Servae Dei Paulae Frassinetti.

21. 29 Octobris. Congregatio antepraeparatoria de miraculis Venerabilis Servi Dei Antonii Mariae Claret.

22. 12 Novembris. Congregatio generalis.

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23. 19 Novembris. Congregatio ordinaria particularis.

24. 3 Decembris. Congregatio antepraeparatoria.

25. 17 Decembris. Congregatio ordinaria.

[*Latin ed. p. 29*]

Diary of the Roman Curia.

SECRETARY OF STATE. By Brief of the Holy Father Pius XI, may He happily reign, the following were appointed:

November 24, 1928.

Most Reverend Monsignor Colombano Dreyer, O. F. M., titular Archbishop of Aduli, Apostolic Delegate to Indochina.

November 29.

Most Reverend Monsignor Edoardo Michaud, of the White Fathers, Apostolic Vicar of Tabora.

December 17.

Most Reverend Cardinal Camillo Laurenti, Pro-Prefect of the Sacred Congregation of Rites.

Most Reverend Cardinal Enrico Alessio Lepicier, Prefect of the Sacred Congregation for Religious.

January 3, 1929.

Most Reverend Cardinal Camillo Laurenti, Protector of the Pontifical Polish Institute in Rome.

Assistants to the Papal Throne:

November 10, 1928.

Most Reverend Monsignor Vincenzo Alonso y Salgado, Bishop of Cartagena.

Apostolic Protonotaries (to participate as if present):

July 19, 1928.

Most Reverend Monsignor Nicola Fasolino, of the archdiocese of Buenos Aires.

Most Reverend Monsignor Antonio Rocca, of the same archdiocese.

December 1.

Most Reverend Monsignor Edmondo Kretz, of the diocese of Strasbourg.

December 19.

Most Reverend Monsignor Giuseppe Consoli, of the diocese of Cefalù.

January 3, 1929.

Most Reverend Monsignor Pietro Borninski, of the diocese of Plock.

January 5.

Most Reverend Monsignor Zefirino Lahaye, of the diocese of Nicolet.

Most Reverend Monsignor Alessandro Hartmann, of the diocese of

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Meissen.

Domestic Prelates of His Holiness:

June 2, 1928.

Most Reverend Monsignor Arturo Cozzi, of the archdiocese of Benevento.

October 15.

Most Reverend Monsignor Paolo Hiboux, of the diocese of Freiburg (Switzerland).

October 16.

Most Reverend Monsignor Teodoro Mackowski, of the diocese of Danzig.

December 1.

Most Reverend Monsignor Carlo Kolb, of the diocese of Strasbourg.

Most Reverend Monsignor Ferdinando Vuillard, of the same diocese.

December 9.

Most Reverend Monsignor Carlo Duchemin, of the diocese of Southwark (resident in Rome).

December 14.

Most Reverend Monsignor Giuseppe Dean, of the archdiocese of Liverpool.

December 18.

Most Reverend Monsignor Enrico Bertemati y Pareja, of the archdiocese of Seville.

December 22.

Most Reverend Monsignor Giovanni Korotnoki, of the diocese of Eperjes of the Ruthenians.

[*Latin ed. p. 30*]

30 Acta Apostolicae Sedis - Official Commentary, December 22, 1928. Monsignor Nicola Rusznak, of the same diocese.

Monsignor Tommaso Bianchetta, of the archdiocese of Turin.

28

Monsignor Carlo Grosso (Rome). January 5, 1929.

Monsignor Adamo Gerstmann, of the archdiocese of Leopoli dei Latini.

Monsignor Stanislao Sokolowski, of the same archdiocese.

Monsignor Carlo Franco, of the archdiocese of Turin.

HONORS

By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow:

The Plaque of the Order of Saint Gregory the Great: December 22, 1928.

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Upon Mr. Francesco Saverio Seganti (Rome).

The Cross of the Order of Saint Gregory the Great: November 14, 1928.

Upon Mr. Adolfo Mayer (resident of Würzburg).

The Cross with Plaque of the Order of Saint Gregory the Great, civil class: November 7, 1928.

Upon Mr. Giuseppe Espasa y Escayola, of the diocese of Barcelona.

Upon Mr. Giovanni Espasa y Escayola, of the same diocese.

22

Upon Mr. Eugenio Sipöcz, of the archdiocese of Strigonia.

The Cross of the Order of Saint Gregory the Great, civil class: November 8, 1928.

Upon Mr. Francesco Gay, of the archdiocese of Paris.

30

Upon Mr. Marquis Filippo Castagnola, of the diocese of Luni-Sarzana.

December 3

Upon Mr. Ernesto Moscatelli, of the diocese of Fabriano.

December 13

Upon Mr. Alessandro Schmidt, of the archdiocese of Strigonia.

January 5, 1929.

Upon Mr. Mattia Valtera, of the archdiocese of Prague.

December 8

Upon Mr. Knight Giovanni Steinbrener, of the diocese of Budè.

Upon Mr. Knight Ruperto Steinbrener, of the same diocese.

December 10

Upon Mr. Knight Clemente Brenninkmeyer, of the diocese of Münjovice.

The Cross of the Order of Saint Gregory the Great, military class: November 27, 1928.

Upon Mr. Ensign Mario Carvalho Nunez, of the archdiocese of Lisbon.

[*Latin ed. p. 31*]

Diarium Romanae Curiae, 31. The Knighthood of the Order of St. Gregory the Great, civil class: September 12, 1928. To Mr. Miecislao Teodoro wicz, of the Armenian Archdiocese of Leopoli. To Mr. Mariano Kizsztofowicz, of the same archdiocese. September 17. To Mr. Robert Graham, of the Diocese of Indianapolis. To Mr. Giovanni H. Fendrich, of the same diocese. To Mr. Raimondo Graham, of the same diocese. To Mr. Giuseppe Graham, of the same diocese. October 11. To Mr. Stefano Piccardo, of the Archdiocese of Genoa. November 13. To Mr. Giuseppe Terilli, of the Diocese of Aquino. To Mr. Eugenio Dulery, of the Archdiocese of Rouen. November 23. To Mr. Ernesto Baldini (Rome). To Mr. Professor Romualdo Castelli, of the Diocese of Fabriano and Matelica. December 3. To Mr. Luigi Iacobini,

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of the Diocese of Albano. January 15, 1929. To Mr. Guglielmo Klein, of the Diocese of Paderborn. January 5, 1929. To Mr. Angelo Galbiati (Rome). To Mr. Ivo Bonetti (Rome). To Mr. Emmanuele Musso (Rome). January 5. To Mr. Giuseppe Sklenaf, of the Archdiocese of Prague. January 8. To Mr. Giacomo Julia y Vernet, of the Diocese of Barcelona. The Commander's Cross of the Order of St. Sylvester Pope: December 1, 1928. To Mr. Felice Zaleski (Poland). The Commanderate of the Order of St. Sylvester Pope: December 9, 1928. To Mr. Nunzio Bernardo, of the Diocese of Boiano-Campobasso. December 12. To Mr. Roberto Berruti, of the Archdiocese of Turin. December 29. To Mr. Origene Tarmin, of the Diocese of Uberaba. The Knighthood of the Order of St. Sylvester Pope: November 3, 1928. To Mr. Gioacchino Detoma, of the Archdiocese of Turin. To Mr. Santino Galli, of the same archdiocese. November 12. To Mr. Aldo Garlando, of the same archdiocese. To Mr. Giuseppe Aliberti, of the same archdiocese. January 5, 1929. To Mr. Giulio Ciocci (Rome). To Mr. Alessandro Contessa (Rome). To Mr. Paolo Berardi (Rome).

[*Latin ed. p. 32*]

3§ Concerning the Apostolic See - Official Commentary - MAGGIORDOMATO DI SUA SANTITÀ, IN THE NAME OF His Holiness. The Holy Father Pius XI, reigning happily, deigned to appoint: Secret Chamberlains in Ordinary: January 14, 1928. Monsignor Francesco De Assis Caruso, of the archdiocese of Rio de Janeiro. Monsignor Anthony Girolamo Rodrigues, of the same archdiocese. November 24. Monsignor Virgilio Lapenda, of the same archdiocese. Monsignor Giovanni Sabota, of the diocese of Scranton. Monsignor Andrea Zychowicz, of the same diocese. Monsignor Patrick J. Murphy, of the same diocese. Monsignor Carlo Goeckel, of the same diocese. Monsignor Michael F. O'Rourke, of the same diocese. Monsignor Peter C. Winters, of the same diocese. Monsignor Angelo Di Tomaso, of the diocese of Amelia. December 1. Monsignor Angelo Restelli, of the archdiocese of Milan. Monsignor Giovanni Pasetti, of the same archdiocese. Monsignor Luigi Moneta, of the same archdiocese. Monsignor Attilio di Agostino Capaccioli, of the archdiocese of Florence. Monsignor Michelangelo D'Amico, of the diocese of Acireale. Monsignor Mario D'Agata, of the same diocese. December 13. Monsignor Serafino Gemelli, of the diocese of Novara. December 9. NECROLOGY. October 31, 1928. Monsignor Francesco Melchiori, Archbishop of Durazzo. November 14. Monsignor Odorico Tc'eng, titular Bishop of Cotenna. December 26. Monsignor Michael Crane, titular Bishop of Curio. January 7, 1929. The Most Reverend Cardinal EUGENIO TOSI, of the title of the Saints Sylvester and Martin, Archbishop of Milan. December 10. Monsignor

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Giuseppe Pfluger, titular Archbishop of Macre.

[*Latin ed. p. 33*]

ACTS, February 6, 1329, Volume XXI.

OFFICIAL COMMENTARY OF THE APOSTOLIC SEE.

ACTS OF POPE PIUS XI.

APOSTOLIC CONSTITUTION CONCERNING THE LITURGY, AND REGARDING GREGORIAN CHANT AND SACRED MUSIC, FOR THEIR CONTINUED PROMOTION.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

For the perpetual remembrance of the sanctity of divine worship, since the Church has received from its Founder, Christ, the duty of preserving it, it is fitting, while the substance of the Sacrifice and the sacraments remains, to prescribe those ceremonies, rites, formulas, prayers, and chants by which that august and public ministry is best regulated, which is properly called the Liturgy, as if a most excellent sacred action. And indeed, the liturgy is a sacred thing; through it we are led to God, and we are united with Him, we testify our faith, and we bind ourselves to Him with a most serious obligation, for the benefits and helps which we perpetually need. Hence, there is a certain intimate necessity between dogma and the sacred liturgy, as well as between Christian worship and the sanctification of the people. Therefore, Pope Celestine I considered that the canon of faith was expressed in the venerable formulas of the liturgy; for he said: "The law of believing establishes the law of praying." When the prelates of the holy people fulfill the mandates entrusted to them, before the divine...

[*Latin ed. p. 34*]

34 Acta Apostolicae Sedis – The official commentaries deceive the minds of men, and the entire Church, groaning with sorrow, demands and prays. These common supplications, called the first work of God, then the divine office, were once performed daily, both day and night, with great frequency by the Christians. And it is marvelous how, from the very beginning of time, those ingenuous chants, which adorned the sacred prayers and the liturgical action, have contributed to fostering piety in the people. For, especially in the ancient basilicas, where the bishop, the clergy, and the people alternately sang the divine praises, the liturgical chants were of great value in bringing many from among the barbarians to the Christian and civil cult, as history testifies. In the temples, the enemies of the Catholic faith learned more deeply the dogma of the holy communion; therefore, the Emperor

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Valens, an Arian, was so astonished by the majesty of the divine mystery, that he was overcome by Saint Basil, and was struck with a certain wonder; and Saint Ambrose in Milan was accused by the heretics of captivating crowds with liturgical chants, which, indeed, so moved Augustine that he decided to embrace the Christian faith. Then, in the churches, where a large choir was formed from almost the entire city, artisans, builders, painters, sculptors, and even those devoted to literature, were imbued with knowledge of those theological matters which today shine so brightly from the monuments of that age. From this, it is understood why the Roman Pontiffs have devoted so much care to preserving and guarding the liturgy; and just as they were so concerned to express the dogma in suitable words, so they have striven to order, protect, and preserve the sacred laws of the liturgy from all corruption. Also, it is clear why the Holy Fathers have commented on the sacred liturgy (or the law of worship) in words and writings; and why the Council of Trent wished it to be explained and elucidated to the Christian people. As for our own times, Pope Pius X, twenty-five years ago, in those prescriptions promulgated in the Motu Proprio.

[*Latin ed. p. 35*]

From the Acts of Pope Pius XI, page 35, concerning matters pertaining to Gregorian chant and sacred music, he first and foremost proposed to foster and strengthen the Christian spirit in the people, wisely removing those things which detracted from the sanctity and majesty of the temple. For it is for this reason that the faithful gather in sacred places, so that they may draw piety from there, as from a principal source, actively participating in the venerable mysteries of the Church and in public prayers. Therefore, it is of great importance that everything which constitutes the adornment of the liturgy be contained within certain norms and precepts of the Church, so that the arts, as it were, may serve the divine worship as the most noble of handmaids; and this, indeed, will certainly lead to a greater dignity and splendor of those arts which are used in sacred places, rather than to their detriment. And this has been wonderfully demonstrated in the case of sacred music: wherever those prescriptions have been diligently observed, there the beauties of the finest art have revived, and the religious spirit has begun to flourish widely; because the Christian people, more deeply imbued with the liturgical spirit, have become accustomed to participate more intensely in the eucharistic rite, in sacred psalmody, and in public prayers. We ourselves experienced this at that time, when, in the first year of Our pontificate, a vast choir of clergy from every nation ennobled the solemn liturgy which we celebrated in the Basilica of the Vatican with Gregorian chant. It is truly regrettable that, in some places, those most wise laws have not been fully observed; and therefore, the desired fruits have not been obtained from them. For we know well that some have declared that they are not bound by those laws which were so solemnly promulgated;

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or that some, at first, seemed to conform to them, but gradually adopted a style of music which is entirely to be avoided in temples; or finally, that in some places, especially when secular celebrations were held in memory of illustrious musicians, an occasion was sought to perform certain works in the temple which, although excellent, were not in harmony with the sanctity of the place and of the liturgy, and which should never be used in churches.

[*Latin ed. p. 36*]

To the Apostolic See – Official Commentary. Nevertheless, in order that the clergy and the people may more readily obey those laws and prescriptions which must be observed holily and inviolably throughout the entire Church, it seems fitting to add certain things, which we have indeed learned through experience over this period of twenty-five years. And we do this all the more gladly, because this year not only marks the restoration of sacred music, as we have said, but also the commemoration of that monk, Guy of Arezzo; who, about nine hundred years ago, at the command of the Roman Pontiff, came to the City, and presented his ingenious invention, by which liturgical chants, already transmitted from antiquity, could be more easily disseminated, and, for the benefit and adornment of the Church itself and of its art, be preserved faithfully for the future. In the Lateran Basilica, where previously Saint Gregory the Great, having collected, arranged, and expanded the treasure – the inheritance indeed, and the monument – of sacred monody, had established that famous School, for the perpetual preservation of the true interpretation of liturgical chants, the monk Guy demonstrated his marvelous invention before the Roman clergy and the Supreme Pontiff himself; who, by highly approving of the matter and honoring his merits, brought it about that this innovation was gradually spread far and wide, and that all branches of the musical art received great progress from it. Therefore, we wish to commend certain things to all Bishops and Ordinaries, for whom, as guardians of the liturgy, care must be taken for the sacred arts in the churches, as if responding to their desires, which have been indicated to us by many holy pastors and learned advocates of this matter, from numerous musical congresses, and especially from the recent gathering held in Rome, whom we honor here with praise; and we command that these, as will be explained below, be brought to fruition through more effective means and reasons. I. Those who desire to be initiated into the priesthood, not only in seminaries but also in religious houses, should be imbued from the very beginning with Gregorian chant and sacred music; because it is then that they more easily grasp those things that pertain to melodies and sounds; and any defects of

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the voice, if perchance they have them, can be eradicated, or at least...

[*Latin ed. p. 37*]

The Acts of Pope Pius XI, number 37, can be amended, which, indeed, those who are older in age would not be able to remedy completely later. From the very beginning, the instruction in singing and music should be begun in the schools, and then continued in the gymnasium and lyceum; for in this way, those who are about to receive the sacred orders, having already become skilled in singing, will be able, without any labor or difficulty, to be instructed in that higher discipline which may truly be called the aesthetics of Gregorian chant and the art of music, of polyphony and the organ, and it is entirely fitting for the clergy to know these things.

II. Therefore, let it be in the seminaries and other places of study, for the proper formation of both clergy, a brief but frequent, and almost daily, reading or practice of Gregorian chant and sacred music; which, if performed with a liturgical spirit, will bring to the minds of the students, rather a solace than a burden, and will lead to a more genuine study of the other disciplines. Thus, a more complete and thorough instruction in liturgical music will certainly ensure that the choral office is restored to its ancient dignity and splendor, which is a principal part of divine worship; and also that the schools and chapels of music, which they call, are brought back to their former glory.

III. Those who administer and carry out the religious services in basilicas, cathedrals, collegiate churches, and monasteries, let them strive with all their might to ensure that the choral office is properly established, that is, according to the prescriptions of the Church; not only that which pertains to the proper and worthy, attentive, and devout performance of the divine office in general, but also as far as the art of singing is concerned; for in singing, the correct ratio of tones must be observed, along with the carefully chosen intervals and clauses, and a suitable pause, and finally, complete harmony in proclaiming the verses of the psalms and the strophes of the hymns. If these things are done excellently, then all who sing properly will wonderfully demonstrate the unity of their souls in worshipping God, and, in turn, they seem to strive to emulate that eternal praise of the Seraphim, who cried out to one another: "Holy, Holy, Holy," as is written in Isaiah 6:3: "And they cried one to another, and said."

IV. Let no one, however, offer easy excuses for...

[*Latin ed. p. 38*]

38 Acta Apostolicae Sedis - The official commentary states that those who believe themselves to be exempt from the laws of the Church by reason of their office should understand that all orders of canons and religious communities should deliberate on these matters in their respective assemblies; and just as formerly there was a choirmaster or director of the choir,

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so in the future, in the choirs of canons and religious, someone skilled should be chosen who will take care to implement the norms of liturgy and choral singing, and who will correct the faults of individuals or the entire choir. It should not be overlooked that, according to the ancient and constant discipline of the Church, and according to the very capitular constitutions that are still in force, all those who are bound to the choral office must, at the very least, properly know the Gregorian chant. And the Gregorian chant, which must be used in all churches of every order, is that which, restored to the fidelity of the ancient codices, has already been proposed by the Church in an authentic edition, printed at the Vatican. Furthermore, we also commend the musical chapels to all to whom they pertain, because, as time has passed, they have taken the place of the ancient schools, and have been established in the larger basilicas and temples in order to perform, especially, polyphonic music. Indeed, with good reason, sacred polyphony is usually placed second after the Gregorian chant; therefore, We earnestly desire that such chapels, as they flourished from the 14th to the 16th century, may be renewed and revived today, especially where the frequency and amplitude of divine worship require a larger number of singers and a more refined selection. VI. Schools for boys should be established, not only in the larger churches and cathedrals, but also in the smaller and parish churches; and the boys should be instructed by the masters of the chapels to sing correctly, so that their voices, according to the ancient custom of the Church, may join the choirs of men, especially when polyphonic music is to be performed, as was formerly the case, for the highest voice, which is called the "cantus." From their number, especially in the 16th century, most skilled composers of polyphony emerged, among whom, without question, the most outstanding was that John, Peter Aloysius of Palestrina.

[*Latin ed. p. 39*]

Acta Pontificii XI, 39, VII. Quoniam, vero, docuimus quod in quibusdam locis tentatur aliquid quoddam generis musicae, quod non est omnino congruum ad functionem sacrorum officiorum, praesertim ob usum immoderate instrumentorum, nos hic profitemur quod cantus cum symphonia coniunctus, in modo aliquo, ab Ecclesia non habetur tam perfecta forma musicae, neque aptior rebus sacris; nam, plus quam instrumenta, ipsam vocem in sacris aedibus decet resonare: vocem nempe cleri, cantorum, populi. Nec est putandum quod incrementum artis musicae Ecclesiam obstet, quod instrumento cuilibet vocem humanam praeponit; siquidem nullum instrumentum, quamvis eximium atque perfectum, in exprimendis animi sensibus vocem humanam superare potest, tum maxime cum ipse animus ea utitur ut preces et laudes ad omnipotentem Deum extollat.

VIII. Est quidem Ecclesiae proprium instrumentum musicum, a maioribus traditum, organum, ut aiunt; quod, ob miram quandam granditatem maiestatemque, dignum est ut cum liturgicis ritibus coniungeretur,

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sive cantum confitando, sive, silente choro, ad praescripta, harmonias suavissimas eliciendo. At vero, in hoc etiam, illa vitanda est sacri et profani permixtio, quae causa, cum fabrorum qui organa conficiunt, tum modulatorum quorundam qui novissimae musicae portentis indulgent, huc demum evaderet ut de ipso ad quem destinatur fine mirificum hoc instrumentum deflectant. Nosmet ipsi optamus ut quaecumque ad organum spectant, nova semper incrementa capiant; sed temperare Nobis non possumus quin conqueramur quod, uti olim aliis musicae formis quas merito Ecclesia prohibuit, ita hodie novissimis sane formis tentatur ut in templum profani spiritus invehantur; quas quidem formas, si gliscere inciperent, Ecclesia non posset quin omnino damnet. Personent in templis ii tantum organi concentus qui maiestatem loci referant ac rituum sanctitudinem redoleant; hoc enim pacto ars tum fabrorum in construendis organis, tum musicorum in eisdem adhibendis, revirescet ad liturgiae sacrae efficax adiumentum.

IX. Quo autem actuosius fideles divinum cultum participent,

[*Latin ed. p. 40*]

40. The Acts of the Apostolic See – the official commentary on the Gregorian chant, in matters pertaining to the people, should be restored for the use of the people. And indeed, it is necessary that the faithful, not as strangers or mute spectators, but deeply moved by the beauty of the liturgy, participate in the sacred ceremonies – even when processions, which they call by that name, are performed with a procession of clergy and sodalities – so that they alternate their voices with those of the priest or the choir, according to prescribed norms; and if this should occur, it will no longer happen that the people barely respond, or with a slight and insignificant murmur, to the common prayers, or to the liturgical texts in the vernacular language.

X. In this, both clergy exert themselves, with bishops and local ordinaries leading the way, to ensure that, either through themselves or through experts in the matter, the liturgical music of the people is fostered, as it is connected with Christian doctrine. This will be more easily achieved by instructing schools, pious sodalities, and other associations in liturgical chants; and religious communities, both of men and women, should be eager to achieve this goal in the various institutions entrusted to them for education and instruction. Furthermore, we are confident that those societies which, in some regions, obeying ecclesiastical authorities, strive to restore sacred music according to the laws of the Church, will be very helpful in this matter.

XI. For all of these things to be achieved, the services of expert teachers are absolutely necessary. In this regard, we offer due praise to the Schools and Institutes that have been established throughout the Catholic world; for by diligently teaching these disciplines, they produce excellent and suit-

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able teachers. But it is particularly pleasing to mention and commend here the Pontifical School for the higher teaching of sacred music, which was established by Pius X in the City from the year 1910. This School, which was subsequently diligently promoted by our predecessor, Benedict XV, and given a new seat, we also favor with special care, considering it a precious inheritance left to us by two Popes, and therefore we strongly commend it to all ordinaries.

[*Latin ed. p. 41*]

Indeed, we know perfectly well how much study and labor are required by all those things which we have ordered above. But who is ignorant of how many works, accomplished with great skill, and overcoming all difficulties, our predecessors have handed down to posterity, being men imbued with a spirit of piety and of the liturgy? And this is not surprising: for whatever proceeds from the inner life of that which sustains the Church, surpasses the very best of this world. May the difficulties of this most holy undertaking stir up and uplift, rather than discourage, the minds of the Pastors of the Church; who, obediently and steadfastly conforming to Our will, will diligently apply themselves to their episcopal office, worthy of the Supreme Shepherd. These things We decree, declare, and establish, ordaining that this Apostolic Constitution shall always be firm, valid, and efficacious, and shall produce and obtain its full and complete effects, notwithstanding any contrary things. Therefore, it is not permitted to any person to infringe this Constitution promulgated by Us, or to dare to oppose it rashly. Given at Rome, at Saint Peter's, on the day of the twentieth of the month of December, in the year one thousand eight hundred and thirty-seven, in the seventh year of Our Pontificate.

F. R. ANDREAS CARD. FRÜHWIRTH,

GAMILLUS CARD. LAURENTI,

Cancellarius S. B. E.
Iosephus Wilpert,
Dominicus
Loco S. B. C.
Pro Praefectus.
Decanus Coll. Proton.
Spolverini,
Protonotarius
Plumbi
Beg.

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in Cancellaria Apostolica,
vol. XXXIX, n. 45 - M. RIGGI.
Apostolicorum.
Apostolicus.

[*Latin ed. p. 42*]

42 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS. SACRED CONSISTORY CONGREGATION. I. A QUESTION CONCERNING THE CONDUCT OF ORDINARIES WITH REGARD TO CLERICS WHO JOIN SOCIETIES ENTITLED "ROTARY CLUBS." Many sacred prelates, for the sake of their pastoral office, have asked this Sacred Consistory Congregation: Whether Ordinaries, in these present times, ought to permit clerics to join societies which bear the title "Rotary Clubs," or at least to participate in their gatherings. After mature deliberation, this Sacred Consistory Congregation has judged it fitting to respond: It is not advisable. Given at Rome, from the offices of the Sacred Consistory Congregation, on the 4th of February, 1929. C. CARD. Secretary. PEROSI, L.EiS. f. Rev. Raphael C., Archbishop of Thessalonica, Assessor. II. APPOINTMENTS OF ECCLESIASTICAL DIGNITARIES. Our Most Holy Lord Pope Pius XI, through the divine Providence, has, by successive decrees of the Sacred Consistory Congregation, provided for the following churches with new pastors: January 15, 1929. — To the Cathedral Church of Hildesheim, he appointed the Reverend Nicholas Bares, canon of the Cathedral Church of Treves, and there, rector of the Seminary. January 18. — To the Cathedral Church of Avellino, he appointed the Reverend Francis Petronelli, canon and curate of the Cathedral Church of Lecce.

[*Latin ed. p. 43*]

The Holy Congregation of Rites, Instruction concerning the Communion of the Sick.

For the sake of more readily and easily administering the Holy Communion to many of the sick, the Holy Congregation of Rites has judged that the following instruction may be approved:

When the Holy Communion is distributed to many of the sick, who reside in the same house, or in the same hospital, but in separate rooms, the Priest or Deacon administering, in the first room only, shall recite in the plural number all the prayers that must be said before the Communion of the sick, according to the Roman Ritual, Title I, Chapter 4; but in the other rooms, he shall say only the prayers: "May mercy be to you..." "Indulgence..." "Behold the Lamb of God..." "Lord, I am not worthy..." "Receive, brother (sister)..." or "The Body of Our Lord Jesus Christ..." and in the last room, he shall add the verse: "The Lord be with you," with its proper response, and with the following prayer, said in the plural number: "Lord, Holy..." and there, if any consecrated particle remains, the Eucharistic bless-

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ing shall be imparted, and finally, the remaining prayers prescribed by custom in the Church shall be said.

These matters having been subsequently presented to the Most Holy Pope Pius XI, our Lord, through the undersigned Cardinal, Prefect of the Congregation of Rites, His Holiness approved and confirmed the aforementioned instruction, and graciously permitted its use as deemed appropriate.

In contradiction to nothing whatsoever.

January 9, 1929.

C. CARD. LAURENTI,

Sacred Congregation of Rites, Prefect.

Angelus Mariani, Secretary.

[*Latin ed. p. 44*]

Acts of the Apostolic See - Official Commentary II

OFFICE AND MASS

TO BE INSERTED

For the Feast of the Most Sacred Heart of Jesus and its Octave,

on the Tuesday after the Octave of Pentecost,

and on the Feria of the Octave of the Most Holy Body of Christ.

Vespers of the following day.

Feria I

In the Feast of the Most Sacred Heart of Jesus,

Second Class.

With the Antiphon:

1. *Suavi jugo* (Under the sweet yoke). Octave I, privileged, Third Order.

Dominare, Dómine, in medio inimicorum tuorum (To rule, O Lord, in the midst of your enemies).

Psalm 109. *Dixit Dominus* (The Lord said).

2. *Misericors et miserator Dominus* (The Lord is merciful and gracious): *escam dedit timéntibus se* (He gave food to those who fear him).

Psalm 110. *Confitebor tibi, Dómine* (I will confess to you, O Lord).

3. *Exortum est in tenebris lumen rectis* (Light has risen for the righteous in darkness): *misericors et miserator Dominus* (The Lord is merci-

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ful and gracious).

Psalm III. *Beatus vir qui timet Dominum* (Blessed is the man who fears the Lord).

4. *Quid retríbuam Dómino pro ómnibus quae retribuit mihi* (What shall I render to the Lord for all the good that he has done to me?).

Psalm 115. *Crédidi, propter quod locutus sum* (I have believed, therefore I have spoken).

5. *Apud Dominum propitiatio est et copiósa apud eum redemptio* (With the Lord is propitiation, and abundance of redemption).

Psalm 129. *De profundis clamavi ad te, Domine* (From the depths I have cried to you, O Lord).

Ephesians 3, 8-9: "For unto me is given the grace of God, that I should be a minister of Christ Jesus, to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, being sanctified by the Holy Ghost. To whom God would have granted in glory."

[*Latin ed. p. 45*]

The Holy Congregation of Rites, Hymn 45:

"O, how proud are the crimes,
And how savage is our cohort,
That the innocent Heart has wounded,
Not deserving of such a thing from God!
The sins of our people direct the spear of the soldier,
And the dreadful point of iron sharpens the mortal crime.
From the Heart torn from the Church, bound to Christ,
Is born: This is the gate of the arch in the side,
Placed for the salvation of the Gentiles.
From this, a perennial grace,
Like a sevenfold river,
We wash away the stains there with the blood of the Lamb.
It is shameful to return to the crimes,
Which tear the blessed Heart:
But let us strive with hearts that are flames of love.
Jesus, to you be glory,
Who pours forth grace from your Heart,
With the Father and the Holy Spirit,
Forever and ever. Amen.

Thus, all the hymns throughout the Octave end, for example: "Take up my yoke upon you, and learn from me; for I am meek and humble of heart." *

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To the Magnificat Antiphon: "I am come to cast fire upon the earth, and what do I desire but that it be kindled?"

Prayer: "O God, who mercifully deigns to bestow upon us, in the Heart of your Son, boundless treasures of love for our wounded sins; grant, we beseech you, that we may render to him a devoted service worthy of our piety, and may also offer a fitting act of penance. Through the same Lord.

No commemoration is made, unless of the holy Apostles Peter and Paul, or of Saint John the Baptist, if they occur on this day.

Completion for the Sunday."

[*Latin ed. p. 46*]

* Acta Apostolicae Sedis - Commentary on the Official Morning Invitatory. O Sacred Heart, wounded by the love of ours, *Venite, adoremus*. Psalm 94. *Venite, exsultemus*. Hymn. Author of the blessed age, Christ, Redeemer of all, Light from Light, true God from God: Love compelled You to take on Your mortal body, that, as the new Adam, You might restore what the old one had lost. That loving Creator, artificer of heaven and earth, mercifully correcting the errors of the fathers and breaking our bonds. May that glorious power of love never depart from Your heart: May the nations draw from this source the grace of forgiveness. You were pierced for this, and wounded for this; that You might cleanse us of our stains, with the flowing water and the blood. Jesus, to You be glory, Who pours forth grace from Your heart, with the Father and the Holy Spirit, world without end. Amen. IN THE NIGHT OFFICE. Antiphon. The thoughts *of His heart are from generation to generation*. Psalm 32. *Exsultate, justi, in Domino*. Antiphon. With You *is the fountain of life; we shall drink of Your delights, O Lord*. Psalm 35. *The wicked said, "God has forsaken him."* Antiphon. *Man of peace, who ate my loaves, has magnified himself against me, and hath reproached me.* Psalm 40. *Blessed is he that considers the poor and the needy*. V. *Take up my yoke upon you, and learn from me*. M. *For I am meek and humble of heart*.

[*Latin ed. p. 47*]

Sacred Congregation of the Council, 47 of Rites, Concerning the Book of Jeremiah, Reading I, Chapter 24, verses 5-7: Thus saith the Lord the God of Israel: Like these good figs, so will I regard the captives of Juda, whom I have sent forth out of this place into the land of the Chaldeans, for their good. And I will set My eyes upon them for good, and I will bring them again into this, and I will build them, and not destroy them; and I will plant them, and not uproot them. And I will give them a heart to know Me, that I am the Lord; and they shall be My people, and I will be their God, for they shall return to Me with their whole heart. And I will make an everlasting covenant with them, and I will not cease to do them good, and I will put My fear in their hearts, that they may not depart from Me. And I

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will rejoice over them with all My heart. Reading II, Chapter 30, verses 18-24: Thus saith the Lord: Behold, I will restore the fortunes of the house of Jacob, and I will have mercy on their dwelling places; and the cities shall be rebuilt in their proper places, and the waste places shall be inhabited. And they shall come forth from them, rejoicing in the goodness of the Lord, and the voice of rejoicing and the voice of gladness shall be heard from them. And they shall be My people, and I will be their God. Thus saith the Lord: Let the one who is wise give heed to these things, and let the one who is prudent understand them, for the ways of the Lord are right, and the righteousness of the Lord is eternal. For who can turn away from the Lord? But they shall all be turned away. Thus saith the Lord: Return, ye children, for I have relented in My wrath, and I will not destroy you. Reading III, Chapter 31, verses 1-3, 31-33: In those days, saith the Lord, I will be the God of all the tribes of Israel. Thus saith the Lord: The people that were left and escaped from the sword, found grace in the desert: Israel shall go to his rest. The Lord appeared to me from afar in My affection: therefore I drew thee, and struck thee with mercy. Behold, days come, saith the Lord, and I will make a new covenant with the house of Israel, and with Juda, not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which covenant they broke, that I should chastise them, saith the Lord. But this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord: I will give my law in their bowels, and I will write it in their heart: and I will be their God, and they shall be my people.

[*Latin ed. p. 48*]

£8 Acta Apostolicae Sedis - Official Commentary 1$. When we were dead in sins, God quickened us in Christ * through the exceeding charity wherewith he loved us. V. That he might shew in the ages to come the abundance of the riches of his grace. For. Glory be to the Father. For. IN THE SECOND NIGHT HYMN Ant. O King of all the earth, * God; he shall reign over the Gentiles. Ps. 46. All nations, clap your hands. Ant. While my heart was troubled, * thou hast exalted me in the rock. Ps. 60. Hear me, O God, my prayer. Ant. According to the multitude * of my sorrows in my heart, thy consolations have rejoiced my soul. Ps. 93. The Lord is a God of vengeance. V. I said, Lord, have mercy on me. 1$. Heal my soul, for I have sinned against thee. Lesson IV Among the wonderful advancements of piety and the increase of the sacred doctrine, by which the counsels of divine Wisdom are more clearly manifested each day in the Church, there is scarcely another more conspicuous than the triumphant progress of the worship of the Most Sacred Heart of Jesus. Indeed, in the course of former times, the Fathers, Doctors, and Saints celebrated the love of our Redeemer: they called the wound in the side of Christ, opened for all graces, the source. But from the Middle Ages, when the faithful began

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to be affected with a certain devotion towards the Most Holy Humanity of the Savior, contemplative souls were wont to penetrate through that wound to the very Heart, wounded by the love of men. And from that time, this contemplation became so familiar to the holiest that there is no religious order or congregation in which, in this age, its testimonies are not found. Only in recent centuries, and especially at that time when heretics, under the pretext of false piety, sought to deter Christians from the Most Holy Eucharist, was the worship of the Most Sacred Heart publicly begun, especially through the works of Saint John Eudes, who is deservedly called the author of the liturgical worship of the Sacred Hearts of Jesus and Mary. I#. The Lord is nigh unto all that call upon him * All that call upon him in truth. 1$. Merciful and gracious is the Lord, patient and of much mercy. To all. Lesson V. Truly, to fully and perfectly establish the worship of the Most Sacred Heart of Jesus, and to spread it throughout the whole world, God himself chose an instrument, a most humble virgin from the Order of the Visitation, namely, the saint

[*Latin ed. p. 49*]

The Holy Congregation of Rites approved Margaret Mary Alacoque, who, from her very youth, had a fervent love for the Sacrament of the Eucharist, and to whom the Lord Jesus Christ appeared many times, deigning to reveal the treasures and the desires of His Divine Heart. The most celebrated of these appearances was that in which, while she was praying before the Eucharist, Jesus appeared to her, showed her His Most Sacred Heart, and, lamenting that, because of His immense charity, He received nothing but the insults of ungrateful men, He commanded her to take care that a new feast be instituted on the Saturday after the Octave of Corpus Christi, so that His Heart might receive the honor due to it, and the injuries inflicted upon Him in the Sacrament of love by sinners might be atoned for by worthy acts of devotion. How many and what difficulties this handmaid of God experienced in carrying out the commands of Christ, no one is ignorant; but, having been confirmed by the Lord Himself, and aided with great zeal by the spiritual directors of her soul, who labored with incredible fervor to promote this devotion, she faithfully fulfilled the task entrusted to her by Heaven, until her death.

"I confess to You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent, and have revealed them to babes." (Matthew 11:25) "Thus, Father, because it was Your will." (Matthew 11:26)

Reading VI: In the year one thousand seven hundred and sixty-fifth, Clement XIII, the Supreme Pontiff, approved the office and the Mass in honor of the Most Sacred Heart of Jesus; and Pius IX extended the feast to the entire Church. Afterwards, the devotion to the Most Sacred Heart, like a river overflowing, spread throughout the entire world, overcoming all obstacles, and in the new century, Pope Leo XIII wished to dedicate the

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entire human race to the Most Sacred Heart, proclaiming a jubilee. This consecration, solemnly performed in all the churches of the Catholic world, brought about a great increase in this devotion, and led not only nations, but also individual families to devote themselves to the Divine Heart in countless ways, subjecting themselves to the dominion of His kingdom. Finally, Pope Pius XI, in order to respond more fully to the devotion of the Christian people, which was so widely spread, elevated the feast of the Most Sacred Heart of Jesus to a double rite of the first class with an Octave; and, furthermore, in order that the violated rights of Christ, the Supreme King and most beloved Lord, might be vindicated, and the sins of the people atoned for, He ordered that a penitential prayer be recited annually on this feast day in all the churches of the Christian world.

"All nations that You have made shall come and adore You, O Lord." (Psalm 86:9) "And they shall glorify Your name, for You are great, and do wonderful things." (Psalm 98:6) "And they shall adore." (Psalm 98:6) Glory to the Father. And they shall adore.

ACTA, vol. XXI, n. 2. — 6-2-929. 4

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis - IN Ant. They who love, confess the sanctification of His memory. Psalm 96. The Lord hath reigned, let the earth rejoice. Ant. All the ends of the earth have seen the salvation of our God. Psalm 97. Sing ye to the Lord a new canticle. Ant. I will sing praises to Thee among the nations, for Thy mercy is great above the heavens. Psalm 107. Prepare my heart, O God. v. The Lord hath remembered His wonders of mercy. J$. He hath given food to them that fear Him. Reading from the holy Gospel according to John, Chapter 19, verses 31-37. In that time: Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken: and that they might be taken away. And the rest. Homily of Saint Bonaventure, Bishop, *Liber de ligno vitae*, number 30. That the Church might be formed from the side of Christ sleeping on the cross, and that the Scripture might be fulfilled which says: They shall look upon Him whom they have pierced, by divine ordination, it was permitted that one of the soldiers should pierce that sacred side with a lance, so that, with water and blood flowing forth, the price of our salvation might be poured out, which, flowing from the hidden source, namely the Heart, would give power to the sacraments of the Church to confer the grace of life, and that those living in Christ might already drink from the fountain of living water, which springs forth into eternal life. Therefore, arise, O soul beloved of Christ, and never cease to watch, and there apply your lips, that you may draw forth the waters from the fountains of the Savior. 1^. If I be lifted up from the earth, * All things shall be drawn to Me. v. This He said, signifying by what death He was about to die. All. From the mystical life,

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Reading VIII, Chapter 3. Because we come once to the Heart of our Lord Jesus, the most sweet, and it is good for us to be here, it is not easily torn away from Him. O how good and delightful it is to dwell in this Heart. A precious treasure, a costly pearl, is your Heart, O best of hearts.

[*Latin ed. p. 51*]

Section 5.1. The Congregation of the Sacred Heart of Jesus, which we have found amidst the thorns and the wounds of your body. Who would reject this pearl? Rather, I will offer all my pearls, I will change and compare all my thoughts and affections to it, boasting that all my thoughts are in the good Heart of Jesus, and it will nourish me without deceit. Therefore, having found this, both yours and mine, most sweet Jesus, I will pray to you, my God: admit my prayers into the sanctuary of your hearing; rather, draw me entirely into your Heart.

1. Let us be imitators of God, *and let us walk in love.* As also Christ loved us and gave Himself for us. And let us walk. Glory to the Father. And let us walk.

Reading IX. For this reason, your side was pierced, that the entrance to you might be opened to us. For this reason, your Heart was wounded, that within it we might dwell, freed from external disturbances. Nevertheless, and for this reason, it was wounded, that through the visible wound, we might see the invisible wound of love. How could this ardor be better shown, than that you allowed not only your body, but also your very Heart to be wounded by a spear? Therefore, the bodily wound shows the spiritual wound. Who would not love that Heart so wounded! Who would not redeem so loving a one! Who would not embrace so chaste a one! Therefore, while we are still in the flesh, let us, as much as we can, redeem the loving one, let us embrace our wounded one, whose impious farmers pierced his hands and feet, his side and his Heart; let us pray that our heart, still hard and unrepentant, may be deigned to be bound by the bond of love and pierced by the wound.

We praise you, O God.

TO THE PRAISES AND THROUGH THE HOURS

Ant. 1. One of the soldiers *opened his side with a spear, and immediately blood and water flowed out.

Psalm for the Sunday, 1st verse.

2. And on the last, and great day of the festivity, Jesus stood and cried, saying: If anyone thirsts, let him come to me and drink.

3. In eternal charity, *God loved us, therefore, having been exalted from the earth, He drew us to His Heart, merciful.

4. Come to me *all you who labor and are burdened, and I will refresh

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you.

5. I was *give me your heart, and your eyes shall keep my ways.

Chapter Ephesians, 3, 8-9.

Brothers, to me, the least of all the saints, was given this grace: to evangelize the unsearchable riches of Christ among the Gentiles; and to make all men see what is the administration of the mystery which has been hidden from the ages in God.

[*Latin ed. p. 52*]

a. Acta Apostolicae Sedis - Official Commentary. The Heart, the ark containing the law, not of the old servitude, but of graces, of forgiveness, and also of mercy. The Heart, the sanctuary of the new, inviolable covenant, a temple more holy than the old, and truly more useful. Charity wished to wound You, O Heart, with the visible stroke, so that the invisible Love might be venerated through Your wounds. Under this symbol of love, the bloody and mystical sufferings, both sacrifices, were offered by Christ, the priest. Who will not redeem the one who loves? Who will not love the one who has redeemed him, and be bound to him in heart eternally? Jesus, to You be glory, who pour forth grace from Your Heart, with the Father and the Holy Spirit, for all eternity. Amen.

b. Drink ye, O thirsty ones, with joy. 1$. On the fountains of the Savior. To Benedict. Antiphon: For these things have been done, that the Scripture might be fulfilled, which says: They shall look upon Him whom they have pierced. Prayer: O God, who deign to bestow upon us, in the Heart of Your Son, the infinite treasures of Your love, mercifully grant that we may offer You, through devotion, a service worthy of our piety, and also a suitable act of penance. Through the same Lord. To the Hours, the Psalm of the Sunday, but to the First Hour as on feasts; and to that in the short Office, the verse is said: Who pours forth grace from Your Heart, throughout the entire Octave.

[*Latin ed. p. 53*]

S. 53. Congregatio Rituum. AD TERTIUM. Capitulum. Fratres, mihi omnium ut supra. 3$. br. "Tollite jugum meum super vos, et discite a me. Tollite. Y. Quia mitis sum et humilis corde. Et discite." Gloria Patri. Tollite. T. "Have mercy on me, O Lord." 3$. "Sana animam meam quia peccavi tibi." AD SEXTAM. Capitulum. Ephes. 3, 14-17. Huius rei gratia, flecto genua mea ad Patrem Domini nostri Jesu Christi, ut det vobis secundum divitias gloriae suae, virtute corroborari per Spiritum ejus in interiorem hominem: "That Christ may dwell by faith in your hearts." 3$. br. "Ego dixi, Domine, miserere mei." Ego dixi. Y. "Sana animam meam quia peccavi tibi." Miserere mei. Gloria Patri. Ego dixi. T. "Memoriam fecit mirabilium suorum, miserator Dominus." 3$. "Escam dedit timéntibus se." AD NONAM. Capitulum. Ephes. 3, 17-19. "In caritate radicati et fundati, ut pos-

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sitis comprehendere cum omnibus sanctis, quae sit latitudo et longitúdo, et sublimitas et profundum; scire etiam supereminentem scientiae caritatem Christi, ut impleamini in omnem plenitudinem Dei." R. br. "Memoriam fecit mirabilium suorum, miserator Dominus." Memoriam. J. "Escam dedit timéntibus se." Miserator. Gloria Patri. Memoriam. Y. "Hauriétis aquas in gaudio." 3$. De fontibus Salvatoris. IN Antiphona} et Capitulum Ssmi Corporis II. VESPERIS de Laudibus. Psalmi ut in I Vesperis Festi Christi. Hymnus. En ut superba criminum. Y. "Hauriétis aquas in gaudio." 1$. De fontibus Salvatoris. Ad Magnificat. Ant. Ad Jésum autem, cum venissent, ut viderunt eum jam mortuum, non frégerunt ejus crura, sed unus militum lancea latus ejus aperuit et continuo exivit sanguis et aqua. Completorium de Dominica.

[*Latin ed. p. 54*]

54. Acts of the Apostolic See - Commentary. During the Octave and on the Feast Day itself, the Office is celebrated as on a Feast, except for the Readings, which are those prescribed for each day. If the Office is celebrated during the Octave, and the Nocturn contains Readings from Scripture, these are recited with the antiphons proper to the Feast.

A D MISSAM (Before Mass)

Introit: Psalm 32 (31), 11 and 19: "His thoughts are all the generation and generation: and he will deliver them from death, and shall preserve them in famine." Psalm, verse 1: "Rejoice in the Lord, O ye just: for it is good to sing praises to our God."

Gloria Patri.

Collect: O God, who in the heart of your Son, you deign mercifully to bestow upon us, who are wounded by our sins, the treasures of infinite love; grant us, we beseech you, that we may show to him, who is deserving of our devoted piety, also a service of worthy satisfaction. Through the same Lord.

Reading: From the Epistle of the blessed Apostle Paul to the Ephesians: Ephesians 3, 8-19.

"To me, the least of all the saints, is given this grace, to preach to the Gentiles the unspeakable riches of Christ; and to enlighten all men, that they may know the mystery of the will of God, according to the dispensation made in eternity in Christ Jesus our Lord, in whom we have confidence and access through the faith of him. Wherefore, I kneel before the Father of our Lord Jesus Christ, from whom all paternity in the heavens and on earth is named; that he may give you, according to the riches of his glory, to be strengthened with might in your inner man; that Christ may dwell in your hearts through faith; that you may be rooted and grounded in love, that you may comprehend, with all the saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which surpasses

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knowledge, that you may be filled unto all the fullness of God."

Gradual: Psalm 24 (23), 8-9. "The Lord is sweet and just; therefore he will give the law to them that are out of the way. He will instruct the meek in judgment, and teach them his ways."

Alleluia, alleluia. Matthew 11, 29. "Take up my yoke upon you, and learn from me; for I am meek and humble of heart, and you shall find rest to your souls."

Alleluia.

[*Latin ed. p. 55*]

After the 55th Votive Rite in the Divine Office, omitting the Alleluia and verse, the Tract is said. Psalm 102, 8-10. "The Lord is merciful and compassionate, slow to anger and abundant in mercy. He will not always chide, nor will He ever condemn for eternity. He has not dealt with us according to our sins, nor has He repaid us according to our iniquities." During the Paschal season, omitting the Gradual and Tract, the following is said: "Alleluia, alleluia. Matthew 11, 29 and 28. 'Take up my yoke and learn from me, for I am meek and humble of heart, and you will find rest for your souls.' Alleluia. 'Come to me, all you who labor and are burdened, and I will refresh you.' Alleluia."

The following is the Sequence of the Holy Gospel according to John: John 19, 31-37. "Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken: and that they might be taken away. Therefore, the soldiers came and broke the legs of the first and of the other who was crucified with him. But when they came to Jesus, and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a lance, and immediately blood and water flowed out. And he who saw it testified, and said, 'Truly, this man was the Son of He was the Son of God.' And he knows that he says the truth, that you also may believe. For these things were done that the scripture might be fulfilled: 'Os not comminuétis ex eo.' And again another scripture saith: 'Videbunt in quem transfixérunt.' I believe."

The Offertory: Psalm 68, 21. "My heart has expected my misery and my destitution; and I have sustained him who was with me in my sorrow, and he was not there; I sought comfort and found none." During the Paschal season, in votive Masses, the Offertory is changed as follows: Offertory: Psalm 39, 7-9. "A sacrifice and an offering Thou hast not required; but Thou hast given me an open ear. Then said I, 'Behold, I come. In the head of the book it is written of me that I should do thy will: O my God, I have desired it, and thy law in the midst of my heart.'" Alleluia.

The Secret: "Look down, we beseech Thee, O Lord, upon the ineffable love of the heart of Thy beloved Son, that what we offer may be an accept-

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able offering to Thee and an expiation for our sins." Through the same Lord.

The Preface: "It is truly worthy and right, just and salutary, that we should always and everywhere give thanks to Thee, Lord, holy, Father Almighty, eternal God, who willed that Thy only-begotten Son should be pierced with a lance by a soldier while hanging on the cross..."

[*Latin ed. p. 56*]

56 Acta Apostolicae Sedis - Commentarium Officiale: Ad cor apertum, divinae largitatis sacrarium, Dominus misit fontes ineffabiles miserationis et gratiae, et quod amore nostro numquam cessabat, ad pios erat requies et ad poenitentes refugium salutis. Et ideo... Communio. Ioann. 19, 34. "Unus autem militum lancea latus ejus aperuit, et statim exivit sanguis et aqua." Tempore autem Paschali, in Missis votivis, sic mutatur Communio: Communio. Ioann. 7, 37. "Si quis sitit, ad me veniat et bibat." Alleluja, Alleluja. Postcommunio: "Prábeant nobis, Dómine Jesu, divinum tuum sanctum fervorem; quo dulcissima Cordis tui suavitate percepta, discamus terréna despicere, et amare caelestia: Qui vivis."

SABBATO DEIIDIE INFRA OCTAVAM SACRATISSIMI CORDIS JESU

Semiduplex A D MATUTINUM

Omnia ut in die festo, praeter sequentia.

In I Nocturno: Lectiones de Scriptura occurrente.

Responsoria de feste.

IN II NOCTURNO:

"Ex litteris Encyclicis Pii Papae X, Miserentissimus, Lectio Redemptor IV: Inter cetera infinitae Redemptoris nostri benignitatis documenta, illud potissimum elucet, quod, defervescente christifidelium caritate, ipsa Dei caritas ad honorándum peculiari cultu proposita est, ejusque bonitatis divitiae late patefactae sunt per eam religionis formam qua Sacratissimum Cor Jesu colitur, «In whom are hid all the treasures of wisdom and knowledge.» Nam, ut quondam humanae genti e Noetica arca exeúnti, amici foederis signum illucescere Deus voluit «arcum apparentem in núbibus», sic turbulentissimis recentioris aevi temporum, cum vaférrima omnium serperet haeresis illa janseniána, amóri in Deum pietatique inimica, quas Deum non tam diligéndum ut patrem quam extimescéndum ut implacabilem judicem praedicabat, benignissimus Jesus Cor suum Sacratissimum, quasi pacis et caritatis vexillum elatum gentibus ostendit, haud dubiam porténdens in certamine victoriam. 1$.

"Prope est Dominus omnibus invocántibus eum * Omnibus invocántibus

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eum in veritate."

"Miserator et misericors Dominus, patiens et multum misericors. Omnibus."

[*Latin ed. p. 57*]

Most Holy Congregation of Rites, 57, Lesson V. Indeed, Our Predecessor of blessed memory, Leo XIII, in: the Encyclical Letter "Annus Sacrum," having admired so great an opportunity for the worship of the Most Sacred Heart of Jesus, did not hesitate to decree: "Since the Church, in these times near to its origins, is oppressed by the yoke of the caesarean power, the cross, a most sublime symbol, is presented to the view of the rising Emperor, foretelling the greatest victory which will soon follow, and acting as its harbinger. And today, another most auspicious and most divine sign is presented to our eyes: namely, the Most Sacred Heart of Jesus, with the cross superimposed upon it, shining with the most splendid whiteness amidst the flames. In it, all hope is to be placed; from it, the salvation of men is to be sought and hoped for."

I confess to you, O Father, Lord of heaven and earth, because you have hidden these things from the wise and prudent, and you have revealed them to babes. Yea, Father, because thus it was your will. And.

Lesson VI. And rightly so; for in that most auspicious sign and in that which follows from it, is there not contained the very form of piety, the highest and, indeed, the more perfect norm of life, which, moreover, leads minds more readily to a thorough knowledge of Christ the Lord, and inclines hearts more powerfully to love and imitate Him more quickly and effectively? Therefore, let no one be surprised that Our Predecessors have continuously defended this most excellent form of religion from the calumnies of detractor, and have extolled it with the highest praises, and have promoted it with zealous effort, as the circumstances and the course of He events demanded. And, by the inspiration of God, it has come to pass that the piety of the Christian faithful towards the Most Sacred Heart of Jesus has grown greater day by day.

All nations that you have made shall come, and adore before you, O Lord. Yea, and they shall glorify your name, because you are great, and you do wonderful things. And they shall adore. Glory to the Father. And they shall adore.

In the Third Nocturne. Lesson from the Holy Gospel according to John, Lesson VII, Chapter 19, verses 31-37. At that time: Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken: and that they might be taken away. And the

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rest.

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis - Commentarium Officiale Homilia sancti Joannis Chrysóstomi, Homilia 85, alias 84 in Joannem, num. S. Videtis quam fortis sit veritas? Per studia Judaeorum impletur prophetia. Alia quoque praedictio finem accipit. Venientes enim milites aliorum fregérunt crura, Christi non item. Attamen hi, in gratiam Judaeórum, ejus latus lancea perforant, et mortuo corpori contuméliam inferunt. O sceléstum et exsecrándum facinus! Sed ne turbéris, ne dejiciáris, dilecte. Nam quae mala illi voluntate factebant, veritatem propugnabant; namque erat prophetia: "Videbunt in quem transfixérunt." Neque hoc tantum; sed etiam is qui infideles futuri erant, hoc facinus demonstratio fuit, ut Thomae et ipsi similibus. Ad haec etiam mysterium ineffabile consummabatur. Exívit enim sanguis et aqua. Non sine causa vel casu hi fontes manarunt, sed quia ex hoc utroque Ecclesia constituta est. B/. "Si exaltatus fuero a terra, omnia traham ad meipsum." Hoc autem dicebat significans qua morte esset moriturus. Omnia. Lectio VIII Hoc sciunt initiati, qui per aquam regenerantur, ac per sanguinem et carnem nutriantur. Hinc initium mysteria sumunt, ut, cum ad tremendum póculum accésseris, sic venias ac si ex hoc latere potaturus esses. Et qui vidit testimonium perhibuit, et verum est testimonium ejus. Hoc est: Non ab aliis audivi, sed ipse praesens vidi, et verum est testimonium. Mérito sane. Contuméliam narrat, non magnum quid et mirabile, ut possis contra suspicari; verum ille, haereticorum ora eómprimens et futura praenuntians mysteria, atque contentum in ipsis thesaurum considerans, minutatim recenset et quae gesta sunt. Impleta est autem prophetia illa: "Os ejus non comminuétur." Etiamsi enim hoc de Judaeórum agno dictum sit, tamen propter veritatem figura praecessit, et in hoc magis completum est. Ideo prophetam in médium adducit. 1$. Simus ergo imitatores Dei, et ambulémus in dilectione. Sicut et Christus dilexit nos et tradidit semetipsum pro nobis. Et ambulémus. Gloria Patri. Et ambulémus. Lectio IX Cum sese testem afferens ubique non videretur fide dignum haberi, adducit Móysen, ut innuat hoc non casu factum esse, sed jam ab scripto fuisse praenuntiatum. And again another scripture saith: "Os ejus non comminuétur." Bursúmque ex seipso Prophetae fidem facit. Haec dixi, inquit, ut discátis magnam esse affinitatem inter figuram et veritatem. Videtis quantam curam...

[*Latin ed. p. 59*]

59. Does the Holy Congregation of Rites demand that one believe that which appears shameful and disgraceful? For the body to be subjected to contempt by a soldier is far worse than to be crucified. Nevertheless, I have said these things, he says, and I have said them with great care, so that you

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may believe. Therefore, let no one deny the faith, nor let our actions cause shame. For those things which appear most contemptible are, in fact, the most honorable of our goods. We praise You, O God. SUNDAY WITHIN THE OCTAVE OF THE MOST SACRED HEART OF JESUS, the eleventh day after Pentecost. The entire Office is said as on a Feast, except for the following: AT VESPERS, Chapter 1 of 1 Peter, verses 6-7: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: for he that humbleth himself under God shall be exalted. Cast all your care upon him; for he careth for you." After the Magnificat: Antiphon: "From Dan even to Bersabee, they knew that Samuel was a prophet of the Lord." Prayer: Protector of those who hope in you, O God, in whom nothing is powerful, nothing is holy; multiply your mercy upon us; so that, with you as our guide and leader, we may pass through temporal goods, so that we may not lose eternal ones. Through the Lord. And then, the Commemoration of the Octave. Antiphon: "To Jesus, the Lamb of God." The Office of Compline for Sunday. AT MATINS, Readings from Scripture appropriate to the day. Responsorial Psalms for the Feast. IN THE SECOND NIGHT OFFICE: From the Encyclical Letters of Pope Pius X, Reading IV: "But among all those things which properly pertain to the worship of the Most Sacred Heart, the pious and memorable consecration stands out, by which, referring ourselves and all our things to the eternal God, we devote them to the divine Heart of Jesus." Furthermore, it is necessary to add, we say, that honest satisfaction, or...

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis - An official commentary on the act concerning the reparation, which they call, the office of rendering service to the Most Sacred Heart of Jesus. For, if it is the primary and most important thing in consecration that the love of the Creator be repaid by the love of the creature, then the second follows spontaneously from this, that if the uncreated Love, at any time, is neglected through forgetfulness, or violated by offense, the injuries inflicted in any way must be compensated: and this debt of compensation we commonly call reparation. 1$. The Lord is nigh to all that call upon him * To all that call upon him in truth, f. Merciful and merciful is the Lord, patient and of great mercy. To all." Lesson V. If, therefore, we are impelled by the same reasons to both things, yet in the office of reparation and expiation we are held by a stronger title, namely, that of justice and love: by justice, that the offense given to God by our sins may be expiated, and the violated order restored by penance; by love, that we may sympathize with Christ, who was patient and "filled with reproaches," and offer Him some solace for our weakness. For since we are all sinners, and burdened with many sins, God our Lord is not to be honored by us alone through that worship by which we adore His supreme Majesty with due reverence, or acknowledge His supreme dominion through prayer, or

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praise His infinite generosity through acts of thanksgiving; but it is also necessary that we satisfy God, who is just, "for the innumerable sins and offenses and negligences" of our own. Therefore, to the consecration, by which we are dedicated to God and called holy, that sanctity and firmness which, as the Angelic Doctor teaches, are proper to consecration, must be added expiation, by which sins are completely extinguished, lest perhaps the impudent unworthiness of our own person be rebuked by the sanctity of supreme justice, and lest our offering be received rather as unwelcome than as pleasing. 3$. I confess to you, Father, Lord of heaven and earth, that you have hidden these things from the wise and prudent * And you have revealed them to babes, f. Thus, Father, as it was pleasing before you. And you have revealed. Lesson VI. But this office of expiation is incumbent upon the entire human race, because, as we are taught by Christian faith, after the miserable fall of Adam, the human race was infected with hereditary taint, subject to concupiscences, and most wretchedly corrupted, and would have been driven to eternal ruin. But the wise of this our age, following the old error of Pelagius, are infected with a certain natural virtue of human nature, boasting that it can progress to higher things by its enough power; but the Apostle rejects these false commendations of human pride, reminding us that "In which also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of our thoughts, and were by nature children of wrath, even as the rest."

[*Latin ed. p. 61*]

The Holy Congregation of Rites, from the very beginning of that common act of expiation, has endeavored, as it were, to appease God with sacrifices, both public and private, recognizing that men, naturally inclined to do so, offer them. 1$. "All nations that thou hast made shall come, and worship before thee, O Lord: they shall glorify thy name." And they shall glorify thy name, for thou art great, and dost wonderful things. And they shall worship. Glory be to the Father. And they shall worship. *In the Third Nocturn, the Reading from the Holy Gospel according to Luke, Chapter VII, verses 1-10: "And behold, there were many publicans and sinners coming to hear him." And the rest. Homily of Saint Gregory the Pope, Homily 34 on the Gospel, paragraphs 2-3. "You have heard in the Gospel reading, brothers, that sinners and publicans approached our Redeemer; and they were not only admitted to converse with him, but also to partake of a meal. When the Pharisees saw this, they were indignant. From this, understand that true justice has compassion, while false justice has contempt. Although the just may sometimes rightly despise sinners: but one thing is done out of pride, and another out of zeal for discipline. 1$. "I, if I am lifted up from the earth, will draw all things to myself." He said this, signifying by what death he was to die. All things. Reading VIII. "For indeed they despise, but they do not despise; they despair, but they do not despair; they stir up

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persecution, but they love: because even though they exaggerate rebukes outwardly through discipline, inwardly they preserve sweetness through charity. They usually place those whom they correct in their minds; they consider them to be better than those whom they judge. And by doing this, they keep both those who are subdued through discipline and themselves through humility. 1$. "Let us therefore be imitators of God, and walk in love, as also Christ loved us, and gave himself for us." And let us walk. Glory be to the Father. And let us walk. Reading IX. "But on the contrary, those who are wont to be proud of false justice despise others, show no mercy to the infirm, and, because they do not believe that others are sinners, they become worse sinners themselves. And they are, indeed, of this number..."

[*Latin ed. p. 62*]

Acta Apostolicae Sedis - Commentarium Officiale. Pharisai, qui Dominum judicabant, accusantes eum quod peccatores acciperet, corde obtemperato ipsum fontem misericordiae reprehendebant. Sed quia aegri erant, ita ut se ipsos aegros esse non scirent, ut quod essent agnoscere vellent, caelestis medicus eos blandis fomentis curat, benignum exemplum obicit, et vulneris tumorem ex corde eorum comprimit. Te Deum laudamus. AD LAUDES.

Capitulum: Carissimi, humilinamini, ut in I Vesperis.

Antiphon: Quis ex vobis * homo, qui habet centum oves, et si perdiderit unam ex illis, nonne dimittit nonaginta novem in deserto, et vadit ad illam quae perierat, donec inveniat eam? Alleluia.

Oratio: Protector, ut in I Vesperis.

M -fit Commemoratio Octavee:

Antiphon: Facta sunt.

Tractus: Hauriétis.

Ad Primam: Psalmi ut in Festis, et ad absolutionem.

Capitulum: Lectio brevis: Deus autem omnis gratiae, ut infra ad Nonam.

AD TERTIAM.

Capitulum: Carissimi, humilinamini, ut in I Vesperis.

Oratio: Protector, ut in I Vesperis.

AD SEXTAM.

Capitulum: 1 Pet. 5, 8-9: Sobrii estete et vigilate, quia adversarius vester diabolus tanquam leo rugiens circuit, quaerens quem devoret, cui resistite fortes in fide, scientes eamdem passionem ei, quae in mundo est, vestrae fraternitati fieri.

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Oratio: Protector, ut in I Vesperis.

AD NONAM.

Capitulum: 1 Pet. ô, 10-11: Deus autem omnis gratiae, qui vocavit nos in aeternam suam gloriam in Christo Jesu, modicum passos ipse perficiet, confirmabit, et solidabit. Ipsi gloria et imperium in saecula saeculorum. Amen.

Oratio: Protector, ut in I Vesperis.

IN I I VESPERIS.

Capitulum: Carissimi, humilinamini, ut in I Vesperis.

Ad Magnificat: Antiphon: Quae mulier * habens drachmas decem, et si perdiderit drachmam unam, nonne accéndit lucérnam et everrit domum, et quaerit diligenter, donec inveniat?

[*Latin ed. p. 63*]

S. 63 The Congregation of Rites: The "Protector" prayer, as in the Vespers of the Octave. And the commemoration of the following day within the Octave is performed: Antiphon: "Ignem," Response: "Tollite." If, however, the Office of the Octave cannot be performed on the following day, the Antiphon "Ad Jesum" is said, followed by the Response: "Haurietis."

FERIA II, DEDICATED TO THE MOST HOLY HEART OF JESUS, within the Octave.

Semiduplex: In the Nocturn, readings from Scripture are read.

IN II: Responsories of the Feast.

NOCTURN

* From the Encyclical Letters of Pope Pius XI:

Reading IV: "No human effort, however great, could suffice to atone for sins, unless the Son of God had taken upon Himself the task of repairing human nature." Indeed, the Savior of mankind Himself announced this through the sacred Psalms: "Hostiam et oblationem noluisti, corpus autem mihi parasti: holocaustomata pro peccato non tibi placet: tunc dixi: Ecce venio." And truly, He Himself bore our infirmities and carried our sorrows; He was wounded for our iniquities and He bore upon His body, for our sins, the chastisement; He abolished the handwriting of the decree against us, which was contrary to us, and He took it away, nailing it to the cross; that through the death of His sins, we might live for justice. Although the abundant redemption of Christ has granted us all things, nevertheless, due to the wonderful dispensation of divine Wisdom, whereby what is lacking in the sufferings of Christ for the sake of His body, which is the Church, must be completed in our flesh, both in praises and in satisfactions, which

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Christ paid to God on behalf of sinners, we can, and indeed we ought, to add our own praises and satisfactions.

3$. The Lord is near to all who call upon Him * To all who call upon Him in truth. V. Merciful and compassionate is the Lord, patient and of great mercy. To all.

Reading V: "But let us always remember that the entire power of expiation depends on the one, unique sacrifice of Christ, which is renewed without intermission on our altars in an unbloody manner; for it is one and the same Victim, the same Priest offering now through the ministry of the priests, who offered Himself then on the cross, differing only in the manner of offering; therefore, this most august Eucharistic Sacrifice should be joined with the immolation of ministers and other faithful, so that they too may be living, holy, and pleasing sacrifices to God."

[*Latin ed. p. 64*]

•The Acts of the Apostolic See – the Official Commentary – should be presented. Indeed, Saint Cyprian does not hesitate to affirm that the Lord's sacrifice is not celebrated with legitimate sanctification unless our offering and sacrifice correspond to His Passion. Therefore, the Apostle exhorts us, to carry in our bodies the mortification of Jesus, and to be buried and conformed with Christ in the likeness of His death, so that not only may we crucify our flesh with its vices and concupiscences, groaning at the corruption of the desires that are in the world, but also that the life of Jesus may be manifested in our bodies, and, having become partakers of His eternal priesthood, we may offer gifts and sacrifices for sins. 3$. I confess to You, O Lord, God of heaven and earth, that You have hidden these things from the wise and prudent, * and have revealed them to babes. Thus, Father, because it was Your good pleasure. And You have revealed. Lesson VI. Neither do those alone partake of this mystery of the priesthood and the office of satisfying and sacrificing, to whom our High Priest, Jesus Christ, ministers, so that a pure offering may be offered to the Divine Name from the rising of the sun to its setting in every place; but also the entire race of Christians, the chosen race from the beginning by the Prince of the Apostles, rightly called a royal priesthood, ought to offer for sins, both for themselves and for the whole human race, just as every priest and pontiff, taken from among men, is constituted for men in the things that are pertaining to God. 1$. All nations that You have made shall come * and adore before You, O Lord, and glorify Your name, for You are great, and do wonderful things. And they shall adore. Glory to the Father, and they shall adore. IN THE THIRD NIGHT. Lesson from the Holy Gospel according to John. Lesson VII. Chapter 19, verses 31-37. At that time: Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken: and that they might be taken away. And the rest. Homily of

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Saint Lawrence of Justiniani, Bishop, On the triumphant struggle of Christ, chapter 21. Therefore, when they came to Jesus, and had seen that He was already dead, they did not break His legs, but one of the soldiers, piercing His side with a spear, immediately there came out blood and water. A truly great and unheard-of miracle, that blood and water should come out from the examined body. But, the greatest thing that was accomplished in this matter, the wisdom of God wished to show to us.

[*Latin ed. p. 65*]

65. The Congregation of Rites, with deceit, perverts the Sacrament, namely, its own, and the unity of the Churches. This spiritual union is represented by the figure of Adam, from whose side one rib was taken, and from it, Eve, the mother of all living, was formed, representing the Church. Thus, the Holy Spirit signified that the true and spiritual Adam would be formed, created by the power of the Paraclete, while asleep, from his side, with water and blood, so that the Church, a beautiful bride without spot or wrinkle, would be formed. 1$. "If I am lifted up from the earth, I will draw all things to myself." This, however, He said, signifying the manner of His death. All things. Lesson VIII. These are the ecclesiastical sacraments by which the entire body of the Church is cleansed and sanctified. In baptism, indeed, the waters of regeneration, which are sanctified by Christ's death, cleanse from original sin. But in the blood of the Redeemer, not only is one cleansed from all sin, but the entrance to the kingdom of heaven is also opened. Both of these sacraments converge into one effect, and neither is sufficient for salvation without the other: for no one can receive the inheritance of future blessedness without the sacrament of baptism and the remission of sins. This is confessed everywhere by the Holy Mother Church, and is confirmed by numerous testimonies of the divine Scriptures. Moreover, he who saw water and blood flowing from Christ testified, and his testimony is true. This is John, the Apostle and Evangelist, who was especially loved by the Lord. 2$. Let us therefore be imitators of God, and let us walk in love, as Christ also loved us and gave Himself for us. And let us walk. Glory to the Father. And let us walk. Lesson IX. Indeed, these things were done so that the Scripture might be fulfilled, which says: "He made no bones of him." For it had been commanded to the Lord Moses that in the sacrifice, in the celebration of the immolated lamb, no bone should be broken. But in the most innocent Lamb, Jesus Christ, the figure is completed by the truth. Neither were his legs broken, as were those of the two wicked men who hung with him; but only his side was opened, so that another Scripture might be fulfilled, which says: "They shall look on him whom they pierced." And again another scripture saith. Furthermore, the Lord willed to retain the scars of the wounds in his body, so that, as an incentive to devotion for the elect, so also it might be an irrefutable testimony of condemnation for the reprobate. Thus, all

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things were accomplished in Christ, which had been foretold long before by the prophets, so that the Catholic faith might be fortified, both for itself and against the errors of heretics. Te Deum laudamus. ACTA, vol. XXI, n. 2. — 6-2-929.

[*Latin ed. p. 66*]

66 Acta Apostolicae Sedis - Commentarium Officiale

FERIA III DE DIE V INFRA OCTAVAM SACRATISSIMI CORDIS JESU

Semiduplex In I Nocturno

Lectiones de Scriptura occurrente

Responsoria

IN de Festo I I NOCTURNO

E x litteris Encyclicis Pii Papae X

Lectio IV

Quo autem perfectius oblatio nostra nostramque sacrificium sacrificio dominico responderit, idest amorem nostri cupiditatesque nostras immolavérimus, et carnem crucifixérimus, crucifixioné ea mystica, de qua loquitur Apostolus, eo uberiores propitiationis atque expiationis pro nobis aliisque percipiamus fructus. Mirifica enim viget fidelium omnium cum Christo necessitudo, qualis inter caput et cetera corporis membra intercedit, itemque arcana illa, quam fide catholica profitemur, Sanctorum communione, cum singuli homines tum populi non modo conjunguntur inter se, sed etiam cum eodem qui est caput Christus, ex quo totum corpus compáctum et connexum per omnem juncturam subministrationis, secundum operationem in mensuram uniuscuiusque membri augmentum corporis sui facit in aedificationem sui in caritate. Quod quidem Mediator ipse Dei et hominum Christus Jesus, morti proximus, a Patre postulárat: "I in them, and thou in me: that they may be made perfect in one: and the world may know that thou hast sent me and hast loved them, as thou hast also loved me." John 17:23.

Prope est Dominus ómnibus invocántibus eum * Omnibus invocántibus eum in veritate.

T. Miserator et misericors Dominus, patiens et multum misericors. Omnibus.

Lectio V

Quemadmodum igitur unionem cum Christo profitetur ac firmat consecratio, ita expiatio eamdem unionem, et culpas detergendo inchoat, et Christi passiones participando perficit, et victimas pro fratribus offerendo consummat. Atque id sane miserentis Jesu consilium fuit, cum Cor nobis suum, insignia passionis praeferens ac flammas amoris ostentans, pa-

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tere voluit, scilicet ut hinc infinitam peccati malitiam connectantes, illinc Reparatoris caritatem infinitam admirati, et peccatum vehementius detestarémur et caritatis ardentius vicem redderémus. Et vere expiationis potissimum seu reparationis spiritus primas semper potioresque partes habuit.

[*Latin ed. p. 67*]

Section 67. The Congregation of Rites, when considering the most sacred worship of the Heart of Jesus, found nothing more fitting to its origin, nature, virtues, and the activities proper to this form of religion, as both memory and practice, as well as the sacred liturgy and the acts of the Supreme Pontiffs confirm.

3. "I confess to you, Father, Lord of heaven and earth, that you have hidden these things from the wise and prudent, and have revealed them to babes." Thus, Father, because it was your will, so it has been done. And you have revealed.

Reading VI. Indeed, when Christ was showing Margaret Mary what was to be done, foretelling the emptiness of His charity, at the same time, as if in mourning, He lamented so many and such great injuries inflicted upon Him by ungrateful men, in these words, which, may they dwell in the hearts of the pious and never be erased by any forgetfulness: "Behold, that Heart, which has loved men so much, enriching them with all benefits, which has not found any gratitude returned for its infinite love, but rather, oblivion, neglect, insults, and even those inflicted by those who were bound by the special debt of love and duty."

3. "All nations that you have made shall come, and adore before you, Lord. And they shall glorify your name, for you are great, and do wonderful things. And they shall adore." Glory to the Father. And they shall adore.

In the Third Nocturne. Reading from the holy Gospel according to John, Chapter 19, verses 31-37. "Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken: and that they might be taken away." And the rest. Homily of Saint Bernard of Siena, from the Forty Days on Christian Religion, Sermon 5. John adds: "But one of the soldiers with a spear opened his side: and immediately there came out blood and water." O love that empties everything! How did you abandon our beloved for our redemption? For, so that the flood of love might overflow us, the great abysses were opened; that is, the very depths of the Heart of Jesus, through which, advancing to the innermost parts, the cruel spear did not hesitate.

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis - Commentarium Officiale: "Sanguis exivit et aqua." Sanguis defluxit ad redemptionem, sed etiam aqua ad abluitionem;

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unde formata est Ecclesia ex latere Christi, ut aetérne unicam atque dilectam a Christo se discat, et ut recognoscat quam displicuit culpa pro qua sanguis divinus ex homine Deo vivo et mortuo ita defluxit. Non enim parva quantitate constat, si pro nobis sanguis divinus effunditur. 1$. ″Ego si exaltatus fuero a terra, * Omnia traham ad meipsum.″ T. Hoc autem dicebat significans qua morte esset moriturus. Omnia. Lectio VIII Aqua ad litteram non cum sanguine indistíncta defluxit. Neque enim potuisset ab insipientibus comprehendi, si mixta cum sanguine defluxisset. Et forte totus sanguis defluxit ex illo divino corpore in signum totius amoris effusi, post quem humor áqueus egressus est. Quod quidem est alto mysterio factum, ut prius egrederétur ex eodem corpore redimens pretium, deinde aqua in qua multitudo populorum redempta significatur. Sunt enim aquas multas, populi multi; tamen qui ad christianam fidem pertinent unus fidelis populus sunt, ut non sint aquas, sed aqua quas manavit ex latere Christi, sicut prima Corinthiórum capite décimo Apostolus ait: ″For we, being many, are one bread, one body: all that partake of one bread.″ Et iterum ad Ephesios, capite quarto, inquit: ″Unus Deus, una fides, unum baptisma.″ 3$. Simus ergo imitatores Dei * Et ambulémus in dilectione. T. Sicut et Christus dilexit nos et tradidit semetipsum pro nobis. Et ambulémus, Gloria Patri. Et ambulémus. Lectio IX Notánter tamen advertendum est quod latus Christi apertum dicitur, non vulnerátum; quoniam proprie vulnus praeterquam in vivo corpore fieri nequit. Ait enim Evangelista Joannes: ″Unus militum lancea latus ejus aperuit; ut, apèrto latere, cognoscámus dilectionem Cordis sui usque ad mortem, et ad illum inefiábilem amorem ejus ingrediamur quo ille ad nos processit.″ Accedamus ergo ad Cor ejus, Cor altum, Cor secretum, Cor omnia cogitare, Cor omnia sciens, Cor diligens, immo amóre ardens; et apertam portam intelligámus saltem in amoris vehementia; cordiformes ingrediamur ad secretum ab aeterno absconditum, nunc vero in morte quasi apèrto latere revelatum; quoniam apértio láteris asterai templi apertionem demonstrat, ubi omnium exsistentium consummata est felicitas aetérna. Te Deum laudamus.

[*Latin ed. p. 69*]

8. The Congregation of the Feast of the Fourth Day within the Octave of the Most Sacred Heart of Jesus. Evening Readings from Scripture. Responsorial Psalms for the Feast. IN THE SECOND EVENING: From the Encyclical Letters of Pope Pius XI, Reading IV: But how can the blessed Christ reigning in Heaven comfort us through the propitiatory rites? Certainly, ″He who loves understands what I say,″ we reply, using the words of Augustine, which are perfectly suited to this passage. For the most loving of men, if they consider the past, they see Christ laboring for mankind, suffering, enduring the most grievous things, ″for us men, and for our salvation,″ almost consumed by sorrow, anguish, and reproaches, nay, ″bruised for

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our iniquities" and healing us through his own suffering. And all these things are understood more truly by the minds of the devout, because the sins and wickedness of men, committed at any time, were the cause for the Son of God to be delivered to death, and these same sins now, through themselves, would inflict death upon Christ, joined with the same pains and sorrows, since each suffering of the Lord is considered, in a certain way, to be renewed: "Again crucifying the Son of God, and making Him a spectacle." 1. The Lord is near to all who call upon Him. *To all who call upon Him in truth. The Lord is merciful and compassionate, patient and of great mercy. To all. Reading V: If, because of our sins, which were indeed future but foreseen, the soul of Christ was made sorrowful even to death, it is certain that He received some comfort even then from our foreseen reparation, when "And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer," to console his Heart, which was oppressed by sorrow and anguish. And thus, that most sacred Heart, which is continually wounded by the sins of men, can also be comforted now, by a truly wonderful, yet true, means, since, as is also read in the sacred liturgy, Christ Himself laments that He was forsaken by His friends: "In thy sight are all they that afflict me; my heart hath expected reproach and misery. And I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none."

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis - Commentarium Officiale 3$. "Confíteor tibi, Pater, Dómine caeli et terrae, quia abscondisti haec a sapientibus et prudentibus * Et revelásti ea parvulis, ita. Pater, quoniam sic fuit placitum ante te. Et revelásti." Lectio VI. Accedit quod passio Christi expiátrix renovatur et quodammodo continuatur et adimpletur in corpore suo mystico, quod est Ecclesia. Etenim, ut rursus sancti Augustini verbis utamur, « passus est Christus quidquid pati debuerat; jam de mensura passionum nihil deest. Ergo impletas sunt passionés, sed in capite; restábant adhuc Christi passionés in corpore ». Quod quidem Dominus ipse Jesus declarare dignatus est, cum ad Saulum « adhuc spirántem minárum et caecus in discipulos » loquens: « Ego sum, in hic, Jesus quem tu persequens », haud obscure significans, commotis in Ecclesiam insectiónibus, ipsum divinum oppugnári ac vexári Ecclesias Caput. Jure igitur meritoque Christus in corpore suo mystico adhuc patiens, nos expiationis suas socios habere exoptat, idque etiam ipsa nostra cum eo necessitudo postulat; nam cum simus "Now you are the body of Christ and members of member", quidquid patitur caput, omnia cum eo membra patiantur oportet. 3$. "Omnes gentes quascumque fecisti venient * Et adorábunt coram te Dómine, ita. Et glorificábunt nomen tuum quoniam magnus es tu, et faciens mirabilia. Et adorábunt." Gloria Patri. Et adorábunt. IN III NOCTURNO Lectio sancti Evangelii secundum

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Joannem Lectio VII Cap. 19, 31-37. "In ilio tempore: Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken: and that they might be taken away." Et reliqua. Homilía sancti Petri Canisii presbyteri. Exhortationes domesticae. Med. 6-7. "Diligenter tecum ánimo versa, quam inefïabilis fuerit illa caritas qua Deus summus, in maximis Cordis angustiis et totius mundi oppróbriis, pro te vilíssimo vermículo illam crucis acerbissimum mortem perpessus fuerit. Advérte ut summam Christus Seryátor suis liberalitatem ómnibus exhibuit. Aliquando enim in medio populi stans, ita clamábat: Si quis sitit veniat ad me et bibat : paratum se ostendens ómnibus omnium necessitatibus subvenire. Considerato ut libéralissime tibi Cordis sui pretiosum."

[*Latin ed. p. 71*]

The Holy Congregation of Rites poured out the blood, when, with the sacred side opened, whatever remained in the body was shed. "And if I be lifted up from the earth, I will draw all things to myself." This He said, signifying by what death He was about to die. "All things."

Reading VIII. In the Gospel for the First Sunday after Easter. "Why, lest I be ungrateful, I shall often bring these perennial fountains of gifts and of all good things before my eyes, when concerning them there exists the sweetest promise: 'Thou shall draw waters with joy out of the saviour's fountains,' and you shall say on that day: 'Confess to the Lord.'" To these very things, I shall flee to the unshakeable rock of *beata*; in it I shall establish my most secure nest, having nothing older than remembering the wounds of the Lord in my sorrows and perils. "Let us therefore be imitators of God, and walk in love, as also Christ loved us and gave Himself for us." And let us walk. Glory to the Father. And let us walk.

Reading IX. Middle. 6 And in every temptation, flee diligently to the lovable Heart of Christ, and propose His goodness and charity to yourself, and compare your own worthlessness, malice, infidelity, and arrogance with them. How much the charity of Christ draws all things to Himself: "Come to Me, all you who labor and are burdened, and I will refresh you." And thus, prepared by love for us, He desires to bear the burdens of all and each! Therefore, with great confidence, cast your sins into the abyss of His charity, and you will soon find yourself relieved. We praise You, O God.

Feria V, within the Octave of the Most Sacred Heart of Jesus. Semiduple. In the First Nocturn, readings from Holy Scripture are read. Responsorial Psalms for the Feast.

FIRST NOCTURN. From the Encyclical Letters of Pope Pius X. Reading IV. How much the necessity of such expiation or reparation presses upon us especially in this our age, will be manifest to no one who, as we said at

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the beginning, sees this world placed in evil, with its eyes and soul...

[*Latin ed. p. 72*]

72 Acta Apostolicae Sedis - Commentarium Officiale has shown. For from all sides, the clamor of peoples who are groaning reaches Us, whose princes or rulers have truly been present and have come together in one accord against the Lord and against His Church. But it is also to be lamented that among the very faithful, cleansed in baptism with the blood of the Immaculate Lamb, and enriched with grace, so many men of every order are found, who, laboring with incredible ignorance of divine things and infected with false doctrines, lead a life steeped in vices, far from the sight of the Father, a life which is neither illuminated by the light of true faith, nor enlivened by the hope of future blessedness, nor kindled and fostered by the ardor of charity, so that they truly appear to be sitting in darkness and in the shadow of death.

3$. The Lord is nigh to all who call upon Him * To all who call upon Him in truth. T. The Lord is merciful and compassionate, patient and of great mercy. All. Lesson V. These evils are compounded by the sloth and indifference of those who, like sleeping and fleeing disciples, waver in faith, miserably abandoning Christ oppressed by sorrows or surrounded by the satellites of Satan, and also by the perfidy of those who, following the example of the traitor Judas, either rashly and sacrilegiously profane the altar, or defect to the enemy camp. And so, the thought involuntarily arises that the time foretold by Our Lord is drawing near: "And because iniquity hath abounded, the charity of many shall grow cold." Indeed, all those who have diligently considered these things will not be able to refrain from, inflamed with charity for the suffering Christ, striving with greater zeal to atone for the sins of others, to restore the honor of Christ, and to bring about the eternal salvation of souls.

4$. I confess to You, Father, O Lord of heaven and earth, that You have hidden these things from the wise and prudent * And You have revealed them to babes. Y. Thus, Father, because it was Your will. And You have revealed. Lesson VI. And indeed, the Apostle says: Where sin has abounded, grace has superabounded; and in some way, this can also be applied to our present age: for, as the perversity of men has increased greatly, so too, wonderfully, under the influence of the Holy Spirit, the number of the faithful of both sexes is increasing, who strive with greater zeal to make amends for all the injuries inflicted upon the divine Heart, and who do not hesitate even to offer themselves as sacrifices to Christ. For whoever thoughtfully considers the things we have mentioned and holds them firmly in his heart, will surely abhor and abstain from all sin as the greatest evil, as much as

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he offers himself entirely.

[*Latin ed. p. 73*]

The Holy Congregation of Rites endeavors, with the permission of Divine Providence, to repair the honor of the Divine Majesty that has been offended, not only through constant prayer, but also through afflictions willingly accepted and, should they occur, through patiently enduring hardships, and through striving throughout the entirety of life to make amends with this spirit of expiation. "All the nations that thou hast made shall come, and adore before thee, O Lord: and they shall glorify thy name." And they shall glorify thy name, for thou art great, and dost wonderful things. And they shall adore. Glory be to the Father. And they shall adore.

In the Third Nocturn, the reading from the holy Gospel according to John, Chapter 7, verses 31-37:

"Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken: and that they might be taken away." And the rest.

Homily of Saint Cyril, Bishop of Alexandria, Commentary on John, Book 12, Chapter 19.

The blessed Evangelist does not say this, as if he were attributing any piety to those cruel Jews, but rather to show how foolishly and ignorantly they acted, and how they swallowed a camel, as Christ said. For it has been discovered that they consider very grave and immense crimes to be of no consequence; whereas, they observe very carefully and with great concern the smallest and most insignificant things, revealing their ignorance in both cases. What is evident here is this: Behold, they make great show of honoring the Sabbath, after having killed Christ, and with incredible audacity, they violate the author of the law, and yet they claim to show piety towards the law.

"I, if I am lifted up from the earth, *will draw all things to myself.*" This is what He said, signifying by what death He was about to die. All things.

Reading VIII:

But those who killed the Lord on that especially great Sabbath day pretend to observe it with great reverence, and they eagerly seek to deserve the favor of the sun, so that, indeed, their legs may be broken, bringing about a most grievous death, and almost already destroying those who are still alive. Therefore, the soldiers came, and first they broke the legs of one, and then of the other who was crucified with him. The soldiers, obeying the request of the Jews, who were laboring with similar cruel fury, broke the legs of two of the thieves, since they were still found to be alive. But, when they saw that Jesus had bowed His head, and that He had already died, they considered it useless to break His legs, but, since they were not

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entirely certain that He was dead, they pierced His side with a lance, from which.

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis - Commentarium Officiale. The waters mixed with dung were a kind of image of the mystical praises and of the holy baptism, and of first fruits. 3. Let us therefore be imitators of God, *and let us walk in love. V. As also Christ loved us, and gave Himself for us. And let us walk. Glory to the Father, and let us walk. Lesson IX. From the things which happened, the most wise Evangelist confirms to the listeners that He is Christ, who was foretold in the holy Scriptures; for the events happened in accordance with the divine prophecies concerning Him. For He was not bound, and was pierced by a spear of soldiers, according to the Scriptures. And the one who witnessed this event says that he was the disciple himself, who testifies about these things, and that he knows that he is truly testifying, indicating himself with these words, and not another. We praise You, O God. Vespers of the following day, the octave. Ferial VI of the Octave of the Most Holy Heart of Jesus. Double Major. All as on a feast day, except for the following: In the First Nocturn, readings from Scripture. Responsories of the Feast. In the Second Nocturn, a discourse by Saint Bernard, Abbot. Lesson IV, Discourse 61 on the Song of Songs, verses 3-5. Truly, where is the safe and firm security and rest for the weak, except in the wounds of the Savior? The more secure one is there, the more powerful He is to save. The world presses, the body is pressed, the devil lies in wait: I do not fall; for I am founded upon a firm rock. I have committed a great sin: conscience is troubled, but I am not disturbed, because I remember the wounds of the Lord. For He was wounded for our iniquities. What is so deadly that it cannot be healed by the death of Christ? Therefore, if such a powerful and efficacious remedy comes to mind, I can no longer be terrified by any evil. 1. The Lord is near to all who call upon Him *to all who call upon Him in truth. V. Merciful and gracious is the Lord, patient and of great mercy. To all.

[*Latin ed. p. 75*]

Reading V: "For I am so confident that what is lacking in me, I obtain from the very depths of the Lord, because His mercy flows forth; and there are no channels lacking through which it may flow. They pierced His hands and His feet, and they pierced His side with a lance; and through these wounds, I am permitted to draw sweetness from the rock, and oil from the hardest stone; that is to say, to taste and to see that the Lord is sweet. He pondered peaceful thoughts, and I was unaware. For who hath known the mind of the Lord? or who hath been His counselor? But the nail, which is a key, has become a means for me to see the will of the Lord. Why should I not see through the wound? The nail cries out, the wound cries out, that

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truly God is in Christ reconciling the world to Himself."

"I confess to You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent, and have revealed them to babes. Thus, Father, because it was pleasing in Your sight. And You have revealed."

Reading VI: "Iron pierced His soul, and His Heart drew near, so that He might no longer be ignorant of my infirmities. The mystery of the Heart is revealed through the wounds of the body; that great sacrament of piety is revealed, the very depths of the mercy of our God are revealed, in which the Orient visited us from on high. Why should the depths be revealed through wounds? For in what else could it have shone forth more clearly than in Your wounds, that You, Lord, are sweet and merciful, and full of mercy? For no one has greater mercy than he who lays down his soul for those who are addicted to death and condemned. Therefore, my merit is the mercy of the Lord. I am not entirely without merit, as long as He is full of mercy. And if the mercy of the Lord is from eternity and to eternity, then I too will sing the mercies of the Lord forever."

"All the nations that You have made shall come, and adore before You, O Lord, and glorify Your name, for You are great, and do wonderful things. And they shall adore."

"Glory to the Father. And they shall adore."

Reading from the holy Gospel according to John, Reading VII, Chapter 19, verses 31-37: "At that time: Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken: and that they might be taken away."

[*Latin ed. p. 76*]

76 Acta Apostolicae Sedis - Official Commentary on the Homily of Saint Augustine, Bishop, Tractate 120 on John, paragraphs 2-3. When they came to Jesus, and saw that he was already dead, they did not break his legs; but one of the soldiers pierced his side with a lance, and immediately blood and water flowed out. The Evangelist used the word "opened" so that he would not say that he struck, or wounded, or anything else, but rather "opened," so that, as it were, the door of life might be revealed, from which the Sacraments flow to the Church, without which there is no access to that life which is true life. That blood was used for the remission of sins. That water, which is salutary, tempers *poculum*; it provides both cleansing and drink. This foreshadowed what Noah was commanded to do when he made a door in the side of the ark, through which the animals that were not to perish in the flood entered, by which the Church was prefigured. "If I am lifted up from the earth," he said, "I will draw all to myself." This, however, he said, signifying the manner in which he was about to die. All

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things. Lesson VIII. Therefore, the first woman was made from the side of the sleeping man, and she was called life, and mother of the living. A great good was signified, before the great evil of transgression. This second Adam, with his head bowed, slept on the cross, so that his spouse might be formed from his side, who flowed forth from the side of the sleeping one. O death, from which the dead are raised! What is more cleansing than this blood? What is more wholesome than this wound? And he who saw, testifies, and his testimony is true; and he knows that he speaks the truth, so that you also may believe. He did not say, "so that you may know," but "so that you may believe." For he who saw knows whom he should believe; but he who has not seen believes. But it pertains more to faith to believe than to see. Let us therefore be imitators of God, and let us walk in love, as Christ also loved us and gave himself for us. And let us walk. Glory to the Father. And let us walk. Lesson IX. He gave two testimonies from the Scriptures, relating to each thing that he had narrated. For since he had said, "When they came to Jesus, and saw that he was already dead, they did not break his legs," it pertains to the testimony: "You did not grind their teeth," which was the command given to those who were ordered to celebrate the Passover with the sacrifice of lambs in the old law, which foreshadowed the Lord's Passion; from which our Passover, Christ, has been sacrificed; of whom the Prophet Isaiah foretold: "As a sheep led to the slaughter."

[*Latin ed. p. 77*]

The Holy Congregation of Rites had added: "But one of the soldiers pierced His side with a lance, and forthwith there came out blood and water. This is the second sign; it is written in the Gospel, 'They shall look on him whom they have pierced, where it is promised that Christ shall come in the flesh.'" We praise You, O God. URBAN AND ECCLESIASTICAL DECREE: So that the solemnity of the Most Sacred Heart of Jesus might more fully correspond to the devotion of the Christian people, Our Most Holy Lord, Pope Pius X, in His Encyclical letter "Miserentissimus Redemptor," dated May 8th of the year 1928, raised this feast to the rank of a double rite of the first class, with a privileged octave for the third order, and furthermore declared it a primary feast, and decreed that it should be equated to feasts of the feria. Moreover, having been prepared by a special Commission, at the mandate of the same Most Holy Lord, the Holy Congregation of Rites considered it fitting to approve the complete office with Mass. Therefore, after a report was made by the undersigned Cardinal, Prefect of the Sacred Congregation of Rites, to the Most Holy Father in an audience held on January 29th, 1929, His Holiness deigned to approve the aforementioned office with Mass, as is shown in the example above, and ordered that it be used throughout the entire Church, by both clergy and laity, for the recitation of the Divine Office, according to the Roman rite; observing the rubrics. Contrary to all things, even those worthy of special

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mention. On the day, month, and year above. C. Card. LAUBENTI, S. B. G. Prefect. L. © S. Angelus Mariani, Secretary.

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

I. Causes heard in the Sacred Roman Rota in the year 1928, of which the definitive judgment is published only in the dispositive part:

I. N. N. - CONCERNING HOLY ORDINATION.

Rota Panel: A. Jullien, Presiding; F. Guglielmi; H. Quattroeolo.

Defender of the Bond: I. Trezzi.

Advocate: I. P. Certo.

Doubts: 1) "Whether the nullity of the holy ordination is established in this case, and to what extent, negatively; 2) Whether the petitioner has assumed the obligations of the sacerdotal state, or not; 3) Whether the petitioner, having been compelled by grave fear, received the sacred orders, and never considered them valid, so that he should be reduced to the lay state without the obligation of celibacy and the canonical hours, according to canon 214."

Judgment of January 13th:

To 1) "Negatively."

To 2) "Affirmatively."

To 3) "Negatively, regarding the first part, that is, whether a grave fear is established in this case; regarding the second and third parts, provision is made in the first part."

II. S. MARCI ET BISINIANEN. - CONCERNING THE NULLITY OF MARRIAGE, based on violence and fear.

Rota Panel: F. Parrillo, Presiding; I. Florczak; U. Mannucci.

Substitute Defender of the Bond: C. Conte.

Advocate: I. P. Certo.

Doubt: "Whether the nullity of the marriage is established in this case."

Judgment of January 20th: "Negatively."

III. N. N. - CONCERNING THE NULLITY OF THE PROMISE OF MARRIAGE, based on the crime of adultery and marriage.

Rota Panel: M. Massimi, Deciding; I. Grazioli, Presiding; F. Parrillo.

Substitute Defender of the Bond: C. Conte.

Advocate: A. D'Alessandri.

Doubt: "Whether the nullity of the marriage is established in this case."

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Judgment of January 25th: "Affirmatively."

[*Latin ed. p. 79*]

79-8. *Romana Bota IV. BONONIEN.* – Concerning the nullity of marriage based on coercion and fear, and concerning clandestine marriages. *Turnus Rotalis:* U. Mannucci, presiding; A. Jullien, H. Quattrocolo. Defender of the bond: I. Trezzi. Advocate: V. Sacconi. Question: "Whether the nullity of the marriage can be established in this case." Sentence of January 30th: "Affirmative."

V. MECHLINIEN. – Concerning the nullity of marriage based on the defect of consent. *Turnus Rotalis:* F. Guglielmi, presiding; H. Quattrocolo, F. Morano. Defender of the bond: I. Trezzi. Advocates: N. Ferrata, V. Sacconi. Question: "Whether the sentence of the *Turnus Rotalis* of July 9th, 1927, should be confirmed or rejected in this case." Sentence of February 11th: "Affirmative regarding the first part, negative regarding the second part, that is, whether the nullity of the marriage can be established."

VI. TORNACEN. – Concerning the nullity of marriage based on dementia. *Turnus Rotalis:* I. Grazioli, F. Parrillo, presiding; I. Florczak. Substitute for the Defender of the bond: C. Conte. Advocate: F. Conte. Question: "Whether the sentence of the *Turnus Rotalis* of April 8th, 1924, should be confirmed or rejected in this case." Sentence of February 16th: "Affirmative regarding the first part, negative regarding the second part, that is, whether the nullity of the marriage can be established."

VII. LUBLINEN. – Concerning the nullity of marriage based on coercion and fear. *Turnus Rotalis:* I. Florczak, presiding; IT. Mannucci, A. Jullien. Substitute for the Defender of the bond: C. Conte. Advocate: I. P. Certo. Question: "Whether the nullity of the marriage can be established in this case." Sentence of March 6th: "Affirmative."

VIII. STRIGONIEN. – Concerning the nullity of marriage based on a defect of consent due to an intention contrary to the good of the Sacrament. *Turnus Rotalis:* F. Guglielmi, presiding; H. Quattrocolo, F. Morano. Substitute for the Defender of the bond: C. Conte. Advocate: I. P. Certo. Question: "Whether the nullity of the marriage can be established in this case." Sentence of March 14th: "Negative."

[*Latin ed. p. 80*]

-80 Acta Apostolicae Sedis - Commentarium Officiale I X. PARISIEN. - NULLITATIS MATRIMONII ex capite vis et metus. Turnus Botalis: I. Grazioli, P. Parrillo, Bonens, I. Florczak. V inc. Defens. Substitutus: C. Conte. Advocatus: N. Ferrata. Dubium: « An sententia Rotalis diei 1 Iulii 1927 sit confirmanda vel infirmanda in casu ». Sententia diei 16 Martii: « Affirmative ad primam partem, negative ad alteram, seu constare de matrimonii nullitate in casu ». X. TORNACEN. - NULLITATIS MATRIMONII ex capite simulati consensus. Turnus Rotalis: F. Parrillo, Ponens, I. Florczak,

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G. Heard. Vinculi Defensor: I. Trezzi. Advocatus ex mandato gratuiti patrocinii: D. Lazzarato. Dubium: « An sententia Rotalis diei 1 Iunii 1927 sit confirmanda vel infirmanda in casu ». Sententia diei 4 Aprilis: « Affirmative ad primam partem, negative ad alteram, seu non constare de nullitate matrimonii in casu ». XI. N. N. contra NULLITATIS ex capite conditionis appositae MATRIMONII bonum prolis. Turnus Rotalis: H. Quattrocolo, Ponens. F. Morano, A. Wynen. Vine. Defens. deputatus: I. Stella. Advocatus: N. Patrizi. Dubium: « An constet de matrimonii nullitate, in casu ». Sententia diei 16 Aprilis: « Negative ». XII. N. N. - NULLITATIS MATRIMONII ex capite criminis. Turnus Rotalis: I. Grazioli, Ponens, F. Parrillo, H. Quattrocolo. V inc. Defens. Substitutus: C. Conte. Advocatus: V. Sacconi. Dubium: « An constet de matrimonii nullitate in casu ». Sententia diei 16 Aprilis: « Negative ». XIII. N. N. - ONERUM SACRAE ORDINATIONIS. Turnus Rotalis: I. Florczak, Ponens, U. Mannucci, A. Jullien. Vinc. Defensor: I. Trezzi. Advocatus ex mandato gratuiti patrocinare: Giusino. Dubium: « An constet de nullitate susceptionis onerum sacrae ordinationi adnexorum, in casu ». Sententia diei 16 Aprilis: « Negative ».

-80 Acta Apostolicae Sedis - Official Commentary I X. PARISIAN. - NULLITY OF MARRIAGE based on coercion and fear. Botal Tribunal: I. Grazioli, P. Parrillo, Bonens, I. Florczak. Five in favor of the defense. Substitute Defender: C. Conte. Advocate: N. Ferrata. Question: "Whether the sentence of the Rotal Tribunal of July 1, 1927, should be confirmed or overturned in this case." Sentence of March 16: "Affirmative with respect to the first part, negative with respect to the second part, that is to say, that the nullity of the marriage is established in this case." X. TORNACEN. - NULLITY OF MARRIAGE based on simulated consent. Rotal Tribunal: F. Parrillo, Presiding, I. Florczak, G. Heard. Defender of the Bond: I. Trezzi. Advocate by mandate of free legal aid: D. Lazzarato. Question: "Whether the sentence of the Rotal Tribunal of June 1, 1927, should be confirmed or overturned in this case." Sentence of April 4: "Affirmative with respect to the first part, negative with respect to the second part, that is to say, that the nullity of the marriage is not established in this case." XI. N. N. against NULLITY of MARRIAGE based on the imposition of a condition, for the good of the offspring. Rotal Tribunal: H. Quattrocolo, Presiding. F. Morano, A. Wynen. Five in favor of the defense. Defender appointed: I. Stella. Advocate: N. Patrizi. Question: "Whether the nullity of the marriage is established in this case." Sentence of April 16: "Negative." XII. N. N. - NULLITY OF MARRIAGE based on the crime. Rotal Tribunal: I. Grazioli, Presiding, F. Parrillo, H. Quattrocolo. Five in favor of the defense. Substitute Defender: C. Conte. Advocate: V. Sacconi. Question: "Whether the nullity of the marriage is established in this case." Sentence of April 16: "Negative." XIII. N. N. - OBLIGATION OF SACRAMENTAL ORDERS. Rotal Tribunal: I. Florczak, Presiding, U. Mannucci, A. Jullien. Five in favor of the defense. Defender: I. Trezzi. Advocate by mandate of free legal aid: Giusino. Question: "Whether the nullity of the

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acceptance of the obligations annexed to the sacred orders is established in this case." Sentence of April 16: "Negative."

[*Latin ed. p. 81*]

81. The Roman Rota, XIV Session. ATREBATEN. – Matters of Competence. Turnus Botalis: I. Florczak, presiding; IT. Mannucci, A. Jullien. Promoter of Justice: F. Bracci. Advocate: V. Sacconi. Doubts: 1) "Whether a res judicata exists in this case; and to the extent that it is affirmative, 2) Whether restitution in integrum should be granted in this case; to the extent that it is negative concerning point 1, or affirmative concerning point 2, 3) Whether the Tribunal of the Curia is competent in this case." Sentence of April 27th: "Regarding point 1, affirmative; regarding the second, negative; regarding point 3, provisionally, as stated in the second."

XV. LEODIEN. – Nullity of Marriage due to intention contrary to the good of the sacrament. Turnus Rotalis: A. Jullien, presiding; F. Guglielmi, H. Quattrocolo. Defender of the Bond: I. Trezzi. Advocate: A. D'Alessandri. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of April 28th: "Negative."

XVI. N. N. – Matters concerning incidental issues. Turnus Rotalis: F. Parrillo, presiding; I. Florczak, U. Mannucci. Promoter of Justice: F. Bracci. Advocate, by mandate of gratuitous legal aid: D. Lazzarato. Doubts: 1) "Whether the Reverend Father has the right to pursue an appeal against the sentence of the Tribunal of the second grade of December 2, 1926, notwithstanding the renunciation of his rights made by Reverend Y in this case; and to the extent that it is affirmative, 2) Whether the benefit of gratuitous legal aid granted to the aforementioned Reverend Father should be maintained in this case; 3) Whether the suspension against the aforementioned Reverend Father, issued on July 29, 1926, should be considered as a stay of proceedings pending the litigation in this case." Sentence of May 7th: "Regarding point 1, affirmative; regarding points 2 and 3, negative."

XVII. WESTMONASTERIEN. – Nullity of Marriage due to the grounds of force and coercion. Turnus Rotalis: F. Guglielmi, presiding; H. Quattrocolo, F. Morano. Defender of the Bond appointed: I. Stella. Advocate: H. Benvignati. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of May 8th: "Negative."

XVIII. N. N. – Nullity of Marriage due to the grounds of lack of consent due to the exclusion of the good of posterity. Turnus Rotalis: M. Massimi, Dean, presiding; I. Grazioli, F. Parrillo. ACTA, vol. XXI, n. 2. – 6-2-1929.

[*Latin ed. p. 82*]

82. Acta Apostolicae Sedis - Official Commentary. Defender of the Bond: C. Conte. Advocates: L. Legrand, I. P. Certo. Question: "Whether the Roman sentence of August 12, 1926, should be confirmed or annulled, in this case." Sentence of May 19: "Negatively, regarding the first part; affirma-

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tively, regarding the second part; that is to say, that the marriage is null in this case." XIX. N. N. - NULLITY OF MARRIAGE, based on a condition attached contrary to the good of the sacrament. Roman Panel: I. Florczak, Ronens, U. Mannucci, A. Jullien. Defender of the Bond: I. Trezzi. Advocates: N. Ferrata, V. Sacconi. Question: "Whether the Roman sentence of February 22, 1927, should be confirmed or annulled, in this case." Sentence of May 15: "Affirmatively, regarding the first part; negatively, regarding the second part; that is to say, that the marriage is null in this case." XX. FRIBURGEN. - NULLITY OF MARRIAGE, based on coercion and fear. Roman Panel: M. Massimi, Dee., I. Grazioli, A. Wynen, Ponens. Defender of the Bond, appointed: I. Stella. Advocate: B. Pellegrini. Question: "Whether the nullity of the marriage is established, in this case." Sentence of May 19: "Negatively." XXI. - FLORENTINA. - JURISDICTIONAL MATTER. Roman Panel: F. Parrillo, Ponens. I. Florczak, U. Mannucci. Question: "Whether the deliberation by which the confraternity of the B. Virgin Mary Immaculate of the place of S. Maria a Ripa approved the new Constitutions on December 7, 1924, and annulled the deliberation of May 23, 1920, concerning the extension in office for five years of the Reverend Giles Corsi, is valid in this case." Sentence of May 19: "Negatively, nevertheless confirming the Decree of the Most Reverend Archbishop of May 22, 1924." XXII. SMYRNEN. - NULLITY OF MARRIAGE, based on coercion and fear. Roman Panel: U. Mannucci, Ponens, A. Jullien, F. Guglielmi. Defender of the Bond, substitute: C. Conte. Advocate: F. Bersani. Question: "Whether the nullity of the marriage is established, in this case." Sentence of May 30: "Affirmatively." XXIII. CRACOVIEN. - NULLITY OF MARRIAGE, based on coercion and fear. Roman Panel: M. Massimi, Dec, I. Grazioli, Ponens, F. Parrillo.

[*Latin ed. p. 83*]

83. The Roman Rota, in the matter of: *Vino. Defens. Substitutus*: Against *C. Conte. Advocatus ex mandato gratuiti patrocinii*: *I. Stella*. The question: "Whether the judgment of the Rota of August 5, 1926, should be confirmed or overturned in this case." Judgment of May 30: "Affirmative with regard to the first part; negative with regard to the second, that is, it does not appear that the marriage is null."

XXIV. *N. N.* - Regarding the nullity of marriage, based on the grounds of defective consent due to an intention contrary to the good of the offspring and the good of the sacrament, as well as on the grounds of coercion and fear. The Rotal Court: *M. Massimi, Dec. Ponens, I. Grazioli, F. Morano*. *Vinc. Defens. Substitutus*: *C. Conte. Advocatus*: *I. P. Certo*. The question: "Whether the judgment of the Rota of June 30, 1925, should be confirmed or overturned in this case." Judgment of June 5: "Affirmative with regard to the first part, negative with regard to the other, that is, it does not appear that the marriage is null in this case."

XXV. *ROMANA*. Regarding the nullity of marriage, based on the

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grounds of a condition imposed. The Rotal Court: *M. Massimi, Dec. Ponens, F. Morano, A. Wynen*. *Vinc. Defens. Substitutus*: *C. Conte. Advocatus*: *V. Sacconi*. The question: "Whether the judgment of the Rota of August 4, 1924, should be confirmed or overturned in this case." Judgment of June 12: "Affirmative with regard to the first part; negative with regard to the other, that is, it does not appear that the marriage is null in this case."

XXVI. *N. N.* - Regarding the nullity of marriage, based on the grounds of simulated consent, as well as a condition contrary to the good of the sacrament. The Rotal Court: *U. Mannucci, Ponens, A. Jullien, F. Morano*. *Vinc. Defensor deputatus*: *I. Stella. Advocatus ex mandato gratuiti patrocinii*: *F. Fournier*. The question: "Whether the nullity of the marriage appears in this case." Judgment of June 16: "Negative."

XXVII. *AUGUSTOBUNEN*. - Regarding the nullity of marriage, based on the grounds of coercion and fear. The Rotal Court: *F. Parrillo, Ponens, I. Florczak, H. Quattrocolo*. *Vinc. Defens. deputatus*: *I. Stella. Advocatus ex mandato gratuiti patrocinii*: *F. Fournier*.

[*Latin ed. p. 84*]

84 Acta Apostolicae Sedis - Official Commentary. Question: "Whether there exists a ground for the nullity of the marriage in this case." Sentence of June 16th: "Negative." XXVIII. BERGOMEN. - NULLITY OF MARRIAGE, based on the grounds of dementia. Rotational Court: H. Quattrocolo, Presiding; F. Morano, A. Wynen, Assessors. Prosecutor: Vine. Defender: C. Conte. Attorney appointed by gratuitous legal aid: D. Lazzarato. Question: "Whether there exists a ground for the nullity of the marriage in this case." Sentence of June 23rd: "Affirmative." XXIX. SIRMIEN and DIACOVIEN. - SEPARATION, concerning the dwelling and cohabitation, in this case. Rotational Court: I. Florczak, Presiding; U. Mannucci, A. Jullien, Assessors. Promoter of Justice: F. Bracci. Attorney appointed by gratuitous legal aid: D. Lazzarato. Question: "Whether and in what manner there is a basis for separation, concerning the dwelling and cohabitation, in this case." Sentence of June 30th: "Negative." XXX. MECHLINIEN. - NULLITY OF MARRIAGE, based on the grounds of force and fear. Rotational Court: M. Massimi, Presiding; Dec. Ponens, F. Guglielmi, H. Quattrocolo, Assessors. Prosecutor: Vine. Defender appointed: I. Brocco. Attorneys: C. Santucci, C. Astorri. Question: "Whether the sentence of the Rotational Court of December 16th, 1925, should be confirmed or overturned in this case." Sentence of June 30th: "Negative regarding the first part; affirmative regarding the second part, that is, whether there exists a ground for the nullity of the marriage in this case." XXXI. PARISIEN. - NULLITY OF MARRIAGE, based on the grounds of force and fear. Rotational Court: M. Massimi, Presiding; Dec. Ponens, I. Grazioli, F. Morano, Assessors. Prosecutor: Vine. Defender: C. Conte.

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Attorneys: H. Benvignati, N. Ferrata, V. Sacconi. Question: "Whether the sentence of the Rotational Court of April 9th, 1926, should be confirmed or overturned in this case." Sentence of July 7th: "Negative regarding the first part, affirmative regarding the second part; that is, whether there exists a ground for the nullity of the marriage." XXXII. TOLOSANA - ACCOUNTING. Rotational Court: F. Parrillo, Presiding; I. Florczak, U. Mannucci, Assessors. Attorneys appointed by gratuitous legal aid: B. Pellegrini, F. Fournier. Question: "Whether the sentence of the Rotational Court of July 5th should be confirmed or overturned in this case."

[*Latin ed. p. 85*]

85. The Roman Rota – Sentence of July 11th: "Negative regarding the first part, affirmative regarding the second part, that is to say, that Madame Alice Figadère is due from Monsieur B. D. Dessane the sum of 15,606 francs, with interest accrued from the commencement of the legal proceedings." XXXIII. X. X. – NULLITY OF MARRIAGE based on the grounds of force and fear. The Rotarian Panel: I. Grazioli, presiding; F. Parrillo, F. Morano. Defender of the Bond: I. Trezzi. Question: "Whether the nullity of the marriage can be established in this case." Advocate: A. D'Alessandri. Sentence of July 25th: "Negative." XXXIV. PARISIAN. – NULLITY OF MARRIAGE based on the grounds of lack of consent. The Rotarian Panel: M. Massimi, presiding; F. Morano, A. Wynen. Defender of the Bond: I. Trezzi. Advocates: N. and I. B. Ferrata. Question: "Whether the sentence of the Rotarian Panel of April 7th, 1926, should be confirmed or overturned in this case." Sentence of July 28th: "Affirmative regarding the first part; negative regarding the second part, that is to say, that the nullity of the marriage cannot be established in this case." XXXV. N. N. – NULLITY OF MARRIAGE based on the grounds of the husband's impotence. The Rotarian Panel: A. Jullien, presiding; F. Guglielmi, H. Quattrocolo. Substitute for the Defender of the Bond: O. Conte. Advocate: A. D'Alessandri. Questions: "1) Whether the nullity of the marriage can be established in this case. 2) And, to the extent that the answer to the first question is negative, whether it is necessary to consult with the Most Reverend [authority] regarding a dispensation for a marriage that is valid but not consummated, in this case." Sentence of July 30th: "1) Affirmative; 2) provisionally, in accordance with the first [answer]." XXXVI. Of the jurisdiction of MARIANOPOLITANA. – NULLITY OF MARRIAGE based on the grounds of impediment. The Rotarian Panel: I. Florczak, presiding; TT. Mannucci, A. Jullien. Substitute for the Defender of the Bond: I. Stella. Advocate: A. D'Alessandri. Question: "Whether the nullity of the marriage can be established in this case." Sentence of July 31st: "Affirmative." XXXVII. From the Vicariate Apostolic of LOANGO. – NULLITY OF MARRIAGE based on the grounds of simulated consent. The

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Rotarian Panel: I. Florczak, presiding; U. Mannucci, A. Wynen.

[*Latin ed. p. 86*]

86. Acta Apostolicae Sedis - Commentarium Officiale. Defensor deputatus: I. Stella. Advocatus ex mandato gratuiti patrocinii: I. P. Certo. Dubium: "Whether the nullity of the marriage can be established in this case." Sententia diei 31 Iulii: "Affirmative."

38. N. N. - S. ORDINATIONIS (Cf. n. 1). Turnus Rotalis: F. Parrillo, Ponens, I. Florczak, U. Mannucci. Vinc. Defensor: I. Trezzi. Advocatus ex mandato gratuiti patrocinii: I. P. Certo. Dubium: "Whether the Rotale sentence of January 13, 1928, should be confirmed or rejected in this case." Sententia diei 1 Augusti: "Affirmative concerning the first part, negative concerning the second part."

39. LEOPOLIEN. LATINORUM. - NULLITATIS MATRIMONII ex capite vis et metus (Nullity of marriage based on the grounds of force and fear). Turnus Rotalis: H. Quattrocolo, Ponens, F. Morano, A. Wynen. Vinc. Defens. Substitutus: C. Conte. Advocatus ex mandato gratuiti patrocinii: D. Lazzarato. Dubium: "Whether the nullity of the marriage can be established in this case." Sententia diei 4 Augusti: "Affirmative."

40. TRANSILVANIEN. - NULLITATIS MATRIMONII ex capite vis et metus (Nullity of marriage based on the grounds of force and fear). Turnus Rotalis: M. Massimi, Dec. Ponens, F. Morano, A. Wynen. Vinc. Defens. deputatus: I. Stella. Advocatus ex mandato gratuiti patrocinii: S. Ezewnicki. Dubium: "Whether the nullity of the marriage can be established in this case." Sententia diei 4 Augusti: "Negative."

41. TERGESTINA (Trieste). - NULLITATIS MATRIMONII ex capite defectus consensus ob nullitatem mandati procuratorii (Nullity of marriage based on the defect of consent due to the nullity of the procuratorial mandate). Turnus Rotalis: I. Grazioli, Ponens, F. Parrillo, H. Quattrocolo. Vinc. Defens. Substitutus: C. Conte. Advocatus ex mandato gratuiti patrocinii: P. Mottis. Dubium: "Whether the nullity of the marriage can be established in this case." Sententia diei 4 Augusti: "Negative."

42. BRIXIEN. - NULLITATIS MATRIMONII ex capite vis et metus (Nullity of marriage based on the grounds of force and fear). Turnus Rotalis: M. Massimi, Dec. Ponens, I. Vinc. Defens. Substitutus: Advocatus ex mandato C Grazioli, F. Parrillo. Conte. gratuiti patrocinii: I. Stella.

[*Latin ed. p. 87*]

87. The Roman Rota – A Question: "Whether the decision of the Rota of August 11, 1927, should be confirmed or overturned, in this case." The decision of August 7th: "Negative regarding the first part; affirmative regarding the second part, that is, whether there exists a nullity in the marriage, in this case."

XLIII. TRANSILVANEEN – NULLITY OF MARRIAGE based on the

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grounds of coercion and fear. The Rota panel: F. Morano, presiding; A. Wynen; G. Heard. The advocate, appointed for free legal assistance: S. Vinc. Defensor: Rzewnieki. Substitute: I. Stella. The question: "Whether there exists a nullity in the marriage, in this case." The decision of August 8th: "Affirmative."

XLIV. N. N. – NULLITY OF MARRIAGE based on the grounds of defective consent and dispensation regarding a ratified marriage. The Rota panel: M. Massimi, presiding; I. Grazioli; A. Wynen. Defender of the Bond: I. Trezzi. Advocate: N. Ferrata. The questions: 1) "Whether there exists a nullity in the marriage, in this case; 2) Whether advice should be given to the Reverend Father regarding a dispensation from a ratified but unconsummated marriage, in this case." The decision of August 10th: "Regarding 1) affirmative. Regarding 2) provision is made in the first [part]."

XLV. TRANSILVANIEN – NULLITY OF MARRIAGE based on the grounds of coercion and fear. The Rota panel: M. Massimi, presiding; A. Wynen; G. Heard. Defender of the Bond, appointed: I. Stella. Advocate, appointed for free legal assistance: S. Rzewnieki. The question: "Whether there exists a nullity in the marriage, in this case." The decision of August 10th: "Negative."

XLVI. N. N. – NULLITY OF MARRIAGE based on the grounds of a crime committed through adultery and the promise of marriage (Cf. n. III). The Rota panel: F. Morano; A. Wynen, presiding; G. Heard. Promoter of Justice: F. Bracci. Defender of the Bond, substitute: C. Conte. Advocate: A. D'Alessandri. The question: "Whether the decision of the Rota of January 25, 1928, should be confirmed or overturned, in this case." The decision of August 11th: "Negative regarding the first part; affirmative regarding the second part; that is, whether there exists a nullity in the marriage, in this case."

[*Latin ed. p. 88*]

88 Acta Apostolicae Sedis - Commentarium Officiale XLVII. WEST-MONASTERIEN. - NULLITATIS MATRIMONII ex capite vis et metus. Turnus Rotalis: IT. Mannucci, Ponens, A. Jullien, F. Morano. Vinculi Defensor: I. Trezzi. Advocati: V. Sacconi, I. P. Certo. Dubium: « An confirmanda vel infirmanda sit sententia Rotalis diei 14 Man 1927 ». Sententia diei 15 Octobris: « Affirmative ad primam partem; negative ad alteram; seu non constare de nullitate matrimonii, in casu ».

XLVIII. Spensationis N. N. - NULLITATIS MATRIMONII ex capite vis et metus et de super rato. Turnus Rotalis: I I. Mannucci, Ponens, A. Jullien, A. Wynen. Vinc. Defens. deputatus: I. Stella. Advocatus ex mandato gratuiti patrocinii: C. Giusino. Dubium: « 1) An constet de matrimonio nullitate, in casu? 2) An consilium praestandum sit Ssmo pro dispensatione super matrimonio rato et non consummato, in casu ». Sententia diei 15 Octobris: « Negative ad utrumque ».

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XLIX. N. N. - NULLITATIS MATRIMONII ex impedimento ligaminis. Turnus Rotalis: A. Jullien, Ponens, F. [Guglielmi, H. Quattrocolo. Vinculi Defensor: I. Trezzi. Advocatus ex mandato gratuiti patrocinii: D. Lazzarato. Dubium: « An constet de nullitate matrimonii, in casu ». Sententia diei 19 Octobris: « Negative ».

L. VARSAVIEN. - NULLITATIS MATRIMONII ex capite vis et metus. Turnus Rotalis: F. Guglielmi, Ponens, H. Quattrocolo, F. Morano. Vinc. Defens. Substitutus: C. Conte. Advocatus ex mandato gratuiti patrocinii: P. Fournier; Dubium: « An constet de matrimonii nullitate, in casu ». Sententia diei 24 Octobris: « Negative ».

LI. VARMIEN. - NULLITATIS MATRIMONII ex capite defectus consensus. Turnus Rotalis: I. Grazioli, Ponens, F. Parrillo, H. Quattrocolo. Vinculi Defensor: I. Trezzi. Advocatus ex mandato gratuiti patrocinii: S. Rzewniewski. Dubium: « An constet de matrimonii nullitate, in casu ». Sententia diei 25 Octobris: « Negative ».

[*Latin ed. p. 89*]

89. The Roman Rota, Extraordinary Session. – Concerning the nullity of a marriage due to a condition imposed. The Turnus Rota: A. Jullien, presiding; F. Guglielmi; H. Quattrocolo. The Defender of the Bond: I. Brocco. The Advocate appointed by gratuitous patronage: I. Stella. The Question: "Whether the nullity of the marriage can be established in this case." The judgment of November 24th: "In the negative."

LUI. The nullity of a marriage due to a condition that undermines the essence of the marriage. The Turnus Rota: Massimi, presiding; Dec; I. Grazioli; F. Parrillo. The Defender of the Bond: I. Trezzi. The Advocate appointed by gratuitous patronage: D. Lazzarato. The Question: "Whether the judgment of the Rota of June 15, 1926, should be confirmed or overturned in this case." The judgment of November 28th: "Affirmatively regarding the first part, negatively regarding the second part; that is, whether the nullity of the marriage can be established in this case."

LIV. Concerning the nullity of a marriage due to a condition imposed that violates the essential property of the sacrament of marriage. The Turnus Rota: M. Massimi, presiding; Ponens; I. Grazioli; G. Heard. The Defender of the Bond: I. Brocco. The Advocate appointed by gratuitous patronage: S. Rzewnieki. The Question: "Whether the judgment of the Rota of December 2, 1927, should be confirmed or overturned in this case." The judgment of November 30th: "Negatively regarding the first part, affirmatively regarding the second part; that is, whether the nullity of the marriage can be established in this case."

LV. Concerning the nullity of a marriage due to a condition imposed that violates the essential property of the sacrament of marriage. The Turnus Rota: A. Jullien, presiding; F. Guglielmi; H. Quattrocolo. The Defender of

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the Bond: I. Brocco. The Advocate appointed by gratuitous patronage: I. Stella. The Question: "Whether the nullity of the marriage can be established in this case." The judgment of December 1st: "In the negative."

LYI. VERCELLEN. – Concerning a pension. The Turnus Rota: F. Parrillo, presiding; I. Florczak; F. Morano. The Advocates: A. D'Alessandri; appointed by gratuitous patronage: F. Fournier. The Question: "Whether, and to what extent, the pension owed to the Reverend Joseph Fantone should be increased in this case." The judgment of December 18th: "In the negative."

[*Latin ed. p. 90*]

90 Acta LVII. N Apostolicae Sedis - Commentarium.

VII. NULLITATIS MATRIMONII. Turnus Rotalis: A. Officiale ex capite vis et metus. Jullien, Ponens, F. Gughelmi, H. Quattrocolo. Vinc. Defens. deputatus: I. Stella. Advocatus ex mandato gratuiti patrocinii: D. Lazzarato. Dubium: « An constet de nullitate matrimonii, in casu ». Sententia diei 22 Decembris: « Affirmative ».

LVIII. N. N. NULLITATIS MATRIMONII ex capite vis et metus atque conditionis appositae. Turnus Rotalis: U. Mannucci, Ponens, A. Jullien, F. Guglielmi. Vinc. Defens. deputatus: I. Stella. Advocatus: I. P. Certo. Dubium: « An constet de matrimonii nullitate, in casu ». Sententia diei 29 Decembris: « Negative ».

II. Causae quae eodem anno 1928 transactae fuerunt, vel peremptae, vel quae absque definitiva sententia, ex peculiaribus circumstantiis, finem habuerunt; quibus adduntur decreta quoad recursus contra libellorum reiectionem.

I. DIACOVIEN. - Separationis, coram P. E. D. Parrillo. Cum nullus actus processualis per annum interpositum fuerit, ad normam Canonis 1736, instantiam appellationis esse peremptam, decreto diei 5 Ianuarii, Ponens decrevit.

II. TAURINEN. - Reiectionis libelli, coram E. f P. D. Jullien. Attenta renunciatione Actoris, acta reponi in Archivo die 7 Ianuarii, Ponens decrevit.

III. GUROEN. - Appellationis, coram E. P. D. Parrillo. Constare de duplici sententia conformi ad effectum appellationis in casu, die 10 Ianuarii, decreverunt Patres.

IV. MEDIOLANEN. - Crediti, coram E. P. D. Mannucci. Cum a die 23 Apr. 1926 nullus actus processualis positus fuerit, instantiam appellationis esse peremptam, ad normam Canonis 1726, Ponens, die 25 Ianuarii decrevit.

[*Latin ed. p. 91*]

91. S. Romana Rota, Y. BERYTEN. – Concerning a petition for separation, before the Most Reverend Prelate D. Mannucci. Considering the death of the actress, and since the action does not pass to the heirs (canon 1733),

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the matter was placed in the Archive on February 1st. The presiding judge decreed.

92. NOLANA. – Concerning the nullity of a marriage on the grounds of coercion and fear, before the Most Reverend Prelate D. Mannucci. Since no procedural act was presented by the plaintiff within one year, the right to appeal is extinguished, according to canon 1736. On February 2nd, the presiding judge decreed.

93. VIENNEN. – Concerning the nullity of a marriage on the grounds of defective consent and condition, before the Reverend Prelate D. Guglielmi. According to canon 1736, since no procedural act was presented within one year, the right to proceed is extinguished. On February 16th, the presiding judge declared.

94. N. N. – Concerning the nullity of a marriage on the grounds of the wife's impotence, before the Reverend Prelate D. Quattrocolo. Considering the plaintiff's renunciation, the matter was placed in the Archive on April 12th. The presiding judge decreed.

95. ATRERATEN. – Concerning the nullity of a marriage on the grounds of a condition imposed, before the Reverend Prelate D. Florczak. According to canon 1736, the right to proceed is declared extinguished (decree of May 23rd).

96. N. N. – Concerning the nullity of a marriage on the grounds of the wife's impotence, before the Reverend Prelate D. Florczak. After hearing the Defender of the Bond, according to canon 1736, the right to proceed is declared extinguished (decree of May 24th).

97. PANORMITANA. – Concerning the nullity of a marriage on the grounds of coercion and fear, before the Reverend Prelate D. Parrillo. Since the decree of February 2nd of the present year was not observed, according to canon 1850, the presiding judge, on May 28th, declared the plaintiff contumacious, and extinguished her right to pursue the cause.

98. LARINEN. ET THERMULARUM. – Concerning a petition for precedence, before the Reverend Prelate D. Parrillo. Since no procedural act was presented within two years, according to canon 1736, the right to proceed is declared extinguished. On June 4th, the presiding judge declared.

99. CREMONEN. – Concerning the rejection of a petition, before the Most Reverend Prelate D. Parrillo. The petition in this case was legitimately rejected. On July 11th, the judge in Tournus decreed.

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis - Commentary XIV. NEAPOLITANA. - Regarding credits and damages, the official record of the Reverend Father D. Massimi, Dean. When, during a year, no procedural act has been presented by either party, and an appeal has been interposed on both sides, it is declared abandoned, so that the final judgment, impugned by appeal,

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becomes res judicata, according to canon 1736 (decree of August 13th). XV. GRATIANOPOLITANA. - Regarding the nullity of marriage due to lack of consent, before the Reverend Father D. Florczak. The appeal is declared abandoned (decree of October 2nd). XVI. N. N. - Regarding the nullity of marriage due to a condition imposed contrary to the good of the offspring, before the Reverend Father D. Florczak. The appeal is declared abandoned (decree of October 3rd). XVII. STRIGONIEN. - Regarding the nullity of marriage due to simulated consent, before the Reverend Father D. Florczak. According to canon 1736, the instance is declared time-barred (Decree of October 4th). XVIII. MONTISPESSULANI. - Regarding the nullity of marriage due to coercion and fear, before the Reverend Father D. Florczak. On October 13th, the instance is declared time-barred. XIX. RHEGINEN. - Regarding the nullity of marriage due to coercion and fear, before the Reverend Father D. Mannucci. Since no procedural act was presented during the previous year, on October 29th, the judge declares the instance to have been time-barred. XX. WRATISLAVIEN. - Regarding the rejection of the petition, before the Reverend Father D. Mannucci. Considering that the petitioner, having been warned on December 13, 1927, that the case could not be proceeded with unless new documents or arguments were presented, in accordance with canon 1903, has not responded to anything, and after hearing and with the consent of the Defender of the Bond, the judge decreed on October 29th that the appeal was abandoned, and the proceedings of the case are to be suspended. XXI. ROMANA. - Regarding the nullity of marriage due to coercion and fear, before the Reverend Father D. Jullien. Considering that no procedural act has been presented for a year or more, on November 3rd, the judge declared the appeal to be abandoned. XXII. ROMANA. - Regarding a compromise, before the Reverend Father D. Grazioli. Since the parties in the case, having initiated a transaction between themselves, considered it to be a means of ending the dispute, the judge, after hearing the Promoter of Justice, considered and approved the transaction.

[*Latin ed. p. 93*]

The Roman Rota has been deemed suitable, and all matters pertaining to it have been preserved in accordance with canon 1927 of the Code of Canon Law. Therefore, the aforementioned transaction is considered valid, and the records of the case are ordered to be placed in the archives of the Most Holy Tribunal (Decree of November 19th).

XXIII. CESENA. Regarding the rejection of a petition, before the Reverend Father Doctor Morano. Upon accepting the renunciation of the appeal, the records are returned to the court of first instance (Decree of November 20th).

XXIV. N. N. Regarding matters of law, before the Reverend Father Doctor Massimi. It is determined that there is no basis for an appeal against the

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decision of the Rota of May 7th, 1928. The Fathers, after deliberation, decree on December 12th.

XXV. ALBI. Regarding property matters, before the Reverend Father Doctor Parrillo. Considering the decree of August 13th of the current year, by which, at the request of the plaintiffs, Dua Vedel and Par. Vidal, a new and definitive deadline was granted for the presentation of evidence, in confirmation of the decree of May 25th; considering that the plaintiffs neither presented the evidence nor adduced serious and justifiable reasons for obtaining a new deadline; after hearing the other party and the Reverend Promoter of Justice, the plaintiffs are declared contumacious, and in accordance with canon 1850, number 1, their right to pursue the case is peremptorily terminated (Decree of December 14th).

From the Chancery of the Holy Tribunal, January 18th, 1929.

L. © S. T. Tani, Notary.

[*Latin ed. p. 94*]

94 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE PONTIFICIAL COMMISSION FOR RUSSIA

NOTICE CONCERNING RUSSIANS RETURNING TO THE CATHOLIC FAITH

It frequently happens that someone from among the Russians living outside the country, whether cleric or layperson, with God's help, expresses a desire to return to the bosom of the Catholic Church, and humbly approaches the local Ordinary or his delegate, requesting to be received into the external forum through abjuration and profession of the Faith. To ensure that matters of such importance are not treated lightly, especially when dealing with individuals who are not well known, the local Ordinaries are instructed to present each case promptly to this Pontifical Commission, or, if present, to the Apostolic Delegate, and to proceed according to the specific instructions that have been given to them as appropriate. Sometimes, those who present themselves may not require correction or dismissal, but rather should be entrusted to a prudent priest who will teach them the Catholic doctrine, examine their morals and intentions, and watch over them.

Given in Rome, from the offices of the Pontifical Commission for Russia, on the 12th day of January, in the year 1929.

A. CARD. SINCERO, President.

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L. © 8. Charles Margotti, Secretary.

[*Latin ed. p. 95*]

"Diary of the Roman Curia. SACRED CONGREGATION OF RITES. Tuesday, January 29, 1929, in the Apostolic Palace at the Vatican, with the intervention of the Eminent and Reverend Lords Cardinals, and with the votes of the Reverend Prelates and the theological Consultors, who comprise the Sacred Congregation of Rites, a Preparatory Congregation was held to discuss the doubt concerning three miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Claude de la Colombière, a professed priest of the Society of Jesus, which are proposed for his beatification.

SECRETARY OF STATE. BY ORDER OF: With tickets from the Secretary of State, the Holy Father Pius XI, happily reigning, has deigned to appoint:

January 13, 1929. Monsignor Giovanni Smit, titular Bishop of Paralo; the Reverend Father Francesco d'Ambrosio, of the Minor Conventuals; the Reverend Father Ildebrando Calvani, of the Servants of Mary; and the Reverend Father Cornelio Damen, of the Congregation of the Most Holy Redeemer, as Consultors of the Sacred Congregation of Propaganda Fide.

January 16, 1929. Monsignor Bernardo Eras, Consultor of the Sacred Congregation for the Eastern Church.

January 24, 1929. Monsignor Ernesto Ruffini, Consultor of the Sacred Congregation for Extraordinary Ecclesiastical Affairs.

BY THE HOLY FATHER'S ORDER: The Holy Father Pius XI, happily reigning, has deigned to appoint Extraordinary Secret Chamberlains to His Holiness:

July 7, 1928. Monsignor Stefano Szymkiewicz, of the diocese of Premislia.

July 7, 1928. Monsignor Giovanni Paszkiewicz, of the same diocese.

July 7, 1928. Monsignor Giovanni Kios, of the same diocese."

[*Latin ed. p. 96*]

96 Acta Apostolicae Sedis - Commentarium Officiale, 4 Augusti » » 1928. Monsignor Enrico Waldhaus, of the archdiocese of Cincinnati. » Monsignor Francesco A. Thill, of the same archdiocese. » » » Monsignor Robert Marcello Wagner, of the same archdiocese. 29 » » Monsignor Gustavo Dziaìowski, of the diocese of Chełmno. » » » Monsignor Paolo Kirstein, of the same diocese. 24 Septembris » Monsignor Ignazio Chwirut, of the Latin archdiocese of Leopoli. » » Monsignor Adautto Rocha, of the diocese of Botucatu. » 7 Decembris » Monsignor Ludovico Veltmann, of the diocese of Münster. 30 » » Monsignor Giulio Cardini, of the archdiocese of Camerino. » » » Monsignor Achille Salvucci, of the same archdiocese. Secret Chamberlains of Sword and Cape, Supernumerary, of His Holiness:

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10 Julii 1928. The Most Reverend Agostino Retortillo y de Leon, Marquis de la Vega de Retortillo, of the diocese of Madrid. 29 Augusti » The Most Reverend Giovanni Donimirski, of the diocese of Chełmno. » » » The Most Reverend Tommaso Komierowski, of the same diocese. Honorary Chamberlain in peacock blue attire of His Holiness: 30 Decembris 1927. Monsignor Giovanni Maggiori, of the diocese of Colle Val d'Elsa. Honorary Chamberlains of Sword and Cape, Supernumerary, of His Holiness: 29 Augusti » » 24 Septembris 1928. The Most Reverend Giuseppe Blochowiak, of the diocese of Chełmno. » The Most Reverend Luciano Pradzynski, of the same diocese. » The Most Reverend Count Adamo Stecki, of the diocese of Luceoria. NECROLOGY 23 Aprilis 1928. Monsignor Agostino Gius. Callier, Bishop of Haarlem. 7 Julii » Monsignor Felice Del Sordo, Bishop of Alife. 3 Octobris » Monsignor Gaspare M. Michele Latty, Bishop of Avignone. 15 Januarii 1929. Monsignor Giuseppe Deitmer, titular Bishop of Sora. 16 18 » » » » Monsignor Domenico del Buono, Bishop of Ruvo e Bitonto. Monsignor Stefano Revesz, titular Bishop of Treben na. 26 » » Monsignor Emanuele M. Vidal y Boullon, Bishop of Tuy.

[*Latin ed. p. 97*]

Year X X I - Vol. XXI, March 6, 1929, No. 3

ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY

ACTS OF POPE PIUS XI

APOSTOLIC CONSTITUTION

CONCERNING THE TRANSFER OF THE EPISCOPAL SEAT OF SAN G I L

PIUS, BISHOP, SERVANT OF THE GODS,

FOR THE PERPETUAL REMEMBRANCE

Of Our Apostolic office, and with solicitude for all the Churches, it is required that all things be done with due care and for the benefit of the proper governance of the dioceses.

Therefore, since the venerable brother Leonidas Medina, the present Bishop of Socorro, has earnestly requested that the episcopal seat, due to the particular circumstances of the place, be transferred from the city of Socorro to the city of San Gil, and that, consequently, the principal

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church of the city of San Gil be raised to the rank and dignity of a cathedral church: We, after duly considering all matters, and with the favorable vote of the venerable brother Paul Giobbe, titular Archbishop of Ptolemais in Thebaide, Apostolic Nuncio in the Republic of Colombia, have deemed it fitting to grant his petition.

Wherefore, having provided for all that is necessary, and with the consent of those who may have an interest, by the fullness of Our Apostolic authority, We transfer the episcopal seat of the diocese of Socorro to the city of San Gil, and there We establish and constitute it; and We raise the principal church, dedicated to St. Giles, to the rank and dignity of a cathedral church, and for this reason We grant it all the same rights, privileges, honors, and prerogatives that are enjoyed by the other cathedral churches in the Republic of Colombia.

Desiring, however, that the church of Socorro, which has been the seat of the Bishop, may retain a memory of its former dignity, We decree that the said church be given an honorary title.

ACTA, vol. XXI, no. 3. - 6-3-1929.

[*Latin ed. p. 98*]

98 *Acta Apostolicae Sedis* – We decree that the official commentary on the cathedral title shall henceforth enjoy its benefits. Furthermore, we wish and command that the diocese of Socorro henceforth assume the name of Socorro and San Gil. Therefore, having disposed of matters as aforesaid, for the execution of all these things, we appoint the Most Reverend Brother Paul Giobbe, Archbishop of Ptolemais, and we grant him the necessary and appropriate powers, both to resolve any controversies that may arise in the course of the execution, and also to delegate to any person holding office or ecclesiastical dignity, for the purpose in question, the execution of the aforementioned matters, with the obligation of sending to the Sacred Congregation of the Consistory within six months, a certified copy of the completed execution. We decree that these Letters, even when transcribed and printed, but signed by the hand of a public notary and sealed with the seal of a person holding office or ecclesiastical dignity, shall be given the same full faith as if they were presented or shown. Notwithstanding any rules established in synodal, provincial, general, and universal Councils, special or general Apostolic constitutions and ordinances, and any other dispositions of Our predecessors, the Roman Pontiffs, and all other contrary provisions, even those worthy of special mention. It is not permitted to anyone to infringe upon or contradict what has been decreed in these Our Letters. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near Saint Peter, in the year of Our Lord nineteen hundred and twenty-eight, on the nineteenth day of the month of January, in the sixth year of Our Pontificate.

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F. R. ANDREAS CARD. PROHWIRTH,

© BASILIUS CARD. POMPILJ,

S. B. E.
Cancellarius.
Episcopus Dominicus Hector Veliternen.
Spolverini,
Protonotarius Apostolicus.
Castelli,
Protonotarius Apostolicus.
In place of © Plumbi Reg. in Cane. Ap., vol. XXXVII, n. 42. - M. Riggi.

[*Latin ed. p. 99*]

Acta Pii PP. 99. XI. *LITTERAE* APOSTOLICAE. I. PRIMARIAE OPERAE APOSTOLICAE AIESU CHRISTO. OPERARIO. SEDES PRAECIPUA CIVITATIS GENEVENSIS AD ALMAM URBEM TRANSFERTUR SUB IURISDICTIONEM MAGISTRI GENERALIS.

Pius PP. X. Ad perpetuam rei memoriam. — Noster Predecessor, beatissimae memoriae Benedictus PP. XV, Litteris Apostolicis sub anulo die VIII mensis Aprilis anno MDCCCCXXI datis, Operam Apostolicam a Iesu Christo Operario, canonice institutam in paroeciali ecclesia ad Sanctae Clotildis in urbe Genevensi, in Primariam sive Centralem, cum consuetis privilegiis, erexit; eiusdemque nunc Primariae Operae ut sedem centralem transferre dignemur, Nos, precibus instanter postulatis a paroco Genevensi ad Sanctae Clotildis, qui studiosus ipsius Operae moderator est, admonitoriamur. Refert quidem ipse curio Apostolicam eandem Operam a Iesu Christo Operario Religiosorum Patrum Ordinis Praedicatorum praesertim labore habuisse incrementum; proindeque ipsius Operae curam eisdem Patribus Praedicatoribus opportune committendam esse. At cum Ordinis laudati non exstent sedes sive domus intra Genevensis dioecesis *fines*, probante quoque Lausannensium, Genevensium ac Eriburgensium Episcopo, Nos, consiliis venerabilibus fratribus Nostris, Cardinalibus, Sacrae Congregationi Concilii praepositis, haec Littera, auctoritate Nostra apostolica, centrum seu sedem praecipuam Primariae Operae Apostolicae a Iesu Christo Operario nuncupatae ab ecclesia Genevensi paroeciali Sanctae Clotildis ad hanc almam Urbem Nostram transferimus, ita ut ex nunc et in posterum eadem Primaria Opera sub iurisdictione Magistri generalis Ordinis Praedicatorum posita apud eiusdem Magistri Generalis domum sive sedem exsistat. Haec, quae ad emolumentum praelaudatae Operae provehendum in Domino statuimus, mandamus, decernentes praesentes Litteras firmas, validas atque efficaces semper exstare ac permanere, suosque plenos atque integros effectus

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sortiri et obtinere; illisque ad quos pertinent, sive pertinere poterunt, amplissime suffragari; sicque rite iudicandum esse ac definiendum, irritumque ex nunc et inane fieri si quidquam secus, super his.

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis – An official record, which no one may, with any authority, knowingly or unknowingly, attempt to alter. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the eleventh day of July in the year 1928, in the seventh year of Our Pontificate. P. CARD. GASPARRI, from the Sacred Congregation of the Holy See. II. THE MONASTERY OF MONKS OF THE ORDER OF SAINT BENEDICT IS RESTORED TO ABBOTIAL RANK, LOCATED AT NEUBURG NEAR FISMES, IN THE ARCHDIOCESE OF FRIBURG. PIUS PP. XI. For the perpetual memory of this event. — In the archdiocese of Friburg, there exists a monastery of the Order of Saint Benedict, whose church is dedicated to the honor of Saint Bartholomew the Apostle. Near the city of Heidelberg, it originated as a hermitage of monks, which, founded in the twelfth century, was commonly called Neuburg, and for a long time remained under the jurisdiction of the most celebrated and ancient Abbey of Saint Benedict at Lorsch. Our predecessor, Pope Lucius II, solemnly approved the monastery of Neuburg, and endowed it with ample rights and privileges. Later, the monastery, with the addition of nuns, was subject to the Bursfelde Congregation, and flourished greatly through the virtues of its members, until the time of what is now called the German Reformation, during which it suffered much hardship and damage. However, the monastery of Neuburg was extinguished in the year 1755 due to the secularization laws of that time. But more than a century after the end of this monastery, the Archabbot of Saint Martin of Beuron, with diligence and effort, acquired the buildings of the ancient hermitage of Neuburg, together with its lands, for the Order of Saint Benedict; and thus, with the approval of the Archbishop of Friburg, the monastic life was restored there. Now, with God's favor, the revived monastery, with a new family of monks and converted brothers, a notable number in size, is flourishing so much that the aforementioned Archabbot of Saint Martin of Beuron, our beloved son Raphael Walzer, the director of the Beuron Congregation of the Order of Saint Benedict, earnestly requests that We deem it fitting, through Our benevolence, to restore the monastery itself, as an independent entity, to abbatial rank. And We, having heard these supplications, and also having heard from the Most Reverend Cardinal of the Sacred Roman Church, belonging to the Sacred Congregation for Religious Orders.

[*Latin ed. p. 101*]

By the Acts of Pope Pius X, having considered the matter diligently,

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we have decided, freely and with good will, to grant what is requested. Therefore, by our apostolic authority, through the tenor of these present letters, we restore the monastery of monks of the Order of Saint Benedict, located at Neuburg, within the archdiocese of Freiburg, under the title of Saint Bartholomew the Apostle, to its full rights and privileges previously granted to it; and we erect it, provided that at least twelve monks reside there in choir, into an abbey of its own jurisdiction, which we unite with the Beuron Congregation, and we make it a participant in the privileges and favors granted to that same Congregation. We decree this, ordering that these present letters shall always remain firm, valid, and effective, and shall have their full and complete effect and obtain it, and that they shall fully suffice for those to whom they pertain, now and in the future; and that it shall be rightly judged and defined, and that it shall be declared void from this moment and null, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, through any authority whatsoever. Notwithstanding any apostolic constitutions and ordinances, and any other things that may be contrary. Given at Rome, near Saint Peter, under the Fisherman's ring, on the eleventh day of the month of July, in the year 1928, in the seventh year of our pontificate. P. CARD. GASPARRI, Secretary of State.

III. HOUSE OF THE ORDER OF SAINT BENEDICT, CONGREGATION OF SOLESMES, AT OOSTERHOLT, WITHIN THE TERRITORY OF THE DIOCESE OF BREDAN, ERECTED INTO AN ABBEY UNDER THE TITLE OF SAINT PAUL.

PIUS PP. XI. For the future record.

The beloved son, John de Puniet, Abbot of Saint Paul of Wiciaco, in the diocese of Arras (-Boulogne-Saint-Omer) in France, of the Gallican Congregation of the Order of Saint Benedict, presently residing in the city of Oosterholt, within the territory of the diocese of Breda in Holland, reports to Us that the aforementioned monastery in France, in the diocese of Arras (-Boulogne-Saint-Omer), founded by the Abbey of Saint Peter of Solesmes in the year 1889, under the title of Saint Paul of Wiciaco (Wisques), was erected into a conventual priory on the first day of March in the year 1895. Civil laws, enacted in the year 1901, compelled certain monks to leave France, who first went to the region of Belgium, and then to Holland, where...

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis - Official Commentary, located in Oosterhout, monastic foundations were established. Not many years later, the increase in the number of monks happily permitted the erection of the priory to the dignity of an abbey, a fact remembered by Our Predecessor, Pope Pius X, through an Apostolic Rescript signed on the 28th day of the month of September in the year 1910. But this new abbatial title legally

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belonged to the house previously founded in Gallus, that is, to the priory of St. Paul of Wiciaco, which, due to circumstances and necessity, was then located in Holland. Furthermore, John de Puniet himself, who on the 12th day of the month of November of the same year, 1910, had already been canonically elected as the conventual Prior, was elected as the first Abbot. However, it is taught that, over the years, some monks were sent by the aforementioned Abbot, returning to Gallia and to the Wiciaco home in 1920, and there they restored the regular life completely. But this restoration was followed by a division of the community and the establishment of two religious houses, both belonging to the same Ordinary and to the same abbey; from this, many difficulties and questions arose, the solution and definitive resolution of which initially seemed difficult, but which, with Our authority intervening, now promises to be achieved, especially since both houses, both the French and the newly established Dutch one, have, God willing, experienced abundant growth. Today, there are more than twenty choir monks in the Wiciaco house, of whom fifteen have solemnly professed; the other house in Oosterhout has sixty-five monks, some choir monks, others oblates. In both houses, there is the best hope for the training of new novices; and as for their temporal affairs, both are provided with their own endowments and live securely and freely. Considering the conditions of both houses, it can easily be seen that they no longer need mutual assistance and can achieve their own full independence, and with these considerations, the aforementioned Abbot John de Puniet humbly requested that We deem it fitting to erect the religious house located in Oosterhout into an abbey. Therefore, having heard our beloved son, Cardinal Camillus, His Eminence, Deacon, Prefect of the Congregation for Religious Orders, and having carefully considered all aspects of the matter, and especially having observed the very happy state of the house located in Oosterhout, which is endowed with all the qualities required by law and by the constitutions of the French Congregation to be worthy of the abbatial dignity, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the present document, We hereby erect the aforementioned house in Oosterhout, in Holland, within the diocese of Fismes, into an Abbey.

[*Latin ed. p. 103*]

The Acts of Pope Pius XI, page 103, establish the foundation under the title of Saint Paul of Oosterholto, so that it belongs to the French Congregation, or of Saint Peter of Solesmes, of the Order of Saint Benedict, of which it shall be a member, and shall be governed according to the norms of the sacred canons and constitutions of said French Congregation. We desire, we command, we decree that these present Letters shall forever remain valid and effective, and shall have their full and complete effect and obtain their intended purpose; and that those to whom they apply, or who may

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apply to them, shall most fully support them now and in the future; and that it shall be rightly judged and defined, and that anything to the contrary shall be declared invalid from now on and void, if anyone, by any authority whatsoever, knowingly or unknowingly, should attempt to do otherwise in these matters. Notwithstanding any contrary provisions. Given in Rome, near Saint Peter, under the Fisherman's ring, on the eleventh day of the month of July, in the year 1928, in the seventh year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

SERMONS I, TO THE PARISH PRIESTS OF THE CITY AND THE PREACHERS OF THE SACRED LENTEN SEASON, DELIVERED ON FEBRUARY 11TH.

Our most cordial welcome to you, preachers of the Lenten season, which is now at the door, to you, from whatever place you may come, for you are sons, good sons, and so highly qualified, that you come to the house of the common Father. Already for this reason, and especially because you come with Our Most Eminent Collaborator in the spiritual care of Our beloved city of Rome, who provides such effective assistance to Our work; with Our dear parish priests of Rome, who are, without the slightest exaggeration, the pearl of the Roman clergy, to whom we feel and profess that we owe so much for the assistance and for the continuous improvement of the souls living near us and more intimately entrusted to the care of Our pastoral ministry. Once again, welcome to you, who come to this new Jerusalem to bring the divine word, which, in turn, is a bearer of new life. And even more, if possible, welcome to you, who come at this hour so intimately and solemnly important to Us; on this eve of the seventh...

[*Latin ed. p. 104*]

104 Acta Apostolicae Sedis - The Official Commentary marks the anniversary of Our coronation, and also the beginning of the Jubilee year, the fiftieth of Our priesthood: two celebrations that vie with each other (a competition that is indeed formidable for Us) in reminding Us, in telling Us, in urging Us to remember all the graces and mercies of God, and, alas, all Our miseries and deficiencies over so many years. And for another reason, Your coming and Your presence are particularly dear and most opportune to Us, a reason sufficient in itself to enhance the significance of this audience. We were speaking just now of the goodness and mercies of God, and We hasten to ask for the support of your prayers so that We may more worthily thank the Lord; a support of which We feel a greater need at this point, where We feel Our weaknesses more keenly than ever, after so many years of such sublime elevation, and after so abundant and prolonged outpouring of priestly graces. Each of you has, as it were, his own parchment, his own program of preaching, matured in meditation, study, and prayer; and We do not intend to disturb your plans. However, We do not doubt that you will find a way, within the lines of your program, to present and earnestly

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recommend to your faithful listeners certain matters that are particularly dear to Us. The first painful thing that still afflicts Us greatly, after so much speaking and preaching from every quarter, both by pastors of souls and by the good press: a thing that makes Us blush as the Vicar of Jesus Christ, and indeed, according to the energetic expression of Jesus Christ Himself, makes our Lord Himself blush, is the immodesty of so many unfortunate women, of so many unfortunate girls who, despite claiming to be and wanting to be called Christians. See yourselves, beloved children, to persuade with paternal kindness, with patience, and with insistence, those so many poor souls who are slaves to a fashion so unworthy of civilized countries, let alone Christian countries; so many poor slaves who feel their slavery, and are ashamed of it, but do not have the strength to rebel against a tyranny that exploits their shame, just as the slave trader exploits the blood of slaves, in this true new form of trafficking in white women. But then, with the fire of your apostolic word, rebuke those who are so shameless, who not only do not feel the indignity of their attire, but almost boast of it and take pride in it. Secondly, strive to promote and defend (it is indeed fitting to say so) the fulfillment of religious duties, of parochial duties; let us say, that magnificent whole that is parish life, the frequency, the assiduity, the diligence – at least to the indispensable extent – in religious instruction.

[*Latin ed. p. 105*]

Acts of Pope Pius XI, page 105. These are all matters that are truly threatened, or, worse, are already more or less damaged by the excesses of that movement which, in a non-Italian word, is called "sport." Excesses that render it neither educational nor hygienic, while making it an obstacle, not to mention its hindering, but even to the most necessary living and development of other essential human activities. Thirdly, we wish to tell you (perhaps you already know it, or you would soon have known it) that we have signed an Apostolic Constitution as a testimony of our satisfaction for that beautiful and useful Cecilian Congress celebrated here in Boma last year in memory of the centenary of the good Guido of Arezzo; a Constitution in favor of sacred music and Gregorian chant, and together, since they are inseparable matters, in favor of the sacred liturgy for the greater dignity of the worship. We have recommended the execution of our desires to the Most Eminent Cardinal Vicar, and we know what we can expect from his zeal; but we also recommend it to you, so that you may be its disseminators, if not from the pulpit, at least on many other occasions, which will not fail to offer themselves to your piety and your zeal. And now we allude to that other circumstance that makes your assistance so much more dear and opportune to us, and that makes this gathering far more memorable and historic than it would have been for the beautiful and solemn circumstances of the seventh anniversary of the coronation and the jubilee year. Indeed, on this very day, and at this very

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hour, and perhaps at this very moment, up there in our Lateran Palace (we were about to say, speaking to pastors, in our parish house), by the Most Eminent Cardinal Secretary of State as our Plenipotentiary, and by the Knight Mussolini as Plenipotentiary of His Majesty the King of Italy, a Treaty and a Concordat are being signed. A Treaty intended to recognize and, as far as is possible for men, to secure for the Holy See a true and real territorial sovereignty (since there is no other true sovereignty known in the world, at least until today, other than territorial sovereignty) and which is evidently necessary and due to Him who, by virtue of the divine mandate and the divine representation with which He is invested, cannot be a subject of any earthly sovereignty. A Concordat, moreover, which we wished from the beginning to be inextricably linked to the Treaty, in order to properly regulate the religious conditions in Italy, which for so long a time have been tampered with, subverted, and devastated in a succession of sectarian governments or those obedient and loyal to the enemies of the Church, even when perhaps they themselves were not enemies. You will not now expect from us particulars of the agreements signed today: besides the time, the delicate protocolary considerations would not permit it.

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis - Commentarium Officiale. These agreements cannot be considered perfect and finalized until the signatures of the Plenipotentiaries, after due deliberation and with the customary formalities, are followed by the sovereign signatures; a matter which is evidently overlooked or forgotten by those who await our solemn blessing *Urbi et Orbi* tomorrow from the external loggia of the Basilica of St. Peter. We wish only to safeguard you against certain doubts and criticisms that have already arisen, and which will likely gain wider currency as news of today's event spreads, so that you, in turn, may safeguard others. It is not fitting that you bring these matters, as is commonly said, into the pulpit; indeed, you must not bring them up so as not to disturb the established order of your preaching; but even outside of that, many will come to you, both to draw particular benefit from your eloquence, through conferences and similar events, and to obtain opinions on the current matter that are all the more authoritative and impartial, the more enlightened they are. We have spoken of doubts and criticisms; and we hasten to add that, as far as we are personally concerned, they leave us, and will always leave us, quite undisturbed, although, to be sure, these doubts and criticisms primarily, if not solely, concern us, because primarily, if not solely and completely, the responsibility for what has happened and may happen as a consequence rests with us. And it could not be otherwise, because if, in the critical hours of navigation, the captain needs more than ever the faithful and generous work of his collaborators (work which was rendered to us with moving fidelity and generosity, and in an incredibly large measure), in

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those hours, more than ever, he cannot yield his place to others, and with it the dangers and responsibilities of command. We can truly say that there is no clause, no expression in the aforementioned agreements that has not, for at least thirty months, been the subject of our personal study, our meditations, and, far more, our prayers; prayers which were also widely requested from many good and God-fearing souls. As for us, we knew from the beginning that we would not be able to please everyone; a feat which, indeed, is rarely accomplished even by the blessed God; rather, we have made our own the words of the Prophet, indeed, of our Lord Himself: "For I am ready for scourges." It is, after all, an already ingrained habit of our life. But, setting aside our own person, we must also properly explain ourselves, because the universal paternity and the universal magisterium entrusted to us by divine Providence make us debtors to all.

[*Latin ed. p. 107*]

Acta Pii PP. 107 XI. "Now we come to the doubts. When, through Our Most Reverend Cardinal Secretary of State, we summoned the diplomatic corps accredited to the Holy See, in order to communicate to the Powers, through them, the state of the negotiations and their imminent conclusion, it was immediately asked whether the Holy See intended thereby to request permission, assent, or perhaps to obtain guarantees from the Powers in favor of the new arrangement. Here: it was Our elementary duty to communicate, before the conclusion, the progress of the negotiations to those individuals who, with Us, bring and explain not only the good offices of their benevolence, but also represent the friendship and favorable dispositions of the numerous Powers accredited to the Apostolic See. But then, evidently, neither permission, nor assent, nor a request for guarantees could be in question. Everywhere, and in all parts of the world, due to the widespread knowledge of these matters, it had already been said and repeated that, ultimately, the arbiter of the affairs of the Holy See and the Church could be none other than the Pope, and that the Pope, therefore, has no need of assent, nor of consent, nor of guarantees. And this, We must say in turn, is true: although the favor and friendship of all States and all Governments are precious and important to Us. But where, properly speaking, could we find guarantees if not in the consciousness of Our just reasons, if not in the consciousness and sense of justice of the Italian people, and even more so in the divine Providence, in that unfailing divine assistance promised to the Church, and which is seen to operate in a particularly evident way for the Representative and Vicar of God on earth?" What guarantees, moreover, can one hope for, even for a temporal power as vast as that which already existed in the political geography of Europe, if one considers what the Powers did, or rather, did not do, did not want to do, or perhaps could not do, to prevent its fall? Perhaps they could not even do so; but if this is (and it is) the perpetual condition and history

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of human affairs, how can we seek secure defenses against the dangers of the future?" Dangers which, in the present case, can only be hypothetical, and which were never so improbable. Another doubt: what will tomorrow bring? This question leaves Us even more at peace, because we can simply answer: We do not know. The future is in the hands of God, and therefore in good hands. Whatever the future may hold, whether it be a disposition or a permission of divine Providence, We declare and proclaim from this moment that whatever the sign of divine Providence may be, whether it be a directive or a permissive act, We will follow it faithfully, always and in whatever direction it may call Us."

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis - Commentarium Officiale. The criticisms will be even more numerous; but they will easily be divided into two large categories. Some will say that we have asked for too much, others for too little. And this will happen all the more, if the fields in which we are said to have asked for too much or too little are specified. Perhaps some will find too little territory, too little of the temporal. We can say, without entering into particular details and untimely precision, that it is truly very little, very little indeed, the least possible, that we have asked for in this field: and deliberately, after much reflection, meditation, and prayer. And this for some reasons which seem to us to be both good and weighty. First of all, we wanted to show that we are always the Father who deals with his children, which means expressing our disposition to not make things more complicated and more difficult, but simpler and easier. Furthermore, we wanted to calm and dispel all alarms; we wanted to make all the complaints made or to be made in the name of a, we were about to say, superstition of territorial integrity of the country, utterly unreasonable. It seemed to us to be following a provident and beneficial course for all, both now and in the future, by providing for a greater tranquility of things, a condition that is both primary and indispensable for a stable peace and for all prosperity. Thirdly, we wanted to demonstrate in a peremptory way that no earthly greed moves the Vicar of Jesus Christ, but only the awareness of what cannot be omitted; because some territorial sovereignty is a universally recognized condition indispensable for any true jurisdictional sovereignty: therefore, at least that amount of territory that is sufficient to support the sovereignty itself; that amount of territory, without which this could not exist, because it would have nowhere to rest. It seems to us that we see things as they were in the blessed Saint Francis: just enough body to keep the soul united. Likewise for other Saints: the body reduced to the bare necessities to serve the soul and to continue human life, and with life, the beneficial action. It will be clear, we hope, to all that the Supreme Pontiff has nothing but that amount of material territory which is indispensable for the exercise of a spiritual power entrusted to men for the benefit of men; we

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do not hesitate to say that we are pleased that things are so; we are pleased to see the material earthly reduced to such minimal terms that it too can and should be considered spiritualized by the immense, sublime, and truly divine spirituality that it is destined to support and serve. It is true that we also feel entitled to say that the territory that we have reserved for ourselves and that was recognized to us is, indeed, materially small, but at the same time it is great, the greatest in the world, from whatever point of view it is contemplated.

[*Latin ed. p. 109*]

Acta Pii PP. 109 XI. Quando un territorio può vantare il colonnato del Bernini, la cupola di Michelangelo, i tesori di scienza e di arte contenuti negli archivi e nelle biblioteche, nei musei e nelle gallerie del Vaticano; quando un territorio copre e custodisce la tomba del Principe degli Apostoli, si ha pure il diritto di affermare che non c'è al mondo territorio più grande e più prezioso. Così si può abbastanza vittoriosamente, tranquillamente rispondere a chi obbietta d'aver Noi chiesto troppo poco: mentre poi non si riflette forse abbastanza quel che significhi di incomodo e di pericoloso (diciamo al giorno d'oggi) aggiungere al governo universale della Chiesa, l'amministrazione civile di una popolazione per quanto minuscola. La piccolezza del territorio Ci premunisce contro ogni incomodo e pericolo di questo genere. Sono sessant'anni ormai che il Vaticano si governa senza particolari complicazioni. Altri invece diranno, anzi hanno già detto od accennato, che abbiamo chiesto troppo in altro campo: si capisce, evoghamo dire nel campo finanziario. Forse si direbbe meglio nel campo economico, perché non si tratta qui di grandi finanze statali, ma piuttosto di modesta economia domestica. A costoro vorremmo rispondere con un primo riflesso: se si computasse, capitalizzando, tutto quello di cui fu spogliata la Chiesa in Italia, arrivando fino al Patrimonio di S. Pietro, che massa immane, opprimente, che somma strabocchevole si avrebbe? Potrebbe il Sommo Pontefice lasciar credere al mondo cattolico di ignorare tutto questo? Non ha egli il dovere preciso di provvedere, per il presente e per l'avvenire, a tutti quei bisogni che da tutto il mondo a lui si volgono e che, per quanto spirituali, non si possono altrimenti soddisfare che col concorso di mezzi anche materiali, bisogni di uomini e di opere umane come sono? Un altro riflesso non sembrano fare quei critici: la Santa Sede ha pure in Italia il diritto di provvedere alla propria indipendenza economica, senza la quale non sarebbe provveduto né alla sua dignità, né alla sua effettiva libertà. Abbiamo fede inimitata nella carità dei fedeli, in quella meravigliosa opera di provvidenza divina che ne è l'espressione pratica, l'Obolo di San Pietro, la mano stessa di Dio, che vediamo operare veri miracoli da sette anni in qua. Ma la Provvidenza divina non Ci dispensa dalla virtù di prudenza né dalle provvidenze umane che sono in Nostro potere. E troppo facilmente si dimentica che

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qualunque risarcimento dato alla Santa Sede evidentemente non basterà mai a provvedere se non in piccola parte a bisogni vasti come il mondo intero, come al mondo intero si estende la Chiesa cattolica: bisogni sempre crescenti, come sempre crescono con gigantesco sviluppo le opere missionarie raggiungendo i più lontani paesi; senza dire che anche nei paesi civili, in Europa, in Italia,

Acts of Pope Pius X, 109 XI. When a territory can boast of the colonnade of Bernini, the dome of Michelangelo, the treasures of science and art contained in the archives and libraries, in the museums and galleries of the Vatican; when a territory encompasses and safeguards the tomb of the Prince of the Apostles, one has the right to affirm that there is no territory in the world greater or more precious. Thus, one can victoriously and confidently respond to those who object that We have asked for too little: while they do not perhaps sufficiently reflect on what it means to add, to the universal government of the Church, the civil administration of a population, however small. The smallness of the territory protects Us from any such inconvenience and danger. For sixty years now, the Vatican has been governed without particular complications. Others, indeed, have already said or hinted, that We have asked for too much in another area: it is understood, we might say, in the financial area. Perhaps it would be better to say in the economic area, because this is not about large state finances, but rather a modest domestic economy. To these, We would like to respond with a first reflection: if one were to calculate, capitalizing, everything that was taken from the Church in Italy, up to the Patrimony of Saint Peter, what immense, oppressive, and staggering sum would be obtained? Could the Supreme Pontiff allow the Catholic world to believe that He ignores all of this? Does He not have the precise duty to provide, for the present and for the future, for all those needs that come to Him from all over the world, and which, although spiritual, cannot otherwise be satisfied except with the cooperation of even material means, needs of men and of human works as they are? Another reflection seems to escape these critics: the Holy See also in Italy has the right to provide for its own economic independence, without which it would not be able to provide for its dignity, nor for its effective freedom. We have unwavering faith in the charity of the faithful, in that wonderful work of divine providence which is its practical expression, the Peter's Pence, the very hand of God, which We see working true miracles for seven years now. But divine Providence does not exempt Us from the virtue of prudence, nor from the human provisions that are within Our power. And it is too easily forgotten that any compensation given to the Holy See will evidently never be sufficient to provide, except in a small part, for vast needs such as the whole world, as the Catholic Church extends to the whole world: needs that are always increasing, as the missionary works are always growing with gigantic development, reaching the most distant

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lands; not to mention that even in civilized countries, in Europe, in Italy,

[*Latin ed. p. 110*]

110 Acta Apostolicae Sedis - Commentarium Officiale - which, especially after the depredations suffered, are incredibly numerous, and no less incredibly grave, and such that they often move one to tears; the needs of persons, of works, and of ecclesiastical institutions, even the most vital, which come to us, as We know, seeking help from the Holy See, the Father of all the faithful. But let us return to the events of today and draw a conclusion that is both true and consoling: and the conclusion is that truly the ways of God are high, numerous, unexpected; that whatever happens, however it happens, and that We seek its success, We are always in the hands of God; that great things do not obey either Our mind or Our hand; that always and in every encounter, as the Lord knows how to make use of all and everything, He brings everything to bear on the attainment of the most blessed ends of His most holy will; therefore, We have nothing left to do but to repeat: *fiat voluntas Tua!*

THE ANCIENT ESTABLISHMENT OF ALUMNI OF THE CATHOLIC UNIVERSITY OF MILAN, HELD ON THE TWELFTH OF FEBRUARY.

We wish first of all to express all Our, not only pleasure, but real emotion that has been produced in Our soul by all the beautiful things that We have seen and heard up to this moment. Beautiful were the words, beautiful and precious the gifts, beautiful and fragrant the flowers, in the variety of their colors so gracefully eloquent; beautiful and moving this magnificent pulse and this magnificent fragrance of life, "magnificent simplicity" - as the great Manzoni would have said - this simplicity that only the hand of God knows how to put into the greatest things as well as the smallest, giving to the greatest the grace of the most humble ingenuousness, and putting into the smallest the wisdom and traits of the most indescribable beauty. Beautiful were the words spoken at times by the Magnificent Rector, and by the representatives of the professors and the students. Beautiful and splendid were your gifts, which truly have filled Our heart with joy, with the weighty number of volumes that collect the fruit of your studies and your labors. Beautiful also was what your valiant Treasurer said - though with manifest injustice and with excessive modesty - presenting figures which he called arid. They are not truly arid figures, for, as a Lombard poet once said - albeit of second or third rank (who, however, often found beautiful expressions) - the world is all mathematics and poetry. For it is true that the poetry of nature is a poetry.

[*Latin ed. p. 111*]

The Acts of Pope Pius III, XI, are composed of numbers, for it is numbers that give a measure of the greatness of the Creator, and the more vast and almost incomprehensible the numbers become, the more splendid and

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moving is the poetry. Those figures which have been read refer to such beauty of works, such generosity of efforts, such fruit of studies, that truly the joy which they instill in the heart is profound and exquisite. To all these beautiful things, you, professors and students, add the comfort, most sweet to the Father, of your presence. And for all this, from Our heart, gratitude and thanks are expressed with full effusion. The thoughts, the sentiments, the intentions, of which We have understood the expression as they emerged from your hearts, We receive into Our heart and entrust them to the very Heart of Jesus, that Divine King of whom, by a secret disposition of Divine Providence, We are the Vicar on earth. Therefore, all this can well indicate the fulfillment of your requests for blessings: which sentiments We respond to, and We give them with all Our heart, not only to those present, but also to all those whom you represent, although the representation is so conspicuous as to reach even half of the entire number of those who belong to the University. With these blessings, We intend to refer to all and each of the thoughts and desires of each of you, to all your works, intentions, and good purposes. This audience is particularly pleasing to Us because of the moment, so particularly beautiful and significant, in which it takes place. It is the moment in which the common Father marks the years of His advancing old age, at the close of the seventh and the beginning of the eighth year since God, in His secret counsel, called Him to His place, that place where "vacant is the seat in the presence of the Son of God." It is the moment that marks the beginning of that 50th year of priesthood, which with such eloquence recalls to Our heart so many graces of God and so many of Our own miseries. And it is also the moment in which Divine Providence has called Us to accomplish actions and to bring about events that, most certainly – at least as far as it is possible to foresee humanly, indeed not only humanly, but also supernaturally – are destined to produce (We have the hope, the certain trust, as We have had from the beginning the intention and the desire) precious fruits for the glory of Christ, for the honor of the Holy Mother Church, for the good of souls, for the good of Italy, and of so many beloved souls, to Us so much more dear the closer they are; for the good of the entire world, if only for the reflections so evident, and so designed to reconcile all the world, all good souls, to these events.

[*Latin ed. p. 112*]

112 Acta Apostolicae Sedis - Official Commentary: All hearts are filled with high sentiments and aspirations; not only because of the great contribution they make to the pacification of many consciences, not only in Italia but throughout the world, to that peace which the blessed Jesus might say is "my peace," *pax mea*: the peace of Christ in the Kingdom of Christ. We have already touched upon this subject in the discourse delivered two days ago before the parish priests and preachers of Lent in the churches of Roma, anticipating some difficulties that can easily be foreseen. We did so in a

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manner and to a degree that seemed appropriate to the needs of those who ordinarily seek advice from parish priests and preachers. To professors, to young people accustomed to the higher pursuits of thought, as are the students of a University, we reserved illustrations of a different importance, and precisely those that are suitable for those who have minds trained in philosophical, legal, and political matters. The Treaty concluded between the Holy See and Italia does not require further external explanations and justifications, because in reality, it is itself the clearest and most definitive explanation and justification. But there is also an external explanation and justification that is no less clear and definitive, and that is the Concordat. The Concordat, indeed, not only explains and justifies the Treaty better, but the Treaty is recommended to it as a condition of being and of life. It is the Concordat that – precisely because it was to have this function – from the very beginning, We wanted it to be a *sine qua non* condition for the Treaty: this desire, it must be said immediately, was nobly and abundantly met by the other party. The Treaty, having no other aim than to regulate, in terms of the most absolute necessity and sufficiency, the essential legal condition of the Holy See and the Roman Pontiff, who, by virtue of the divine responsibility with which He is invested, whatever name He may have and in whatever time He may live, cannot be subjected to any subordination, would have achieved this aim as soon as the indispensable conditions of true sovereignty were met, which (at least under the present conditions of history) is not recognized unless through a certain degree of territoriality. But how and what could such a Treaty have been of vital importance in a country, in a State reduced to the condition in which so many years of oppression, of spoliation, and of every kind of injustice had reduced Italia, perpetrated by governments, by enemies, or by friends of enemies, knowingly or unknowingly? The problem evidently began to become more complicated here. And this had already been seen some time before, when an attempt was made to reorganize ecclesiastical legislation, which necessarily...

[*Latin ed. p. 113*]

Acta Pii PP. 113 XI, it would not have been possible to reduce the matter to a simple, unilateral measure, in which no one can legislate without first obtaining agreements and consultations with the competent ecclesiastical authority. Therefore, the conditions of religion in Italia could not be regulated without a prior agreement between the two powers, an agreement to which the condition of the Church in Italia was opposed. Thus, in order to pave the way for the Treaty, the conditions had to be rectified, and in order to rectify those conditions, a Concordat was necessary. And so! The solution was not easy, but we must thank the Lord for having shown it to us and for having been able to show it to others as well. The solution was to make the two things proceed hand in hand. And so, together with the Treaty, a

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Concordat proper was studied, and it was possible to revise and remodel, and, as far as possible, to reorder and regulate that immense mass of laws, all of which were directly or indirectly contrary to the rights and prerogatives of the Church, of the persons and things of the Church; a whole tangle of things, a truly vast, complicated, and difficult mass, so much so that it sometimes gave one vertigo. And sometimes we were tempted to think, as we say with joyful confidence to you, our good children, that perhaps resolving the issue required a Pope who was an alpinist, an alpinist immune from vertigo and accustomed to facing the most arduous ascents; as sometimes we thought that perhaps a Pope librarian was also needed, accustomed to delving into historical and documentary research, because, it is evident, many books and documents had to be consulted. We must say that we were also nobly assisted on the other side. And perhaps a man like the one whom Providence allowed us to meet was also needed; a man who did not have the concerns of the liberal school, for whom all those laws, all those arrangements, or rather, disarrangements, all those laws, we say, and all those regulations, were just as many fetishes, and, just like fetishes, the more ugly and deformed they were, the more inviolable and venerable they were. And with the grace of God, with much patience, with much work, and with the encounter of many noble supports, we managed, as it were, by going through the deep, to conclude a Concordat that, if it is not the best of those that can be made, is certainly among the best that have been made so far; and it is with profound satisfaction that we believe that with it we have restored God to Italia and Italia to God. You who listen to us readily understand how great, grave, solemn, and full of formidable responsibilities the problem of the political and international situation of the pontifical sovereignty was. But in the Concordat is ACTA, vol. X X I, n. 3. — 6-3-929. 8

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis - Commentarium Officiale, something no less great and no less worthy of all efforts. When the Church is recognized with legal personality and the rights that derive from it; when the Sacrament of Marriage takes the place that belongs to it in legislation and civil life; when religious families are recognized with legal personality; when also the Catholic University of the Sacred Heart has equally high and provident consideration; when religious instruction is given the due place and honor; when also the Catholic Action is recognized with a legitimate place; it is truly just as easy as it is necessary to understand how one can and must sincerely thank the Lord. This entire collection of things can then be even better appreciated when the texts of the Treaty and the Concordat can be published; however, it is fitting even now to consider that when one engages in a soliloquy, one can say what one wishes, but when one engages in a dialogue, one must also listen to the other party. The favorable condi-

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tions in which Our dialogue took place do not leave Us any reason, with equal loyalty, to doubt that all measures of mutual agreement deliberated upon will also be nobly assured. We have gladly made these paternal confidences to this audience, also because we trust that from this distinguished group will emerge young people excellently prepared to dedicate at least a portion of their activities, all directed towards good, to such noble and important matters. We are also pleased to recall a circumstance that has been particularly dear to Us, and we do not doubt, also to your hearts, namely, that on the very day that We gave Our consent to the printing of the documents of which We have spoken, We also gave Our definitive consent and final approval to the new liturgical regulations for which the feast of the Sacred Heart of Jesus has had a greater solemnity, indeed the greatest solemnity permitted by the Sacred Liturgy, and We have also managed to obtain, with this new and solemn office, a collection of prayers, texts, and homilies, which We believe is truly intended to spread devotion to the Sacred Heart ever more widely and effectively. Finally, We have nothing left to do but renew the expression of Our paternal gratitude for the comfort that you, most beloved children, have given Us in this so dearly solemn audience, and to invoke upon you in its fullness the Divine Blessing, as We impart to all and each, to all intentions, purposes, and labors, to the entire work in particular that each of you, in various ways, but with the same most noble intent, employs for the glory of the Sacred Heart, Our paternal Apostolic Blessing.

[*Latin ed. p. 115*]

The Most Holy Lord Our Pope Pius XI, by divine Providence, has, through successive decrees of the Sacred Consistorial Congregation, provided for the following churches with new pastors:

January 25, 1929. — To the Cathedral Church of Joinville, he appointed the Reverend Pium Freitas, from the Congregation of the Missions. — To the titular episcopal Church of Europe, the Reverend Dionysius Tibiletti, whom he appointed as Auxiliary to the Most Reverend Aloysius, Bishop of Corrientes.

January 28. — To the titular episcopal Church of Himeria, the Reverend Justin Cawet, General Vicar of the diocese of Namur, whom he appointed as Coadjutor with the right of succession to the Most Reverend Thomas Lewis Heylen, Bishop of Namur.

February 2. — To the titular episcopal Church of Coten, the Reverend Evaristus Tchang, from the clergy of the apostolic vicariate of Yebol, whom he appointed as Apostolic Vicar of Tsining.

February 4. — To the titular archbishopric of Sergiopolis, the Reverend Francis M. Kersuzan, Bishop of Cap-Haïtien. — To the titular episcopal Church of Calydon, the Reverend Edward Sheehan, from the Congregation of the Missions, whom he appointed as Apostolic Vicar of Yukiang.

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February 5. — To the Cathedral Church of Zamora, the Reverend Emmanuel Arce y Ochotorena, General Vicar of the diocese of Pamplona. — To the Cathedral Church of Segovia, the Reverend Lucian Perez Platero, Auditor of the Tribunal of the Rota of Madrid. — To the titular episcopal Church of Coire, the Reverend Emmanuel Lopez Arana, Canon and Provisor of the diocese of Santander, whom he appointed as Apostolic Administrator of Ciudad Rodrigo.

February 8. — To the titular episcopal Church of Sorens, the Reverend William Fihnemann, of the Society of the Divine Word, a parish priest in the city of Manila, whom he appointed as Auxiliary Bishop of Manila. The Most Reverend Michael O'Doherty, Archbishop of...

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis - Official Commentary, February 15th. — To the titular bishop of the Church of Stadia, the Most Reverend Franciscus Kamprath, appointed Apostolic Protonotary, and also Dean of the Metropolitan Chapter of Vienna and Chancellor of the Curia, as Auxiliary to His Eminence Cardinal Gustavus Fridericus Piffl, Archbishop of Vienna. February 22nd. — To the newly erected cathedral church of Liugayen in the Philippine Islands, the Most Reverend Caesarius Guerrero, from the archdiocese of Manila. February 26th. — To the titular bishop of the Church of Smyrna, the Most Reverend Franciscus Fellinger, from the diocese of Linz, appointed Apostolic Protonotary, as Auxiliary to His Grace Aloysius Barlassina, Patriarch of Jerusalem. March 1st. — To the cathedral church of Natal, the Most Reverend Marculinus de Souza Dantas, canon of the archdiocese of S. Salvador in Brazil. — To the titular archbishop of the Church of Nicopolis in Epirus, His Grace Ioannes Baptista Fridericus Vallega, formerly Archbishop of Smyrna.

SACRED CONGREGATION OF BISHOPS

CONCERNED WITH THE NUMBER OF CHAPLAINS

May 21, 1927

NATURE OF THE CASE. — In a certain town in the diocese of N., at the beginning of the last century, a priest established two daily chaplains, using the following words in a document drawn up by a notary at his request: "Knowing how pleasing the most holy Sacrifice of the Mass is to God, he founded and does found, and he erected and does erect, two daily chaplains, to be celebrated within this venerable basilica of S. A., at the altar of the Most Holy Sorrowful Mother... For the endowment of these two chaplains, he assigned during his lifetime sixty ounces annually, and from the day of his death, sixty-two ounces each year, in addition to the

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four hundred ounces annually demanded from the Lord Prince of F. And if at any time this payment should cease, he wishes that the capital of these sixty-two ounces should immediately be used to purchase stable annuities, and that the fruits should be demanded from the chaplains, even if they are more than the sixty-two ounces." This exemption from the canons was granted while the founder was still alive, and his nephew and heir, acting under a mandate given by the founder, "founded, refounded, and does found in the venerable church of S. A. two..."

[*Latin ed. p. 117*]

117 The Holy Congregation of the Council of Masses, that is, the lay chaplaincies... for the alms of this daily celebration, assigns or reassigns sixty-two unciae annually... and for the easy collection of these sixty-two unciae, it mortgages the possession of lands... namely, the Orchard of the Marquis... which possession, upon my death, shall immediately pass into the domain of the venerable church of S. A., with the obligation to either tax it or rent it to the highest bidder, and of said tax, after deducting first the sixty-two unciae to be paid as alms as mentioned above for the chaplains, and also ten unciae annually to be distributed to the poor on the day of the Most Holy Adoration, all that remains shall be used for the furnishings and vestments of the altar of the Sorrowful Mother." The annual revenue is 62 unciae, or 792.50 livres, which is evidently today insufficient for the satisfaction of the Masses according to the diocesan tax rate: hence, a reduction of these same amounts was requested some time ago. But now that it is known that the revenue of the land or property, the Orchard of the Marquis, reaches approximately 7000 livres annually, the chaplains demand an increase to at least 3650 livres, which would correspond to double the daily chaplaincy: however, the parish priest resists, claiming that he is bound by the express will of the founder to provide only the sum of 62 unciae for the Masses: from which it seems more appropriate to say that the founders did not want a daily chaplaincy, except subordinately; otherwise, they would have provided for the case in which the sum was insufficient. The question has been presented to the Ordinary, who considered it advisable to seek a solution from this Holy Congregation, using the following formulas for inquiry: I. Is a chaplaincy attached in this case? And if affirmative: II. To what extent is the parish priest of S. A. obligated to cede the revenue in favor of the chaplaincies in this case?

OBSERVATIONS. - From the words of the foundation, it is most clearly apparent that the land was not bequeathed for the celebration of Masses in a fixed manner, but only demonstratively. For the founders begin by imposing a burden, and then proceed to establish the land for the fulfillment of that burden. Indeed, since the land is given demonstratively, the heir is obligated to supplement what is necessary to fulfill the obligations of the Masses, if the revenue assigned by the founder is insufficient. For in

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this case, the burden does not adhere to the land, but to the person who does not fail, even if the revenue of the land assigned is lacking (Lucidi, De Vis. sacr. Lim., vol. III, p. 426, n. 9). This doctrine is openly taught by Benedict XIV in an instruction transmitted through the Holy Congregation of the Council, when the Ordinary was granted the power to reduce the obligations of the Masses. In it, it is written: "Those legacies or foundations will be considered fixed, if the founders, by bequeathing, or in any way disposing, first began with the assignment of the land, and then with the obligations of the Masses."

[*Latin ed. p. 118*]

118 Acta Apostolicae Sedis – a formal commentary has been added; and in this case, the Bishop can regulate such obligations as part of manual almsgiving; on the other hand, if the founders first began to pray or to make arrangements, and then subsequently assigned a fund: then the obligation is said to be demonstratively conceived, and the heirs of the founders are obliged by Your Eminence to provide for the perpetual maintenance of said obligation, and to supplement the deficient sum, both for the past and for the future (De Syn. dioec, lib. XIII, cap. ult., n. XXXII). The same is taught by others, including Lucidi (De Vis. ss. LL., supra, note 104), Oietti (Syn. rer. mor. et iuris Pont., n. 3402), and Gasparri (De Ss. Euch., n. 620). In this case, the founders did this: first, they imposed the obligation of Masses, and then they assigned a fund to fulfill this obligation. Therefore, it must be said that the obligation is demonstratively conceived. Therefore, the church of S. A. is obliged to provide for the perpetual maintenance of the obligation of the Masses, and to supplement the sum assigned in the foundation documents, which was then sufficient but is now deficient due to the increased synodal tax, for the two Masses founded to be celebrated daily, according to the intention of the founders. It cannot be said that they did not intend to provide for daily Masses. Their intention is manifestly evident in the foundation documents, in which, as is clear to the reader, frequent mention is made of the daily celebration of the Masses. Nor does it help to say that they fixed the sum of 62 ounces to be given to the chaplains for the Masses; for it is certainly the case that this sum was then considered entirely sufficient, and perhaps more than sufficient, according to the tax and custom of that time and region; hence, it did not occur to them that the synodal tax might increase, or that the revenues might decrease, which they considered to be more than sufficient for the intended purpose. Furthermore, the intention of the founder was not primarily to benefit the church of S. A. It is clearly evident from the foundation documents that they first and foremost intended the fund to be used to fulfill the obligation of the Masses; for the stipends of the chaplains must be deducted from the revenues of the church above all else. Therefore, the administrators of the church of S. A. must, above all, take care of the application of the two daily

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Masses, especially at this time when there are abundant revenues for all the founded works. After deducting from the actual revenue 3,650 Italian lire, which the chaplains request for the two daily Masses according to the diocesan tax, 127.50, which must be spent on almsgiving, and 25.50 for the anniversary, and considering that the fund produces 7,000, there remain 3,197 for the acquisition of vestments and furnishings according to the will of the testator. This will will be fully respected if the obligations of the Masses are fully fulfilled; otherwise, if not all the Masses are applied, and a reduction is considered, which today, with increased revenues, does not seem to have any basis. This was granted.

[*Latin ed. p. 119*]

The Holy Congregation of the Council, when considering the matter of returning funds for Masses celebrated, found that there were insufficient resources; today, however, there are more than sufficient. Furthermore, canon 1551 § 3 provides a clear rule of interpretation, namely that, unless otherwise stated, it should be understood that other obligations should be met rather than Masses.

RESOLUTION: At the plenary meetings held in Vatican on May 21, 1927, the Most Reverend Fathers of the Holy Congregation of the Council, after considering the proposed questions, decided to respond as follows: "To I. Affirmative. To II. Regarding the diocesan tax." This was subsequently reported to His Holiness Pope Pius XI by the undersigned Secretary of the Holy Congregation, and His Holiness deigned to approve and confirm the resolution.

July, Ep. tit. Lampsacen., Secretary.

HOLY CONGREGATION FOR RITES

REGARDING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, BROTHER FRANCIS OF PICCIANO, LAY BROTHER OF THE ORDER OF THE FRATI MINORI.

REGARDING THE QUESTION: Should a Commission for the Introduction of the Cause be appointed in this case and for the purpose in question?

Among the brothers, members of the illustrious Minorite family, and the countless sons of the holy Father Francis of Assisi, a select group of members stands out who, having heard and considered the divine Master's evangelical teachings: "If thou wilt be perfect, go, sell that thou hast, and give to the poor, and thou shalt have a treasure in heaven: and come, follow me. And whoever will come after me, let him deny himself, and take up his cross, and follow me," have faithfully followed the footsteps, rule, and way of life of Francis, and have shone and are shining before God and men within the Church and within their own religious Order.

To this glorious group can be added the poor and humble lay brother,

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Francis of Picciano, who, through the decency of his outward appearance and his Franciscan habit, demonstrated humility of mind and honesty of character, and provided a good example both in his attire and in his way of life.

[*Latin ed. p. 120*]

Acts of the Apostolic See - Official Commentary concerning its actions: the cause for the beatification and canonization of which was discussed before the Congregation for the Sacred Rites on December 18th of the past year. It is fitting, however, to preface this with some account of his life, his deeds, and his death. He was born in Picciano, a town in Samnium, on February 28th, 1773, of pious and honest farming parents, Vespasiano Dangelosanto and Angela Cyparissa, and at his baptism he received the names Donatus, Paul, Marius, and Anthony. In his youth and adolescence, he proved to be docile, industrious, honest, and chaste, and he earned the name "columba" (dove) because of his gentle manners and his devotion to religion. At the beginning of the nineteenth century, public calamities and civil disturbances arose, by which Napoleon, the Caesar of the Gauls, occupied almost all of Italy, and there, through French officials, he conscripted legions of soldiers; nevertheless, the servant of God preferred to serve and fight for his legitimate king rather than a foreign one. He had to endure many hardships in his military life. Captured by the French in battle, he escaped from their hands; he returned to his family and served for a long time under the royal banners in Palermo. He gave a fine example of religion, piety, and patience in all his dealings. Serving as sacristan in the military chapel, he found joy in serving at Masses and other sacred functions. He practiced the art of barbering and distributed the modest profits he earned to the poor. Whatever leisure time he had, he devoted to honest and pious works, rather than to games, other places, or other frivolous pursuits. He often ascended a rough and mountainous area near Palermo, in order to pray and worship peacefully and devoutly in that solitary place and temple. Nearby, he visited the hospital, generously bestowing his charity upon the sick. For he cared for them with paternal concern, washing them, shaving them, combing their hair, and performing even the most humble services in person and with love for Christ. Thus, the weak and infirm eagerly sought his presence and his care, and, having received both temporal and spiritual benefits, they responded appropriately with feelings of gratitude. Moreover, he instructed children and adults who were uneducated and ignorant of the rudiments of the catechism, teaching them the mysteries and precepts of our holy religion, according to their capacity. All of these things brought about a special reputation for virtue for the soldier Donatus, who gave clear signs of a desire to embrace a state of perfect life. He confided in his confessor, a priest, and, with the help of the regional governor, the Prince of Campi, and through the grace of

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King Francis, he obtained permission to leave the military service, in order to fulfill his vocation by entering the Franciscan Order. In order to achieve this more easily, in the same hospital in Baida, which he had already served with zeal and devotion for a long time, he wished to train and perfect himself in surgical ministrations for the good of the sick. Thus prepared, on May 7th, 1809, at the age of thirty-six, he was received into the house of the Franciscan Order among the lay brothers, and after.

[*Latin ed. p. 121*]

The Holy Congregation of Rites, on the 121st day of the bimestral period, which was the 26th of July, bestowed upon him the habit of that religious order, changing his name to Donato, along with another Francis. However, after completing a full year, he solemnly confirmed his purpose and religious vows. In the same Baiden hospital, entrusted by the Superiors to care for and assist the sick, he did not cease to exercise the virtues proper to the religious state and his office, as well as all other virtues, for forty-two years. This man, beloved by God and men, was of admirable piety; he frequently recited the Trisagion in honor of the most august mystery of the Most Holy Trinity, he contemplated with a contrite mind and soul the Passion and Death of the Divine Redeemer, and he burned with ardent love for the Most Holy Sacrament of the Eucharist. Moreover, he honored the most blessed Virgin Mary under the titles of the Seven Sorrows, of Mount Carmel, and of the Most Holy Rosary, with special devotion, with angelic salutations, and with fervent recitation of the Rosary. He took care that these pious exercises be performed in the halls of the hospital and in the beds of the sick, himself leading and praying; he also exhorted the sick to invoke Jesus and Mary, the guardian angels, the seraphic Francis, and other patron saints, with prayers, and to obtain the indulgences granted from the treasure of the Church, even for the benefit of the deceased. It is said by trustworthy witnesses in canonical proceedings that the most merciful God confirmed the sanctity of his servant with marvelous signs and supernatural gifts. Among these were oil preserved from ancient times, stones transformed into bread, leprosy removed from the arms, a stonemason made safe from a fall, sight restored to the blind, grain and wine increased and multiplied, and prophetic utterances about future events that came to pass. Finally, Francis, advanced in years, weakened by austerity of life and laborious work, and frail in body, but strong and vigorous in spirit, was seized by a grave illness and strengthened by the sacraments of the Church. With his hands joined to his breast, holding the image of the Crucifix, awaiting imminent death, he recited the Lord's Prayer together with his companions, in honor of Jesus, who is the salvation of those who hope and the hope of those who die, and with the last words from his own mouth: "Jesus, have mercy on me," he breathed his last at noon on May 15, 1851. The fame of the sanctity of his life, his virtues, and his miracles, which

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he had attained in life, after his death, increased with new information, new marvelous accounts, and new assertions of healings, and became more clear and widespread, prompting the archiepiscopal Curia of Palermo to initiate an informative process, with ordinary authority, concerning him. This process, begun in 1863, and resumed in 1909 after the re-establishment of the Franciscan religious province, was finally completed and closed in the years 1915-1916, and then was brought to the Holy Congregation of Rites and duly opened on March 17, 1917. Therefore, observing the order of law, and since all is before us, and by decree of July 24, 1923.

[*Latin ed. p. 122*]

122 Acta Apostolicae Sedis - The Official Commentary does not impede further progress, as requested by the Most Reverend Father Anthony M. Santarelli, of the Order of Friars Minor, and advocate for this cause, and considering the petitions of the Most Reverend Cardinals, Archbishops of the dioceses of Panormita and Catania, and the Most Reverend Bishops of the churches of Aprutina and the region of Sicily, as well as secular and regular clergy, religious, and other men of ecclesiastical or civil distinction, earnestly requested by the Most Reverend Minister General of the entire Order of Friars Minor, the Most Reverend Lord Ianuarius Granito Pignatelli di Belmonte, Bishop of Albano, and Relator of this cause, in the meetings of the Congregation for Sacred Rites, convened on the aforementioned day in the Vatican palaces, the following question was proposed for discussion: Whether a Commission for the introduction of the cause should be appointed, in this case and to the effect of which we are speaking? And the Most Reverend and Most Illustrious Fathers presiding over the Sacred Rites, after the presentation by the aforementioned Most Reverend Father, having heard the voice and the written testimony of the Reverend Father Charles Salotti, General Promoter of the Faith, and after careful discussion and deliberation, they judged it fitting to write: Affirmative, that is, that the Commission for the introduction of the cause should be appointed, if it pleases the Most Holy [Pope]. On December 18, 1928. With all of the above presented to the Most Holy Lord, our Pope Pius XI, through the undersigned Cardinal, Prefect of the Congregation for Sacred Rites, His Holiness, having approved the decree of the aforementioned Sacred Congregation, deigned to sign with his own hand the Commission for the introduction of the cause of beatification and canonization of the Servant of God, Father Francis of Picciano, a lay brother of the Order of Friars Minor. On January 9, 1929. C. CARD. LAURENTI, L. £8 S. S. R. C. Prefect. Angelus Mariani, Secretary.

[*Latin ed. p. 123*]

Diarium Romanae Curiae 123

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DIARIUM ROMANAE CURIAE

On Monday, the 11th of February, at 12 o'clock, in the Hall of the Popes of the Lateran Palace, an agreement was signed between the Holy See and Italia, by which the "Roman Question" is settled, as well as a Concordat to regulate the conditions of Religion and the Church in Italia; with this agreement, a special Financial Convention was also signed.

The Plenipotentiaries were: His Eminence, the Most Reverend Signor Cardinal PIETRO GASPARRI, Secretary of State of His Holiness, and His Excellency, Signor Cavaliere BENITO MUSSOLINI, Prime Minister and Head of the Government of Italia.

SACRED CONGREGATION OF RITES

On Tuesday, the 5th of February, 1929, before the Most Reverend Signor Cardinal Camillo Laurenti, Promoter of the Cause of beatification and canonization of the Venerable Servant of God, Giovanna Elisabetta Bichier des Ages, Co-foundress of the Institute of the Daughters of the Cross, known as the Sisters of St. Andrew, a preparatory session of the Sacred Rites was held to discuss two miracles which are asserted to have been wrought by God through the intercession of the aforementioned, which are proposed for her beatification.

On Tuesday, the 12th of February, 1929, in the Vatican Apostolic Palace, before the august presence of the Holy Father, a General Session of the Sacred Rites was held, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the Theological Consultors, who comprise the same, discussed and gave their vote on two miracles which are asserted to have been wrought by God through the intercession of the Venerable Teresa Margherita Redi, of the Sacred Heart of Jesus, a professed Carmelite nun, and which miracles are proposed for her beatification.

On Tuesday, the 26th of February, 1929, in the Vatican Apostolic Palace, with the participation of the Most Eminent and Reverend Lords Cardinals, and with the vote of the Reverend Official Prelates and the Theological Consultors, who comprise the Sacred Congregation of Rites, a preparatory session was held to discuss the matter concerning two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Francesco da Camporosso, a lay professed member of the Order of the Capuchin Minor Friars.

[*Latin ed. p. 124*]

From the *Acta Apostolicae Sedis* – Official Commentary. Tuesday, March 5, 1929, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Most Reverend and Venerable Lords Cardinals,

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the Reverend Prelates, and the theological consultants who comprise it, discussed a doubt concerning two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, John Bosco, Priest, Founder of the Pious Salesian Society and of the Institute of the Daughters of Mary Help of Christians.

SECRETARY OF STATE. By Apostolic Briefs, the Holy Father Pius XI, happily reigning, deigned to appoint:

In November 1928:

Monsignor Giuseppe Maria Goy Gonzalez, Auditor Extraordinary of the Tribunal of the Rota, at the Apostolic Nunciature in Spain.

Monsignor Jesus Maria Echeverría y Majora, Auditor Assessor of the Tribunal of the Rota, at the Apostolic Nunciature in Spain.

On January 19, 1929:

The Most Reverend Cardinal Aurelio Galli, Protector of the "Filles de la Sainte Vierge de la Retraite" (Vannes).

On February 2:

The Most Reverend Cardinal Camillo Laurenti, Protector of the Religious of Saint Andrea (Belgium).

On February 20:

The Most Reverend Cardinal Alessio Enrico Lépicier, Protector of the Sisters of the Holy Family (Amiens).

The Most Reverend Cardinal Camillo Laurenti, Protector of the Sisters of the Holy Family (Verona).

The Most Reverend Cardinal Alessio Enrico Lépicier, Protector of the Sisters of the Holy Family (Naila).

The Most Reverend Cardinal Donato Sbarretti, Protector of the Missionaries of the Immaculate Conception (Tarbes).

Assistant to the Holy See:

On December 29, 1928:

Monsignor Barnaba Piedrabuena, Bishop titular of Callinico.

Apostolic Notaries, 4, in the manner of participants:

In June 1926:

Monsignor Antonio Orlié, of the diocese of Veglia.

On December 16, 1928:

Monsignor Bernardo Enrico Diamond, of the diocese of Dallas.

[*Latin ed. p. 125*]

From the Diary of the Roman Curia, January 10, 1929. Monsignor Giacomo Zaffrani, of the diocese of Como.

January 30. Monsignor Angelo Pierattini, of the diocese of Volterra.

July 4, August 3, September 28, 1928. Monsignor Francesco Feldmann, of

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the diocese of Paderborn. Monsignor Matteo P. O'Brien, of the archdiocese of Cincinnati.

Monsignor Giovanni E. Me Guirk, of the diocese of Columbus (United States of America).

Monsignor Giovanni S. Hannan, of the same diocese. Monsignor Salvatore Nicolosi, of the archdiocese of Monreale.

November 9. Monsignor Edoardo Ferrer y Daniel, of the diocese of Havana.

November 28. Monsignor Stanislao Jazwinski, of the diocese of Plock.

December 10. Monsignor Federico Schwendimann, of the diocese of Basle.

December 15. Monsignor Roberto M. Nolan, of the diocese of Dallas.

January 5, 1929. Monsignor Vincenzo Santoro (Rome). Monsignor Leonardo M. Forristal, of the diocese of London.

January 10. Monsignor Eugenio Tisserant, of the diocese of Nancy.

January 15. Monsignor Silvano Grébaut (France).

January 18. Monsignor Giovanni Quillinan, of the diocese of Fargo. Monsignor Augusto Stumpf, of the archdiocese of Freiburg im Breisgau. Monsignor Fridolino Weiss, of the same archdiocese. Monsignor Giuseppe Sester, of the same archdiocese. Monsignor Salvatore Manduca, of the diocese of Malta.

January 24. Monsignor Casimiro Niesiolowski, of the archdiocese of Gnesen.

HONORS:

By Apostolic Briefs, the Holy Father, Pope Pius XI, may he reign happily, has deigned to bestow:

The Insignia of the Order of St. Pius: February 15, 1929. Upon the Right Honorable Count Francesco Alessandroni Cermatore, Exempt from the Pontifical Noble Guard.

February 16. Upon the Right Honorable Baron Giovanni Giacomo De Geer (Sweden).

The Cross of the Order of St. Pius: January 25, 1929. Upon the Right Honorable Alfonso Hermaus-Ausloos, of the archdiocese of Malines.

February 15. Upon the Right Honorable Marquis Giuseppe Nannerini, a member of the Pontifical Noble Guard.

Upon the Right Honorable Don Lelio, of the Princely House of Orsini, a member of the Pontifical Noble Guard.

[*Latin ed. p. 126*]

126 Acta Apostolicae Sedis - Official Commentary. The Knighthood of the Order of Saint Gregory: June 25, 1928. To the Reverend Doctor Gio-

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vanni Tommaso Bradley, of the diocese of Port Victoria. February 7, 1929. To the Reverend Don Bonaventura Pineyro Queralt, Count of Torralba de Aragon (Spain). The Grand Cross of the Order of Saint Gregory the Great, civil class: February 16, 1929. To the Honorable Enrico Hallin (Sweden). The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: December 14, 1928. To the Honorable Prince Francesco Giuseppe de Auersperg, of the diocese of Königgrätz. The Commander of the Order of Saint Gregory the Great, civil class: November 26, 1928. To the Honorable Antonio Balasy (Hungary). December 30. To the Reverend Doctor Francesco Stumpf, of the diocese of Innsbruck. December 19. To the Honorable Baldassare Pianigiani, of the diocese of Fiesole. January 9, 1929. To the Honorable Carlo Bergamaschi, of the diocese of Pontecorvo. January 15. To the Honorable Firminio Dubar, of the diocese of Lille. January 19. To the Honorable Giulio Rinaldi (Rome). February 4. To the Honorable Giuseppe Prudent, of the archdiocese of Paris. February 19. To the Honorable Vittore Thibaut, of the diocese of Tournay. The Commander of the Order of Saint Gregory the Great, military class: November 28, 1928. To the Honorable Count Giuseppe Sanasi, of the diocese of Oria. February 7, 1929. To the Honorable Count Daniele Porquier de Lagarrigue, of the archdiocese of Paris. January 15. To the Honorable Count Guglielmo Aluffi, a member of the Noble Pontifical Guard. January 15. To the Honorable Marquis Giovanni Evangelista Bisleti, a member of the Noble Pontifical Guard. The Knighthood of the Order of Saint Gregory the Great, civil class: November 18, 1928. To the Honorable Francesco Rocchi (Rome). November 28. To the Honorable Count Giuseppe d'Armand de Chateauvieux. November 30. To the Honorable Luigi Haueis, of the diocese of Innsbruck. To the Honorable Felice Gaudin, of the archdiocese of New Orleans. December 3. To the Honorable Emilio Ferrabino, of the archdiocese of Torino. diocese of Saint-Denis.

[*Latin ed. p. 127*]

From the Roman Diary, No. 127, December 13, 1928. To the Reverend Mr. Paolo Vilardi, of the Archdiocese of Reggio Calabria. January 17, 1929. To the Reverend Mr. Vittorio Bernardt, of the Archdiocese of Strigonia. January 9, 1929. To the Reverend Dr. Achille Pisa, of the Diocese of Sora. January 10, 1929. To the Reverend Mr. Armando Esders, of the Archdiocese of Paris. January 16, 1929. To the Reverend Mr. Francesco Geurts, of the Archdiocese of Malines. To the Reverend Mr. Matteo Balas, of the Archdiocese of Lyons. January 18, 1929. To the Reverend Mr. Guglielmo Gerard Pauwels, of the Diocese of Harlem. January 25, 1929. To the Reverend Mr. Robert Gijsen, of the Archdiocese of Malines. February 2, 1929. To the Reverend Mr. Giuseppe Castellani, of the Diocese of Senigallia. February 4, 1929. To the Reverend Mr. Giorgio Maze Sencier, of the Archdiocese of Paris. To the Reverend Mr. Leonardo Frenguelli (Rome). February 21, 1929. To the Rev-

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erend Mr. Paolo Couderc De Saint-Chamant, of the Archdiocese of Paris. The Commendatorship of the Order of St. Sylvester the Pope: December 19, 1928. To the Reverend Mr. Modesto Boschi, of the Diocese of Colle Val d'Elsa. February 7, 1929. To the Reverend Mr. Guglielmo Klebanowski, of the Diocese of Paderborn. The Knighthood of the Order of St. Sylvester the Pope: December 4, 1928. To the Reverend Mr. Ovidio Ferroni, of the Archdiocese of Fermo. December 6, 1928. To the Reverend Mr. Giovanni Marcello Vitrotto, of the same Archdiocese. To the Reverend Mr. Mario Casaro, of the same Archdiocese. To the Reverend Mr. Giovanni Pacheco Teixeira Rebelo de Carvalho, of Turin, of the Archdiocese of Braga. With Papal Briefs from the Secretariat of State, the Most Holy Father, Pope Pius XI, happily reigning, has deigned to appoint: Honorary Secret Chamberlains: January 15, 1929. Monsignor Spirito M. Chiappetta (Rome). January 25, 1929. Monsignor Antonio Bartos, of the Archdiocese of Olomouc. Monsignor Tommaso Huder, of the same Archdiocese. Monsignor Francesco Jemelka, of the same Archdiocese. Monsignor Francesco Kuntal, of the same Archdiocese. Monsignor Bartolomeo Andriola, of the Archdiocese of Bari. Monsignor Vito Giuseppe Tricarico, of the same Archdiocese. January 28, 1929. Monsignor Virgilio Grandi, of the Diocese of Trento.

[*Latin ed. p. 128*]

128 Acta Apostolicae Sedis - Official Commentary of the Secret Chamber of Swords and Mantles, Extraordinary, of His Holiness: January 23, 1929. The Most Noble Count Raoul de Diesbach de Belleroche, of the archdiocese of Paris. Honorary Chamberlains in peacock blue attire of His Holiness: January 25, 1929. Monsignor Otocaro Tauber, of the archdiocese of Olomouc. Monsignor Benedetto Barth, of the same archdiocese. Monsignor Anthony Fürster, of the same archdiocese. Monsignor Stephen Szedsay, of the same archdiocese. Monsignor Michael Veres, of the same archdiocese. Secret Honorary Chaplains of His Holiness: January 25, 1929. Monsignor Joseph Koszterszitz, of the archdiocese of Colocza. Monsignor Charles Unterréiner, of the same archdiocese. NECROLOGY: December 18, 1928. Monsignor John Claudio Bouchut, titular Bishop of Panemotico. January 16, 1929. Monsignor John Baptiste Thomas, Bishop of Langres. February 2, 1929. Monsignor John Aelen, titular Archbishop of Nicopolis in Epirus. January 17. Monsignor John Gamberoni, Archbishop of Vercelli. Monsignor Francis Giacci, titular Bishop of Philomelium. The Most Reverend Cardinal Anthony Vico, Bishop of Porto and S. Rufina, Prefect of the Sacred Congregation of Rites. January 20. Monsignor Peter Marty, Bishop of Montauban. January 25.

[*Latin ed. p. 129*]

Annus X X I - Vol. X X I, 5 Aprilis 1929, No. 4.

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COMMENTARIUM OFFICIALE

ACTA PII PP. XI

EPISTOLA APOSTOLICA AD ARCHIEPISCOPOS ET EPISCOPOS REIPUBLICAE CECHOSLOVACAE: DE MILLENARIA CELEBRITATE SANCTI WENCESLAI DUCIS, MARTYRIS.

PIUS PP. XI

VENERABILIBUS FRATRIBUS, SALUTEM.

Caritatem decet et Apostolicam Benedictionem, sollicitudinemque communis Patris, uti patet, laeta vel tristia filiorum participare, iuxta illud Apostoli: « gaudere cum gaudentibus, flere cum flentibus ».

Iamvero, etsi Nos, vehementer de salute populi vestri solliciti, numquam destitimus in secundis adversisque rebus vobis adesse, peculiaris tamen atque praeclara nunc incidit causa cur vobiscum Deo grates agamus, ac vobis populoque vestro universo vehementius gratulemur.

Siquidem sollemnem eius diei memoriam vos celebraturi estis, quo abhinc annos M Sanctus Wenceslaus, clarissimus ille Bohemiae Dux, idemque Patronus vester, praesentissima, fraterno scelere martyr occubuit Veteris Boleslaviae, in urbe scilicet olim magni nominis, nunc autem mirifico Virgini Matris cultu et Wenceslai martyrio multo clariore.

Horum sollemnium Nobis placet laetitiam splendoremque his Litteris augere; imprimisque, optimum illud dilapidare consilium, quo vos memoriam tam sollemniter agitis illius viri qui tantum fuit...

[*Latin ed. p. 130*]

130 Acta Apostolicae Sedis - An official record, a firm foundation and ornament of your nation and of the Catholic faith itself. Wenceslaus, having been entrusted to his parents, the most pious woman, his grandmother Ludmilla, so that he might be properly educated and instructed in the precepts of the holy faith, began to shine forth with Christian virtue from his very childhood. Afterwards, he was sent to Budecium, near Prague, where "a church had been consecrated in honor of the Prince of the Apostles, Saint Peter," in order that he might also be instructed in the Latin language. After his father's death, shortly after he had barely exceeded the years of adolescence, he was elected Duke of Bohemia, and from the very beginning of his principate, he declared that he "desired to serve only God with a sincere heart." With a firm spirit, he restored the discipline of public affairs, put an end to discord, and restored justice. Entirely devoted to the good of his country, he defended it from the enemy and consulted for its unity

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and prosperity; but as a prince, he was most gentle and always "concerned about acquiring peace," and he sought to achieve all these things "rather without great harm to others, without much bloodshed." Therefore, he "ruled the people more by piety than by power." Showing himself publicly as a prince, but privately almost as a monk, he wore a rough woolen garment beneath precious robes, and "with the greatest care, he preserved his virginity undefiled throughout his entire life." And what shall we say about his devotion to the august Sacrament, if, even as a boy, "nothing was more pleasing to him than to attend the sacred mysteries and to minister to the celebrants"? If the same prince "cultivated with his own labor and hands the bread and wine for the sacrifices of the Mass"? To this is added that his beneficence and generosity are greatly praised by all. "CHRISTANNUS DE SCALA, Vita S. Wenceslai, c. 1, n. 1.

2 Ibidem, c. 1, n. 8.

3 Ibidem, c. 1, n. 9.

4 IOANNES BAPTISTA, Passio, translatio et miracula S. Wenceslai, l. o.

5 Brev. Rom.

6 Ibidem.

7 S. BALBINUS, Epitome Hist. rerum Bohem., l. 1, c. 4.

8 CAROLUS IV, S. Wenceslai vita, n. 3.

[*Latin ed. p. 131*]

The Acts of Pope Pius XI, page 131, state: "He was exceedingly compassionate, a solace to the afflicted, a joy to the poor, a father to orphans, a defender of widows, a liberator of captives, and a pious comforter of all who suffer."

1. Who can deny that all these outstanding virtues were derived from one and the same source, namely, from an unwavering and active faith? He not only steadfastly held and publicly and courageously professed this Catholic faith, but also zealously defended and diligently spread it. Therefore, scarcely having assumed the reins of government, he devoted all his efforts and thoughts to repairing the damages to the religion; he recalled exiled clergy, restored abandoned churches to the sacred rites, rebuilt those that had been burned, and constructed new ones, among which was the church in the fortress of Prague, dedicated to Saint Vitus, which was later elevated to a cathedral and metropolitan see, and which, by this very jubilee year, will be reopened for solemn worship. As for Christian morals, he was greatly concerned that they flourish everywhere; but those "who sought to deviate from the right doctrine or path," although otherwise an outstanding leader, he severely corrected. But from this, greater envy and hatred arose against him; to which his brother, Boleslaus, lent an ear, his brother, during the annual feast of Saints Cosmas and Damian in Szaz-Regen, where a church dedicated to them was consecrated, excluded him

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from the banquet and then, before the door of the temple, murdered him with infamous accomplices and ministers, displaying in his death not only fortitude of spirit but also a remarkable charity towards his fratricidal act.

We gladly commemorate these most excellent deeds of your patron saint; not so that you might be instructed about things that you already know well, but so that it may be more evident how justly you venerate him with the highest honors, and how deservedly, at all times, all the faithful should praise this invincible martyr. You know what glory this leader and martyr attained immediately upon ascending to the heavenly kingdom; not only Szaz-Regen, ennobled by his sacred blood, but...

[*Latin ed. p. 132*]

132 Acta Apostolicae Sedis - A Commentary from Prague, wherein the holy body was transferred after three years, by order of Boleslaus, his brother; but also in other regions, even beyond the borders of the homeland. Indeed, the relics of the Servant of God were sought from all places, and in many locations, sacred shrines were erected in his honor. Let us omit other things; also in Rome, not only was an altar dedicated to him in the very Basilica of St. Peter from the 14th century onward, and, with the old basilica destroyed, another marble altar was erected, "so that no other altar of royal saints has a place so near" [to the altar of the Virgin], but the feast of St. Wenceslaus was celebrated annually in the presence of all the cardinals. To the veneration of this holy Duke, many miracles certainly contributed, as well as many benefits which have been handed down in the memory of Bohemian writers. The name of Wenceslaus, whom the Roman Pontiff John XIII declared a saint in the 10th century, was inscribed in the Sacramentary of that time, and in several Breviaries written in the Old Slavonic language; and from the 12th century onward, it appeared in Latin Breviaries as well, and his feast was widely celebrated. This feast was, in turn, extended to the entire Church by our predecessor, Pope Clement X, in the year 1670, and raised to a higher rank by Pope Benedict XIII in the year 1729. If the martyr Duke was venerated so widely and extensively, it is not surprising that your people have always shown him a particular devotion; and indeed, it can be said that there has never been a man among you whose memory was so deeply engraved in the hearts of the Bohemians, and whom you venerate so greatly, as the most holy Wenceslaus. Who does not know that the right of sanctuary was always granted to his tomb, and that his sacred image was customarily held in honor in all families, and was also piously depicted in sacred objects, in public seals, and on banners? His lance was carried into battle; with the blow of his sword, dignity and the title of knight were conferred; and countless writers and artists of every kind have celebrated him in their works. St. Wenceslaus is esteemed by you all as an outstanding and most powerful patron.

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1 B. BALBINUS, Miscellanea Mst. regni Bohemiae, 1. 4, p. 1.

[*Latin ed. p. 133*]

The Acts of Pope Pius XI, page 133, always held this belief; and therefore, you were accustomed to confiding in him with unwavering trust in all your trials, in wars, in adversities, praying with ancient fervor "that He might not permit you, nor your posterity, to perish." Indeed, everything that was most dear to you and most closely connected with you was associated with the person and cult of St. Wenceslaus: and especially your ancestral faith, your language, your more virtuous way of life, the royal crown, and your entire land; of which land you rightly call him an heir, as if to say that the most holy Duke, now enjoying eternal blessedness, not only protects you with his present help, but is truly still the lord of your homeland, which He once enriched with so many benefits. For Wenceslaus was not only a defender of the Catholic faith, but also the father of Bohemia, inasmuch as He led it to a more humane life, preserved it intact from enemies, and led it to unity and prosperity. From this, it follows that even in civil life, the Duke, a martyr, should be honored, and that these solemnities should rightly be celebrated even by those citizens who are separated from the Catholic religion. But the glory of Wenceslaus consists entirely in his holy life: for he was killed, not for political reasons, as some rashly assert, but solely for that reason. To no one thoroughly versed in history is it doubtful that wicked men brought about the death of that great man because they vehemently detested his holy life, which they, as befitting a monastic life, considered unworthy of a Duke; and also because they were displeased by the excellent virtues in the holy Prince, especially charity, chastity, and gentleness; all the more so because his ardent zeal in spreading the Christian faith and his severity in eradicating vices had angered those who, stubbornly clinging to ancestral superstitions, were unwilling to renounce their wicked ways, proven by their pagan practices. Therefore, Wenceslaus was truly a martyr of God, a witness indeed to the Christian faith, who "showed by his actions that he despised all present things in order to attain to future and invisible goods." 1 Cf. Summa Theologica, 2nd part, 2nd section, question 124, article 4.

[*Latin ed. p. 134*]

The Acts of the Apostolic See – Official Commentary. Wenceslaus, as a martyr of God, together with the entire Church, has been venerated by men from your nation; among these, Saint Albert, Bishop of Prague, and later a martyr in Prussia, who not only, as the text says, "descended from the same lineage," but was also an outstanding devotee of him; Blessed Agnes, who, before taking religious vows, daily venerated the relics of the martyr in Prague; your illustrious King Charles, and also Emperor Charles IV, who, "having a special devotion to Saint Wenceslaus, his protector and principal

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helper," adorned a shrine in his honor with gems, embellished the tomb, ordered the head to be surrounded with gold, and wrote about his own life on the throne of his predecessor; Ernest of Pardubice, the first Archbishop to hold the seat of Prague, whose counsel led to the presentation of the new and splendid shrine to the saint; and finally, Saint John Nepomuk, an invincible martyr for the priestly office, whom, before his most cruel death, they say was taken to Old Boleslav. Although all citizens of this republic, of whatever religion or origin, rightly remember this most glorious leader, inasmuch as he is a hero of your homeland and the author of so many benefits, it is especially incumbent upon all Catholics, of every nation, to celebrate this commemoration, because he is, above all, a martyr of the Catholic Church, the mother of all nations. Indeed, we are confident that this commemoration will not be in vain, but that, with the united efforts of all good people, faith will increase here, the practice of Christian life will flourish more, and that, with faith strengthened, the entire religion, under the auspices and patronage of Saint Wenceslaus, will be completely renewed. And we rejoice that the condition of the Catholic Church, which our predecessor, Pope Benedict XV, lamented as worsening a few years ago, in a letter to the Archbishop of Prague, dated January 3, 1922, is now changing for the better every day. For it is not unknown to Us that among you there are many from CHRISTANNUS, BENESSIUSKRABICE, Chronicon, ad an. 1358. Vita S. Wenceslai, Praefatio.

[*Latin ed. p. 135*]

135 The acts of Pope Pius XI, with sacred solemnity, record that men who diligently labor in the Lord's vineyard are present, and that several Eucharistic gatherings take place here, with great attendance from the clergy and the people. We know well that pious exercises, according to the mind of St. Ignatius, are abundantly offered for the good of all orders of men; and that many men, filled with apostolic zeal, are devoting themselves to your service, working to establish great churches and new temples, and to provide for the salvation of souls, especially in this necessary time. To this, the growth of the Catholic faith contributes not a little, both those diligent men who defend the sacred laws of the Church in public life, and those who, with happy relations and necessary connections, serve the Apostolic See in this land. From this, it is clear that Wenceslaus has not abandoned his inheritance, nor has he allowed you to perish. Therefore, although we give thanks to God for what has been done, you yourselves know that much still remains to be done in order to restore the Catholic religion among you to its former splendor. Indeed, you grieve with us over the scarcity of laborers in the Lord's vineyard, especially at this time when so many priests are needed, priests who are filled with the evangelical spirit and are thoroughly instructed in the sacred disciplines. Therefore, it is necessary to encourage all to ensure that worthy young men enter the path of the

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priesthood; which, indeed, can be hoped for only if Christian education is entirely correct, whether it is given in the home or in public schools. Therefore, do not cease, venerable brothers, to earnestly urge Catholic parents to fulfill their grave duty of piously educating their children, and to exercise their natural right to freely establish Catholic schools, or to demand, as far as their means allow, that in public schools, the faith of Catholic children is not endangered, but rather that their minds are formed in the Christian manner. Furthermore, it is remarkable how frequently the Angel's Food [referring to the distribution of food] invites young people to the service of the altar; therefore, let these gatherings be actively promoted, which, like Marian congregations, foster frequent use of the Holy Eucharist; and let it also be ensured that many young people join them, who, commonly called the "Servants of St. Wenceslaus," promise to follow the example of their Patron and to more frequently attend the Eucharistic celebration.

[*Latin ed. p. 136*]

The official commentary of the Acta Apostolicae Sedis will soon be available. It is of great importance that young men called by the Lord are properly educated in seminaries, with due observance of the appropriate norms of the Sacred Congregation for Seminaries and Universities. In this regard, we commend again to all good people the Nepomucene College, which We ordered to be established in the city, and whose new buildings will, God willing, soon be dedicated. Furthermore, We wish to recall how much the Seminary of St. Wenceslaus, founded in Prague in 1569 by the Society of Jesus, has contributed to the growth of religion. And concerning those contributions which, with your efforts, the leaders of the state, the clergy, and the people have already made for this purpose, We offer heartfelt thanks and earnestly pray to God that each benefactor may be rewarded with a special abundance of blessings. The clergy, thus increased in number and virtue, will not only strive to foster and strengthen the faith among you, but also, burning with apostolic zeal, following in the footsteps of the saints Methodius and Adalbert, will seek by all means to bring back to the unity of the Mother Church those Slavic peoples of neighboring regions who are separated, as is most desirable. We know that you have already been working diligently in this field, both through appropriate gatherings, through the members of the apostolic society of SS. Cyril and Methodius, and finally through the Vejherode Institute of SS. Cyril and Methodius and the Mtriense Seminary for missionary training. Therefore, do not cease to pursue this most beneficial work; and in order that it may succeed, it is necessary that the Catholic religion flourish here so that those who are separated among you may also see and recognize those certain signs which demonstrate the true Church of Christ: namely, its wonderful unity, the constant zeal for the propagation of the Catholic faith, its outstanding holiness, and its closest connection with the Apostolic See. From all of these

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things, it is evident that these solemnities in memory of St. Wenceslaus will be very fruitful, provided that you, striving to imitate the example of your illustrious Patron, have endeavored to do so. For these things are such that, with all, according to their condition, they can be followed usefully by each individual. Therefore, let them learn from the most just Leader.

[*Latin ed. p. 137*]

From the Acts of Pope Pius XI, 137, who govern the republic with justice, both gently and firmly, let them be convinced that the Catholic religion is so closely linked to the prosperity of the public good, that rather, adhering to its principles, human society itself flourishes and prospers. Let the citizens learn from the benevolent Prince the true meaning of charity for their homeland; setting aside all discord, let them strive for the common good with a harmonious agreement of minds; and since he himself was raised so piously by his grandmother, Ludmilla, let parents and all educators recognize the great power inherent in Christian education, so that youth may be guided successfully on the path to salvation. Finally, let priests zealously celebrate the august Sacrament, let young men preserve chastity, and let the wealthy assist the poor in every way, all of them setting him as an example to be imitated. Lastly, let all, following in the footsteps of him who did not hesitate to shed his blood for Christ, and who has demonstrated with numerous proofs his piety towards the Chair of the Blessed Peter, persevere piously and courageously, both in restraining their desires and in enduring Christian virtues, and in pursuing the Apostolic See with steadfast love. And may your homeland, like a vast family, be united and strengthened in the faith of Saint Wenceslaus; thus, with its Patron and under its auspices, through the harmonious effort of both powers, namely, religious and civil, it may happily attain its ancient glory and prosperity. May this apostolic blessing, a foretaste of heavenly gifts and a witness to Our paternal benevolence, be bestowed upon you, our beloved brothers, and upon each of your flocks, with a generous heart. Given in Rome, at Saint Peter's, on the fourth day of the month of March, in the year 1929, in the eighth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 138*]

138 Acta Apostolicae Sedis - Official Commentary

APOSTOLIC CONSTITUTIONS

I. OF THE SUPPRESSION OF THE APOSTOLIC VICARIATE OF ANTOFAGASTA AND THE ERECTION OF THE DIOCESE OF THE SERVUS SERVORUM DEI, FOR PERPETUAL REMEMBRANCE.

The supreme office of the apostolate, entrusted to Us by the inscrutable plan of God, demands that We diligently consider the eternal salvation of

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the faithful and the growth of the Catholic name. To this end, a proper description of the Catholic world, adapted to the circumstances of the times, is of great benefit. Therefore, the venerable brother Aloysius Silva Lezaeta, titular Bishop of Olena and Apostolic Vicar of Antofagasta, has presented humble petitions to Us, so that, for the good of ecclesiastical governance and the propagation of the Christian faith, the Apostolic Vicariate of Antofagasta may be erected into a diocese, since, from the year nineteen hundred and twelve, when it was established, it has made such religious and civil progress, that it can scarcely be considered at present as a mission territory. We, having carefully considered these matters and with the prior consent of the Sacred Congregation for the Propagation of the Faith, and having heard and with the support of the venerable brother Hector Felix, Archbishop of Corinth, Apostolic Nuncio in the Republic of Chile, we have deemed it fitting to grant these petitions. Wherefore, by the fullness of Our Apostolic authority, and with the consent of those whose interests are involved, We suppress the Apostolic Vicariate of Antofagasta, and We establish and decree the erection of a new diocese, and by these present Letters We erect and constitute it, and We will and command that it be called by the same name, Antofagasta, and that it be circumscribed by the same boundaries by which the Apostolic Vicariate itself was called and circumscribed. We will that this new Diocese of Antofagasta be a suffragan of the Archdiocese of St. James of Chile, and We establish the episcopal see and cathedral in the city of Antofagasta, and therefore We raise that city to the episcopal rank and honor, with all the rights and privileges with which other episcopal sees commonly enjoy, and the principal church in that city of Antofagasta.

[*Latin ed. p. 139*]

The acts of Pope Pius XI, page 139: We erect the cathedral church. Furthermore, we choose the aforementioned venerable brother, Aloysius Silva Lezaeta, titular Bishop of Olena and current Apostolic Vicar, and, releasing him from the bond of the Church of Olena, we choose him for this new diocese and appoint him its Bishop and Pastor.

Since the canonical Chapter of the cathedral cannot yet be established due to the circumstances, we grant that, in its place, diocesan consultants be established to oversee the implementation of the Code of Canon Law. We also desire and command that, as soon as possible, at least a small diocesan seminary be established, according to the prescriptions and norms of the Code and those transmitted or to be transmitted by the Sacred Congregation for Seminaries; in the meantime, students of philosophy and theology shall be sent to the Seminary of St. James in Chile, until otherwise determined. Furthermore, we order that, according to what was decreed by the Plenary Council of Latin America in Rome in the year one thousand eight hundred and eighty-nine, two chosen young men, or at least one, from this

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new diocese and at its expense, be sent to the Pontifical College of Pius Latin American in the City, where they will be formed for the hope of the Church. Regarding the governance and administration of this diocese, we command that the procedures for the election of a capitular vicar, in the event of a vacancy, for the rights and duties of the clergy, and other matters of this kind, be observed in accordance with the prescriptions of the sacred canons. The episcopal endowment of this new diocese shall consist of the goods and revenues of the Church, if any, the emoluments of the curia, and other offerings, which are customarily provided by the faithful, for whose benefit it was established, in addition to those that have already been collected and can be assigned by the civil government. For all of these matters, we entrust the execution to the aforementioned venerable brother, Hector Felici, Our Nuncio in the Republic of Chile, granting him the necessary and appropriate powers, including the power to delegate any person in ecclesiastical office to carry out the aforementioned purpose, and to resolve any controversies that may arise in the course of the execution. We also impose upon him the obligation to send, within six months from the date of these letters, to the Sacred Consistorial Congregation, an authentic copy of the completed execution. These letters, and everything contained therein, even if someone who is interested, or who presumes to have an interest, has not heard of them, or has not agreed to them, even if they are worthy of express, specific, and individual mention, shall never be deemed to be subject to the vice of surreptition, or prevarication, or nullity, or to be contrary to Our intention, or to any other substantial and unforeseen defect; but they shall always be and remain valid, as having been made and issued with full knowledge and authority, and shall always be considered to be valid.

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis – We declare and ordain that the plenary and entire effects of these acts must be obtained and observed inviolably by all to whom they pertain, and that if, in any way, by anyone, whether with authority or not, knowingly or unknowingly, they should be violated, they shall be entirely null and void, and we will it and decree it so. Finally, we wish that these Letters, whether transcribed or printed, but signed by the hand of a public notary and sealed with the seal of some person constituted in ecclesiastical dignity or office, shall be given precisely the same credence as if they were presented or shown in their original form. Notwithstanding, however, the rules established in synodal, provincial, general, and universal Councils; special or general constitutions and ordinances Apostolic; and any other dispositions of our predecessors, the Roman Pontiffs; and all other contrary things whatsoever. To no one shall it be permitted to infringe or contradict these Letters of suppression, erection, elevation, concession, statute, mandate, derogation, and our will, which We have decreed. If any-

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one, with rash audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God, and of the blessed Peter and Paul, His Apostles. Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-eight, on the third day of the month of February, in the sixth year of Our Pontificate.

R. ANDREAS CARD. FRÜHWIRTH,

BASILIUS CARD. POMPILJ,

Cancellarius S. B. E.

Episcopus iulius Campori,

Protonotarius Apostolicus.

Hector Castelli,

Protonotarius Apostolicus.

Loco ir Plumbi Reg. in Cane. Ap., Veliternen. vol. XXXVII, n. 57. - M. Riggi.

[*Latin ed. p. 141*]

141. Acts of Pope Pius XI, Volume II. NEW-PAMPLONA, DE SOCORRO, AND SANTA MARTA: ERECTION OF THE APOSTOLIC PREFECTURE OF "FLUMINIS MAGDALENAE."

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the flock, it greatly benefits the governance of the Catholic world to have a proper delineation of its boundaries, which, in order to better suit the circumstances of the times and places, we must diligently strive to maintain.

Now, in the Republic of Colombia in South America, a very extensive territory, which extends beyond the lower reaches of the Magdalena River, and which for some years has been entrusted to the care of the Society of Jesus, belonging to three distinct dioceses, namely New-Pamplona, De Socorro, and De San Gil, and Santa Marta, requires special care so that the inhabitants may receive more abundant spiritual benefits. Therefore, we have deemed it fitting to separate this part of the territory from the aforementioned dioceses and to erect it into an apostolic prefecture.

Wherefore, having heard the Bishops of New-Pamplona, De Socorro, and De San Gil, and Santa Marta, and with the support of the Most Reverend Father Paul Giobbe, titular Archbishop of Ptolemais in Thebaid, our Nuncio to the Colombian Republic, and being certain, and having provided what is necessary, and with the consent of those concerned or those who may presume to have an interest, by the fullness of our Apostolic authority, we separate and detach the territory within the following boundaries from the dioceses of New-Pamplona, De Socorro,

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and De San Gil, and Santa Marta, and we erect it into an apostolic prefecture, to be called "Fluminis Magdalenae" (of the Magdalena River), and we decree that the residence of the Apostolic Prefect shall be in the city of Porto Wilches.

The boundaries within which the erected prefecture will be circumscribed are as follows:

To the west, the Magdalena River, from the mouth of the Cesar River, in the vicinity of the city of M Banco (on the northern part), to the Garrapata Lagoon (on the south).

To the north, the diocese of Santa Marta, from the mouth of the Cesar River, on the bank opposite the city of M Banco, and along the course of the Cesar River itself, up to its source, and then, along a straight line, to the borders of the Republic of Venezuela.

To the east, from the same...

[*Latin ed. p. 142*]

142 Acta Apostolicae Sedis – An official record concerning the boundaries of the Republic of Venezuela, and then, adjacent to those, up to the mountains which are now called the Sierra Motilones; from there, along the chain or series of these mountains, up to the town of Pueblo Nuevo, which must remain outside the boundaries of the Mission; 3 and from this town, 4 by a straight line, up to the place where the rivers Flums and Lebrija flow together. From there, the route proceeds southward, following the rivers Lebrija and Cañaverales, up to the point where this last river flows into the river Quebrada Cutibatd. From this point, the boundary proceeds straight to the place where the river Sucio flows into the river Sogamoso, at the boundaries of the diocese of Socorro; from there, a straight line is drawn from this confluence to the river Oponcito, in that place which is now called Puerto Infantes; from there, always by a straight line, and turning towards the southwestern side, up to the old Puerto Carare, which is now called Puerto Aquilejo. To the south: from the very Puerto Carare or Puerto Aquilejo, up to the lake Garrapata, on the bank of the river Magdalena. We entrust and commit this new prefecture of the river Magdalena to the care and administration of the Fathers of the Society of Jesus, and we place it under the jurisdiction of the Sacred Congregation of Propaganda Fide, granting to its Apostolic Prefects, for the time being, all the rights and privileges which other Apostolic Prefects enjoy and possess, with all the same burdens and obligations attached. Therefore, having made the above arrangements, we entrust the execution of all these matters to the venerable brother Paul Giobbe, titular Archbishop of Ptolemaidensem in Thebaide, Apostolic Nuncio in the Republic of Colombia, with the necessary and appropriate powers, including the power to delegate any man in ecclesiastical dignity or office to carry out the aforementioned purpose, and to resolve any disputes that may arise in the course of execution, and

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also with the obligation to transmit to the Sacred Congregation Consistorial within six months of the receipt of these documents, a true copy of the completed execution. We also command that these documents, whether transcribed or printed, but signed by the hand of a public notary and sealed by a person in ecclesiastical dignity or office, be given the same full faith as if they were exhibited or shown. Notwithstanding any rules in synodal, provincial, general, and universal councils, special or general Apostolic constitutions and ordinances, and any other dispositions of the Roman Pontiffs, Our predecessors, to the contrary. Therefore, it is not permitted to anyone to infringe these documents or to oppose them in any way, or to contradict them, or to violate Our will. If anyone, with reckless audacity, should presume to attempt this,

[*Latin ed. p. 143*]

The Acts of Pope Pius PP. 143 XI, declare that [he] has become aware of the indignation of Almighty God, and of the blessed Peter and Paul, His Apostles. Given at Rome, near St. Peter, in the year of Our Lord nineteen hundred and twenty-eight, on the second day of the month of April, in the seventh year of Our Pontificate.

F. R. ANDREAS CARD. FRÜHW,

CAROLUS CARD. PEROSÍ,

S. E. E. Cancellarius.
Joseph Dominic S. Wilpert,
Congr. Consistorialis Decanus
Göll,
Proton. Spolverini,
Protonotarius Secretarius.
Apostolic.
Apostolic.

Place: *Ifc Plumbi Beg. in Cane. Ap. vol. XXXVIII, n. 7.* - M. Riggi.

By Decree of August 15, 1928, by which the aforementioned Apostolic Letters concerning the Dominick flock were ordered for execution, the Reverend Father Paulus Giobbe, Archbishop titular of Ptolemaida in Thebaida, Apostolic Nuncio in the Republic of Colombia, with Apostolic authority, has established and decreed the following additions and modifications concerning the boundaries assigned to the newly erected Prefecture of Fluminis Magdalenae in the aforementioned Apostolic Letters, with the same validity as if they themselves were contained and inserted in the text of the Bull in the aforementioned places.

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1. Add: (within the limits of the Apostolic Vicariate of Goajiren).

2. Add: (according to the limits of the region commonly called).

3. Add: (as well as the parishes of Agnachica, Brotaré, and Carmen).

4. Change: Instead of the words "and from this city," read: "from the city of Pueblo Nuevo of Santander del Norte."

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis - Official Commentary concerning the Erection and Aggregation in the Dioceses of LUNENSIS, or SPEZIENSIS, SARZANENSIS, and BRUGNATENSIS. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the entire flock under his care, having considered that the care of the entire flock has been entrusted by the eternal Shepherd, the Roman Pontiff, to the Apostolic See, and that it is incumbent upon the Apostolic See to provide all that seems most conducive to the good and benefit of souls, and especially, when a certain place, by its dignity, appears worthy, and when all things are prepared for the proper upholding of the honor due, that new episcopal sees be established, or that, where circumstances require it, the administration of the sacred rites be made more prompt and more abundant.

Indeed, within the boundaries of the Diocese of Sarzana, there exists the city of Spedia, or La Spezia, which, situated on the shores of the Tyrrhenian Sea, has grown so greatly in population, and has acquired such power day by day, that it rightly appears worthy of the Apostolic See, which should adorn it with the splendor of an episcopal cathedral, all the more so since it already has a wide and easily accessible road to all the towns of the region. This will, without doubt, be a welcome and pleasing thing to the clergy and people of Spedia, as evidenced by the offerings, both from magistrates and notables, and from private citizens, which have been presented to provide for those things necessary for the erection of the episcopal see. Moreover, to this is added the greatest advantage, namely, the presence of a vigilant Pastor, who will be able to more effectively ward off the dangers threatening the faith of the entire city, and to promote the interests of Religion more firmly.

Therefore, having carefully considered all things, and having heard the venerable brother Dalmatio Minoretti, Metropolitan Archbishop of Luni, and the beloved son John Costantini, Apostolic Administrator of the vacant dioceses of Luni, Sarzana, and Brugnato, and with the consent of the venerable brothers, Our Cardinals, who are in charge of the Consistorial affairs, and supplementing what is necessary, in order that it may serve the interests, or those who presume to have an interest, with the fullness of Apostolic power, we separate and detach the city of Spedia, together with the parishes listed below, and their respective territories, from the Diocese of Sarzana, and we erect a new diocese from it, which we declare to be

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erected as follows:

First of all, this new diocese will consist of the following parishes: S. Mariae in caelum Assumptae (St. Mary Assumed into Heaven), S. Mariae della Scorza, S. Mariae ad Nives (St. Mary of the Snows), S. Ioannis Baptistae (St. John the Baptist), S. Mariae Auxiliatricis (St. Mary, Help of Christians), S. Petri Apostoli (St. Peter the Apostle), S. Ioannis Baptistae in loco Migliarina (St. John the Baptist at Migliarina), S. Michaelis Archangeli (St. Michael the Archangel), S. Bernardi (St. Bernard), all within the city; S. Bartholomaei (St. Bartholomew) in...

[*Latin ed. p. 145*]

Acta of Pope Pius XI, 145, concerning the town of Pitelli, the church of St. Roch in S. Venerio, the church of St. James the Apostle in Isola, the church of St. Stephen the Protomartyr in Marinasco, the church of St. Martin in Biassa, the church of St. Andrew in Fabiano, the church of St. Vitus in Marola, the church of St. Mary "of Lamentation" in Cadimare, and the church of St. Catherine in Canipiglia. We establish the episcopal see within these territories at Spezia, and therefore we elevate it to the rank and honor of a city-episcopal see, together with all the rights and privileges enjoyed by other episcopal cities by law. A church shall be constructed in this city and dedicated to Jesus Christ, and when it is fully completed, it will be the Cathedral, with all the rights and privileges proper to cathedral churches. In the meantime, the parish church under the title of St. Mary Assumed into Heaven shall be held and retained as the cathedral church. Furthermore, we establish this newly erected diocese as a suffragan of the metropolitan Church of Genoa, and we permanently unite it with the dioceses already united, namely Lunensis-Sarzana and Brugnato, under this appellation: Lunensis, or Spezia, Sarzana, and Brugnato, so that all and each of these churches shall be subject to the jurisdiction, governance, and administration of one Ordinary, who shall henceforth be called the Bishop of Lunensis, or Spezia, Sarzana, and Brugnato, and who shall receive canonical possession of the three dioceses separately, in the order of this appellation, and shall receive the episcopal revenues assigned to Sarzana and Brugnato monthly. For the administration of these three dioceses, one episcopal curia shall be established at Spezia, in which city the Bishop shall have his habitual residence; however, he may, at his discretion, reside at times in the city of Sarzana, or in the city of Brugnato, as he pleases. With this union of these three dioceses established, we decree that the Bishop may confer benefices of one diocese upon priests of the other dioceses. We also wish that Chapters shall remain at Sarzana and Brugnato, and that a Chapter shall be established at Spezia as soon as possible. Therefore, whenever it is prescribed by law that the Bishop shall inquire of the Chapter, if the matter concerns only one of the three dioceses, the opinion shall be sought from the Chapter of that same diocese; but if the matter pertains to all three

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dioceses, the opinion of the three Chapters separately shall be obtained. Whenever the common episcopal see becomes vacant, the three Chapters shall be convened in the city of Spezia, presided over by the senior member of the Chapter of Spezia, and they shall have the right to elect a common Capitular Vicar for the three dioceses, according to the prescriptions of canon law. Therefore, having made the above provisions, we entrust the execution of all these matters to the venerable brother Dalmatius Minoretti, Archbishop of Genoa, to whom we therefore grant the necessary and appropriate powers, including the power to delegate another person in office to carry out the aforementioned matters.

[*Latin ed. p. 146*]

146. The Acts of the Apostolic See – an official commentary established with ecclesiastical authority, and definitively declaring concerning any difficulty or opposition that may arise in the execution of [this document] in any way – furthermore, it is joined with the obligation to transmit an authentic copy of the completed execution to the Sacred Congregation of the Consistory within six months, calculated from the date below, [and] that these present Letters and everything contained therein, even if any person who is interested or who presumes to have an interest has not been heard and has not agreed to the aforementioned, even if they are worthy of specific and individual mention, may never, at any time, be noted, impugned, or brought into controversy on the grounds of fraud, or deception, or nullity, or intention, or any other substantial and unforeseen defect; but that these, as if made and issued with certain knowledge and full authority, shall always be considered valid and shall have and obtain their full effect, and shall be inviolably observed by all to whom they apply, and if, contrary to this, anyone, with knowledge or ignorance, should attempt to violate them, we will and do decree that it shall be entirely void and of no effect. Finally, we wish that these Letters, even if transcribed by hand by a public Notary, and sealed with the seal of a person established in ecclesiastical dignity or office, shall be given the same faith as if these Letters were originally presented or shown. Notwithstanding the rules established in synodal, provincial, general, and universal Councils, special or general Apostolic constitutions and ordinances, and any other dispositions of our predecessors, the Roman Pontiffs, and all other contrary provisions. No one shall be permitted to infringe upon or contradict this our decree, erection, institution, union, mandate, derogation, and will. If anyone, with reckless audacity, should presume to attempt to do so, let them know that they will incur the wrath of Almighty God and of the blessed Peter and Paul, His Apostles. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and twenty-nine, on the twelfth day of the month of January, on the feast of the Holy Family of Jesus, Mary, and Joseph, in the seventh year of Our Pontificate.

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F. R. ANDREAS CARD. PRÜHWIRTH, S. B. E.

Chancellor.

Ioannes CAROLUS CARD. PEROSI, S. Zani Dominicus

Congregation of the Consistory, Secretary.

Câprelli, Apostolic Notary.

Spolverini, Apostolic Notary.

Loco & Plumbi Beg. in Cane. Ap., vol. XXXIX, n. 41. - M. Kiggi.

[*Latin ed. p. 147*]

147 Acta Pii PP. XI. LITTERAE APOSTOLICAE. CONCERNING THE TITLE AND PRIVILEGES GRANTED TO THE CATHEDRAL CHURCH OF LARINO. PIUS PP. XI. For the perpetual memory of the matter. The cathedral church of Larino, dedicated to God in honor of the Virgin Mary, received into heaven, can rightly and deservedly be counted among the most important sanctuaries of the entire province. The writers of history unanimously assert that the Gospel was proclaimed in Larino in the early days of the Church; indeed, the episcopal see of Larino was established in ancient times, and has always been presided over by holy and learned bishops. It is known that in the year of the restoration of public order, DCLVI, Pope Pelagius, our predecessor, by his letters, entrusted the jurisdiction over all the monasteries and territories of Samnium and Lucania to the Bishop of Larino, Just. Furthermore, in the Council held in the year MCMLXIX, the city of Larino was chosen as a secure bulwark against the advance of the Byzantine Greeks. The cathedral church, with its basilica form, its venerable age, and its noble structure, is adorned with such exquisite artistic decorations that it deserves to be considered among the national monuments. Having these things in mind, and having received humble petitions from the canons of the chapter, the archpriests, and the parish priests of the city and diocese of Larino, so that, taking advantage of the occasion of the celebration of the first anniversary of the Eucharistic Congress, We might, out of Our Apostolic benevolence, elevate the cathedral church itself to the dignity of a minor basilica, and to these petitions being added the support of the municipality, and of the Most Reverend Ordinary Bishop, and of the honorary prefect of Larino, responsible for the inspection of monuments, We have freely and gladly decided to grant what is requested. Therefore, after consulting with Our venerable brothers, the Cardinals, Prefects of the Congregation for Sacred Rites, and after carefully considering all the circumstances, by Our own authority and with full knowledge and mature deliberation, and by the fullness of Our Apostolic power, We hereby, in perpetuity, declare the distinguished cathedral church of Larino, dedicated to the Virgin Mary, assumed into heaven, to be a sacred minor basilica, with the privileges and honors, according to the decrees and custom, that are to

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be applied.

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis - Official Commentary. We desire, we decree, and by these present letters we establish that these shall forever remain valid and effective, and shall fully and completely produce their intended effects; and that those to whom they pertain, or may pertain, now and in the future, shall most widely support them, and that it shall be rightly judged and determined, and that from this moment it shall be declared void and null, if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the 13th day of the month of July, in the year 1837, in the seventh year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Secretariate of State.

II. FROM THE DIVISION OF THE DIOCESE OF VIZAGAPATAM, THE INDEPENDENT MISSION OF CUTTACK IS ESTABLISHED. PIUS PP. XI. For the sake of future remembrance. The office of the apostolate, which We divinely exercise on earth, urges Us to carefully and paternally determine those matters which appear to be conducive to the good, prosperity, and happiness of the Catholic name and the eternal salvation of the faithful. Indeed, when the venerable Brother Peter Rossillon, Bishop of Vizagapatam, earnestly requested Us to separate certain districts from his own diocese, so that an independent Mission might be established therefrom, and to this request was added the weighty support of the venerable Brother Edward Mooney, Apostolic Delegate in Eastern India: We, after consulting with Our venerable Brothers, Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all matters, deemed it fitting to assent to the aforementioned requests of the Bishop. Since these things are so, by Our own initiative and from certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of these presents, we separate and detach the civil districts of Ganjam and Southern Orissa, from Boro Noi and Bahuda to the Mahanadi River, and from the Bay of Bengal to Raul and Tel, from the Diocese of Vizagapatam, and from the territory of these same districts, thus separated by Us, We establish an independent Mission, which We name Cuttack, and to which We entrust the care of priests of the Congregation of the Mission, of the province of Madrid. We desire, we decree, and by these present letters we establish that these shall forever remain valid and effective.

[*Latin ed. p. 149*]

Acta Pii PP. 149: The effects and benefits of this decree, and those to which it pertains, now and in the future, shall be of the greatest benefit; and thus it must be judged and defined; and whatever, contrary to these

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things, should be attempted by anyone, knowingly or unknowingly, shall be null and void from this time forward. Notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the eighteenth day of the month of July, in the year 1928, in the seventh year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. III: THE JURISDICTION EXTENDS TO THE TERRITORIES OF PALESTINE, TRANSJORDAN, AND THE ISLAND OF CYPRUS: The jurisdiction of the Apostolic Delegate of Egypt is extended. PIUS PP. X I: For the perpetual memory of this matter. — The Roman Pontiffs, as successors of the Blessed Peter, constantly devote themselves to providing for and protecting the needs of places that are distant and separated from the Roman center. Therefore, We too, raised to this Chair of Peter by the grace of God, strive, as far as is in us, to promote the happy and prosperous governance of the Church. Wherefore, since for various reasons it seems opportune to separate the territories of Palestine, Transjordan, and the island of Cyprus, which hitherto belonged to the Apostolic Delegation of Syria, in order to promote Catholic affairs there, and to place them under the jurisdiction of the aforementioned Apostolic Delegation of Egypt, We, having carefully considered all the circumstances with Our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the affairs of the Eastern Church, and having also heard today Our Apostolic Delegate of Syria, We have decided to decree the following. Namely, from certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of these present letters, We separate Palestine, Transjordan, and the island of Cyprus from the Apostolic Delegation of Syria, and We place them under the authority of the Apostolic Delegate of Egypt, who is currently in office, who from now on shall be called the Apostolic Delegate also of Jerusalem, and of Palestine, Transjordan, and Cyprus. Therefore, We wish that this new Delegate perform this function in the aforementioned regions, exercising all and each of his powers and

[*Latin ed. p. 150*]

150 Acta Apostolicae Sedis - A formal record. To the faculties which are proper to this office, and to diligently oversee the condition of the Churches of each rite, existing in those regions; moreover, to inform this Holy See of the same condition. We decree these things, establishing these present Letters to always exist and remain, and to produce and obtain their full and complete effects, and to fully assist those to whom they pertain or may pertain; and so that it may be rightly judged and defined, and that whatever is contrary to these things, by anyone, knowingly or unknowingly, should be declared invalid and void from this moment forward. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the tenth day of the month of March, in the year 1929, in

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the eighth year of Our Pontificate. P. CARD. GASPARE, Secretary of State.

[*Latin ed. p. 151*]

The Holy Congregation, in its 151st session, records the following acts of the Sacred Congregation Consistorial: By the divine Providence of Our Most Holy Lord Pope Pius XI, through successive decrees of the Sacred Congregation Consistorial, the following churches have been provided with new pastors:

February 8, 1929. — To the Cathedral Churches, perpetually united among themselves, namely, the Churches of Lunensi, or Spediensi, Sarzanensi, and Brugnatensi, the Reverend Father John nem Costantini, a theological canon of the Patriarchal Church of St. Mark in Venice, hitherto Apostolic Administrator of the dioceses of Lunensi, Sarzanensi, and Brugnatensi, was appointed.

February 22. — To the Abbey of the Most Holy Trinity of Caven, the Reverend Father Ildephonsus Rea, of the Cassinensis Congregation of the Order of St. Benedict, was appointed.

February 28. — To the titular episcopal See of Surensi, the Reverend Father Stephanus Hasz, from the diocese of Taurinensi, was appointed Ordinary of Castrensem in Hungary.

March 17. — To the titular episcopal See of Semtensi, the Reverend Father Gregorium Rozman, a Master of Canon Law in the Theological Faculty of the University of Labacensis, was appointed Coadjutor with the right of succession to the Most Reverend Father Anthony Bonaventura Jeglic, Bishop of Labacensis.

March 18. — To the titular episcopal See of Sululensi, the Reverend Father Angelus M. Paulus Hiral, of the Order of Friars Minor, was appointed Apostolic Vicar of Canalis Suesii.

— To the titular episcopal See of Panemotichitanae, the Reverend Father Venceslaus Kinold, of the Order of Friars Minor, was appointed the first Apostolic Vicar of Sapporo.

— To the titular episcopal See of Vazaritanae, the Reverend Father Burcardus Huwiler, of the Missionaries of Africa, was appointed the first Apostolic Vicar of Bukoba.

— To the titular episcopal See of Zattarensi, the Reverend Father Antonius Oomen, of the Missionaries of Africa, was appointed the first Apostolic Vicar of Mwanza.

April 5. — To the titular episcopal See of Trisipensi, the Reverend Father Stephanus Bryer, a canon of the Metropolitan Church of Strigoniensis, Rector of the archiepiscopal seminary, was appointed Auxiliary to the Most Reverend Father Justinianus Georgii Serédi, Archbishop of Strigoniensis.

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And so on.

[*Latin ed. p. 152*]

Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE EASTERN CHURCH

DECREE CONCERNING THE SPIRITUAL ADMINISTRATION OF THE GREEK-RUTHENIAN ORDIARIES IN THE UNITED STATES OF AMERICA.

Since, in the year 1912, full and ordinary jurisdiction was granted to a Greek-Ruthenian Bishop in the United States of America over the clergy and the entire people of the Greek-Ruthenian rite in the United States of America, whether residing there permanently or temporarily, and since, subsequently, by a decree of the Sacred Congregation for the Eastern Church dated May 8, 1924, two Greek-Ruthenian Ordinariates were established, one for the faithful originating from Galicia, with its seat in Philadelphia, Pennsylvania, and the other for the faithful originating from Russian Podcarpathia, as well as for Greek-Ruthenian faithful originating from Hungary and Yugoslavia, with its seat in Homestead, Pennsylvania;

To the Most Eminent and Reverend Fathers Cardinals, Prefects of the Sacred Congregation for the Eastern Church, who, in plenary sessions held on January 4th of this year, considered appropriate laws promulgated by the Sacred Congregation for the Propagation of the Faith on August 17, 1914, concerning the rites of the East, and in the manner following, it has been deemed fitting to adapt them anew, and to present them again in the present decree, concerning the spiritual administration of the two Greek-Ruthenian Ordinariates in the aforementioned region.

CHAPTER I: OF THE BISHOPS OF THE GREEK-RUTHENIAN RITE

Article 1. - The appointment of Bishops of the Greek-Ruthenian rite for the region of the United States of America is reserved to the Apostolic See.

Article 2. - The Bishops of the Greek-Ruthenian rite and their legitimate successors in the United States of America shall remain under the immediate jurisdiction and authority of this Apostolic See, and shall exercise full ordinary jurisdiction over all the faithful of the Greek-Ruthenian rite, residing permanently or temporarily in the United States of America, respectively, according to the diversity of origin mentioned above, under...

[*Latin ed. p. 153*]

The Holy Congregation for the Eastern Church, § 53, being nonetheless under the jurisdiction of the Most Reverend and Reverend Delegation of Washington. Article 3. To these [institutions] and [persons] pertains the

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power of governing their flock, and of establishing laws and statutes in those matters which do not contradict common law. Their principal duty, however, will be to ensure that both doctrine and good morals, as well as rites and discipline, are faithfully and integrally preserved in this Church. Therefore, it will be their duty to introduce uniformity in the ceremonies of various devotions, as well as in the administration of the Sacraments, according to the rubrics of the liturgical books approved, and to demand strict observance of this same uniformity from their priests. Article 4. Ordinaries are bound to frequently visit the parishes and missions entrusted to their care, so that at least every five years, they themselves, or, if they are legitimately hindered, through a Vicar General, or another priest specially delegated, shall inspect [the parishes], so that they may know their flock intimately, and provide better for all things pertaining to its spiritual well-being. Article 5. During the canonical visitation of parishes, Bishops shall inquire of the pastors whether all parochial duties are diligently performed, especially the visitation of the sick, the instruction of children, and the preaching of the Word of God on Sundays and feast days; they shall also examine all baptismal, marriage, and death records; and the inventory of ecclesiastical goods from the last two years; and they shall demand accounts from each pastor of missions, that is, they shall examine and approve the books of revenues and expenses of each Church, the material condition of the same, debts, etc. On this occasion in particular, they shall diligently ensure that no abuses occur in ecclesiastical discipline, especially concerning the administration of the Sacraments and Sacramentals, the worship of God and the Saints, the preaching of the divine Word, and the fulfillment of pious works; and they shall seriously strive to maintain the purity of faith and morals among the clergy and the people, so that the faithful, especially children and the uneducated, are provided with the food of Christian doctrine, and that in schools for boys and young people, instruction is given according to the principles of the Catholic religion. If they discover that abuses have occurred, they shall correct them prudently, but firmly, even using, if necessary, canonical penalties. Article 6. In order that the security of the temporal goods of churches, cemeteries, schools, and all things pertaining to the Church, may be carefully considered, Ordinaries shall take care that a) the Rector or the Council of Administration does not, in its own name and by its own right, retain any property, for the acquisition of which the faithful have contributed assistance in any way; b) that, after hearing the advice of experienced and knowledgeable men and consultants, they use the appropriate forms of title of possession, and that they observe all prescriptions that are in accordance with the laws of the individual States, and that are ecclesiastical.

[*Latin ed. p. 154*]

154 Acta Apostolicae Sedis - Commentarium Officiale.

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(a) Ut administrationi bonorum faveant, conservationi ac plenae in posterum transmissioni;

(b) Normas quas iudicaverint de bonis ecclesiasticis administrandis opportunas, statuant.

Art. 7. - Annua sustentatio utriusque Episcopi consistet in praestationibus ad instar cathedratici, quae iuxta aequitatem ab Episcopo, audita voce suorum consultorum, determinabuntur, quasque singulae ecclesiae Ruthenorum Ordinariatuum solvere tenentur. Rectores ecclesiarum respondere tenentur de exacta solutione harum praestationum et aliarum ab Episcopo eiusque consultoribus determinandarum, pro Seminario, orphanotrophio, missionibus, etc.

Art. 8. - Sicut in initio huius decreti declaratur, Ordinarius pro fidelibus oriundis ex Galicz sedem suam habeat Philadelphiae Pa., alter vero Homestead Pa.; pro commoditate tamen et utilitate tum cleri, tum curiarum duorum Ordinariatuum, sacerdos ruthenus domicilium habere poterit TsTeoEboraci, qui munere fungens Vicarii vel delegati Ordinariorum, assistentiam praebebit fidelibus ruthenis, peculiariter autem sacerdotibus illis qui vel Americam attingunt vel ex ea proficiscuntur, sed sub dependentia et voto Ordinariorum.

Art. 9. - Episcopi singulis quinquenniis plenam et accuratam relationem de statu personali, morali ac materiali missionum proprii ritus exhibeant Delegato Apostolico, qui eam transmittet ad S. Congregationem pro Ecclesia Orientali atque singulis saltem decenniis, ad sacra Apostolorum limina accedant, ut obsequium et oboedientiam suam Pontifici Summo praestent, eique rationem reddant de pastoralis muneris implemento, deque omnibus quae ad Ecclesiae suae statum et cleri populique mores ac disciplinam, animarumque sibi concreditarum salutem pertinent.

Art. 10. - Controversiae, si quae exoriantur inter Episcopum graecorutheni ritus et Episcopos latini ritus Statuum Foederatorum, deferantur ad S. C. pro Ecclesia Orientali.

CAPUT De II Clero graeco-rutheno

Art. 11. - Cum necesse sit ut habeantur sacerdotes integrae vitae, zelo ac prudentia praediti, in scientiis sacris eruditi et politicis factionibus alieni, curent Ordinarii, ut data opportunitate, saltem pro utroque Ordinariatu erigatur Seminarium minus et maius, pro clericis ritus graeci-rutheni educandis. Interim vero clerici isti frequentent Seminarium latinum ab Ordinario designatum, atque unum alterumve habeant sacerdotem sui ritus, qui eos ritus liturgiamque propriam bene ac diligenter edoceant. Ad sub-

[*Latin ed. p. 155*]

155. The Holy Congregation for the Eastern Church decrees that, concerning the expenses of the education of clerics, both rectors of churches and the churches themselves of the Greco-Ruthenian rite in the United

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States of America, shall contribute. Furthermore, Ordinaries shall encourage the clergy and the faithful in this pious work of vocations, and shall take care that priests, especially parish priests, protect boys who show signs of an ecclesiastical vocation from the contagion of the world, foster their piety, imbue them with the first studies of literature, and cultivate the seed of vocation within them. Art. 12. Before a sufficient number of Greco-Ruthenian priests, who have been educated in the United States, can be obtained, if a provision is to be made for a Ruthenian rector, whether for a mission, vacant or newly established, the Ordinaries shall request priests from the Bishops of the Greco-Ruthenian rite of Galicia, Hungary, or Yugoslavia, through the intermediary of the Holy Congregation for the Eastern Church. Those priests, however, who have traveled there of their own accord, neither called by another Greco-Ruthenian Bishop, nor sent by the Holy Congregation, the Greco-Ruthenian Bishop cannot grant to them any faculties, whether for celebrating the Sacred Liturgy, or for administering the Sacraments, or for performing any ecclesiastical duties whatsoever. Meanwhile, as has already been stated on several occasions, priests of the Greco-Ruthenian rite who intend to travel to and reside in the United States of America must be celibate. Art. 13. Priests who are seeking wealth, or who are wavering in faith and morals, or who are given to drunkenness, shall in no way be sent or admitted to America; and if such are found, they shall be dismissed as soon as possible; and those dismissed shall be subject to canonical penalties, not excluding suspension from divine office, unless they submit. Art. 14. Any priest, coming from Europe and residing in the United States of America for the spiritual care of the faithful of the Greco-Ruthenian rite, shall remain incardinated in the diocese of his origin, unless, with the necessary formalities observed, he is incardinated by another Greco-Ruthenian Ordinary of the United States. Meanwhile, however, the Bishop of his origin shall exercise no jurisdiction over him, but the aforementioned priest shall be subject solely to the jurisdiction of the Greco-Ruthenian Bishop. The aforementioned priests shall not be permitted to return to their homeland or be recalled without the express written permission of their own Greco-Ruthenian Ordinary of the United States. The Bishops of origin must respond before the Holy Congregation for the Eastern Church if they admit such priests without written permission from another Greco-Ruthenian Ordinary of the United States. Art. 15. All rectors of parishes and missions of the Greco-Ruthenian rite in the United States are removable at the will of the Greco-Ruthenian Ordinaries. However, they cannot be removed without grave and just causes. Art. 16. However, a priest who has been removed is given the right to appeal, in a devolutive manner, against the decree of removal, to the Holy Congregation for the

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Eastern Church.

[*Latin ed. p. 156*]

156. Acts of the Apostolic See - Official Commentary, Article 17. - The Ordinary shall provide for the sustenance of the priest, assigning him a salary to be taken in proportion from the total revenue of the Church.

Article 18. - The rights and emoluments of the sacred ministry in each mission shall be determined by the Ordinaries of the Greek-Ruthenian rite, according to the approved customs of the various places.

Article 19. - The Ordinaries of the Greek-Ruthenian rite shall exercise their jurisdiction only over the clergy and the people of the Greek-Ruthenian rite within their jurisdiction. However, if in any place there are faithful of the Greek-Ruthenian rite, and there is no mission established there, or if there is no priest of that rite present, then the Ordinaries shall communicate their jurisdiction over the Greek-Ruthenian faithful to the Latin priest of the place, informing the Ordinary thereof, until a Greek-Ruthenian priest is assigned to that place.

Article 20. - Priests should remember that they must lead a life that is holier than that of the laity, both internally and externally, and they must excel in virtue and good works, so that they may make progress in the salvation of souls through their ministry. Therefore, they should frequently approach the Sacrament of Penance, dedicate some time each day to mental prayer, visit the Most Holy Sacrament, venerate the Blessed Virgin, and examine their conscience.

Article 21. - All priests must, at least every third year, or even more frequently if they have a suitable opportunity, take time for spiritual exercises for a period to be determined by their own Ordinary; and no one shall be excused from this, except in a particular case, for a just reason, and with the express permission of the Ordinary.

Article 22. - All are bound by a special obligation to show reverence and obedience to their own Ordinary, and they should frequently impress this upon the faithful.

Article 23. - Priests should not neglect their studies, especially sacred studies, and they should follow that solid doctrine which has been handed down by the ancients and received by the Church, avoiding profane novelties of words and the false science.

Article 24. - After completing their studies, all priests, unless they have been excused by the Ordinary for a just reason, shall undergo an examination each year, for at least three full years, in various disciplines of the sacred sciences, previously designated, according to the method determined by the same Ordinary.

Article 25. - Likewise, more frequently during the year, in each vicariate forane, meetings or discussions on moral and liturgical matters shall be

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held on days designated by the Ordinary; and to these may be added other exercises which the Ordinary deems suitable to promote the knowledge and piety of the clergy. If it is difficult to hold meetings, written questions should be sent, according to the norms determined by the Ordinary. Those who attend the meeting...

[*Latin ed. p. 157*]

The Holy Congregation for the Eastern Church: Those who are lacking a meeting should send a written solution of cases or an explanation of a matter, unless they have previously obtained an explicit exemption from the Ordinary. In the collation of offices, consideration should be given to those who, all other things being equal, have distinguished themselves more in the aforementioned dangers or in the collation itself.

Article 26. Parish priests, quasi-parish priests, and missionaries are bound by a grave obligation on Sundays and other days of obligation throughout the year to preach to the faithful, through a brief explanation of the Gospel or some part of Christian doctrine, the word of God, and to care for the Catholic instruction of the faithful, especially of children, according to the instructions received from the Ordinary. Those who are found to be negligent in this matter shall be punished according to the gravity of the fault.

Article 27. According to the circumstances, the Ordinaries of the Greek-Ruthenian rite should gather together at least the principal secular and religious priests of their own jurisdiction at least once a year, so that they may, from the experience and counsel of each, determine what should be better ordered.

CHAPTER III Concerning the Greek-Ruthenian Faithful

Article 28. The Greek-Ruthenian faithful are bound to frequent and generously support their own churches, and to observe the prescriptions of their own rite. However, in regions where there are a lack of churches and priests of their own rite, and where, because of the distance, they cannot attend their own church without serious inconvenience, they must, in order to fulfill the precepts of the Church, attend Mass in a church of another rite, and also receive the Sacraments from a priest of another rite.

Article 29. The frequentation, even continuous, by the Greek-Ruthenians of churches of the Latin rite, does not induce a change of rite. Concerning the transition from one rite to another, the norms duly given by the Holy Congregation for the Eastern Church through the decree "Nemini licere" on December 6, 1928, must be observed. Therefore, Greek-Ruthenian faithful, for the purpose of a transition to another rite, should send a petition to the Apostolic Delegate, and at the same time, truthfully explain the canonical reasons which seem to suggest such a transition. It will be better, however, if this petition is transmitted to the same Apostolic Delegate through

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the mediation of their own Ordinary.

Article 30. It is not permitted for priests of the Latin rite to induce any Greek-Ruthenian to embrace the Latin rite, contrary to or in violation of the canonical prescriptions which regulate the transition of rites.

Article 31. Latin faithful, even if a priest of the Latin rite is present, may, with the approval of their Ordinary, confess their sins to a Greek-Ruthenian priest.

[*Latin ed. p. 158*]

158. The Acts of the Apostolic See – The official commentary states that, with due confession and the benefit of sacramental absolution, the faithful can validly and lawfully obtain forgiveness. Furthermore, Greek-Ruthenian faithful can confess their sins to a Latin priest approved by their own Bishop. However, Latin priests cannot absolve Greek-Ruthenian faithful from censures and cases reserved by the Greek-Ruthenian Ordinary, without the permission of the same. Conversely, the same applies to Greek-Ruthenian priests with regard to censures and reservations established by the Latin Ordinary. To avoid difficulties that frequently occur in practice, the Ordinaries should communicate to each other all cases that they reserve.

Article 32. To all the faithful of whatever rite, it is granted, for the sake of piety, to receive the Sacrament of the Eucharist, whatever the rite of its consecration may be; and, moreover, when necessity arises, and no priest of a different rite is present, it is permissible for a Greek-Ruthenian priest to administer the Eucharist consecrated in leavened bread; and conversely, for a Latin priest to administer it in unleavened bread; but each shall observe his own rite in administering.

Article 33. Any Eastern faithful validly and lawfully fulfills the precept of Paschal communion, even if he receives communion according to a different rite. However, it is advisable that each faithful fulfill the precept of Paschal communion according to his own rite and in his own parish; those who fulfill it in a different parish should take care to inform their own pastor of the fulfillment of the precept.

Article 34. The Holy Eucharist should be received by the dying, according to their own rite, from the hands of their own pastor; but, in urgent necessity, it is permissible to receive it from any priest; who, however, administers it according to his own rite.

Article 35. The celebration of funerals and the reception of emoluments in families of mixed rites pertain to the pastor of the rite to which the deceased belonged.

Article 36. To avoid serious inconveniences that might arise for the Ruthenians, they are granted the faculty of observing the feasts and fasts according to the custom of the places in which they live; these observances do not

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in any way induce a change of rite. With regard to attending Mass on feast days when the same day occurs in both rites, they are obliged to attend the sacred liturgy in the church of their own rite, if one exists in the place.

Article 37. Associations of the Greek-Ruthenian rite are to be under the supervision of the Ordinaries, who shall appoint a priest as moderator, lest abuses arise concerning doctrine, morals, or discipline within them. Therefore, those are worthy of praise who give their names to associations established or at least approved by ecclesiastical authority; but they should beware of secret, condemned, seditious, or suspect associations, or those that seek to withdraw themselves from the legitimate supervision of ecclesiastical authority. In *casus*, the faithful should be guided by the wisdom of their pastors. In *Ruthenis*, the Ordinaries should ensure the proper observance of liturgical norms. In *laude*, the faithful should strive to emulate the virtues of the saints.

[*Latin ed. p. 159*]

Sacred Congregation for the Eastern Church, 159. Likewise, daily, weekly, or monthly Catholic periodicals must be under the supervision of the Ordinary, and priests must not write in them or manage them without his consent.

CHAPTER IV. Concerning Marriages Between the Faithful of Mixed Rites.

Article 38. Marriages between Greek-Ruthenian Catholics and Latins are not prohibited; but, in order to avoid inconveniences that often arise from the difference of rites in families, the wife, either at the beginning or during the marriage, may pass over to the rite of the husband. However, after the marriage is dissolved, she is free to return to her own rite of origin.

Article 39. Both marriages between Greek-Ruthenian faithful, and marriages between faithful of mixed rites, must be contracted according to the form of the decree " *Nihil Obstat*" and, accordingly, the woman must be blessed by the parish priest in the rite of the woman.

Article 40. Dispensations for marriages in mixed rites, if any are to be granted or requested, shall be granted and requested by the Bishop of the bride.

Article 41. Children born in the region of the United States of America from parents of different rites, shall be baptized in the rite of the father; for the offspring of both sexes must entirely follow the rite of the father.

Article 42. Baptism received in a different rite due to a grave necessity, namely, when the child was near death, or was born in a place where, at the time of birth, the proper parish priest of the father was not present, does not change the rite; and the priest who administered the baptism must send a certificate of baptism to the proper parish priest.

Article 43. Children belong to the jurisdiction of the parish priest whose

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rite is that of their father, except for those born of illegitimate unions, who follow the rite of the mother.

These matters, Our Most Holy Lord Pope Pius XI, having heard the Cardinal Secretary of this Sacred Congregation in an audience on February 9th of the present year, approved and confirmed them, and ordered that this decree be issued, to remain in force for ten years. Contrary provisions notwithstanding.

Given at Rome, from the offices of the Sacred Congregation for the Eastern Church, on March 1st, in the year 1929.

ALOISIUS CARD. SINCERO, Secretary.

I. Cicognani, Assessor.

[*Latin ed. p. 160*]

160 Acta Apostolicae Sedis - Official Commentary

CONGREGATION FOR RELIGIOUS ORDERS

APPROVATIONS

Our Most Holy Lord Pope Pius, by divine Providence, P.P. XI, by decrees of the Sacred Congregation entrusted with the affairs of Religious Societies:

June 12, 1928.

— He praised the Institute of Sisters, commonly known as the "Sœurs Franciscaines de Notre Dame du Temple," whose principal house is located in the diocese of Limoges, and approved its Constitutions for a period of seven years, for the purpose of experimentation.

— He praised the Institute of Sisters, commonly known as the "Suore Domenicane di S. Caterina de Ricci," whose principal house is located in the diocese of Albano, in the United States, and approved its Constitutions for a period of seven years, for the purpose of experimentation.

— He praised the Institute of Sisters, commonly known as the "Suore Domenicane di New South-Wales," whose principal house is located in the diocese of Maitland, and approved its Constitutions for a period of seven years, for the purpose of experimentation.

— He approved the Constitutions of the Third Regular Order of Saint Francis of Assisi, whose principal house is located in the diocese of Albano, for a period of seven years, for the purpose of experimentation.

July 10.

— He approved the Institute of Sisters, commonly known as the "Suore Compassioniste Serve di Maria," whose principal house is located in the diocese of Stabi, and also approved its Constitutions for a period of seven years, for the purpose of experimentation.

— He praised the Institute of Sisters, commonly known as the "Suore

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Francescane di S. Giuseppe," whose principal house is located in the diocese of Buffalo, and approved its Constitutions for a period of seven years, for the purpose of experimentation.

— He definitively approved the Institute, commonly known as the "Servi della Carità," whose principal house is located in the diocese of Como, and also its Constitutions for a period of seven years, for the purpose of experimentation.

— He definitively approved the Constitutions of the Sisters, commonly known as the "Suore della Sacra Famiglia del Sacro Cuore," whose principal house is located in the archdiocese of Paris.

— He praised the Institute of Sisters, commonly known as the "Figlie del Divin Salvatore," whose principal house is located in the archdiocese of Vienna, and approved its Constitutions for a period of seven years, for the purpose of experimentation.

[*Latin ed. p. 161*]

The Holy Congregation of Religious approved definitively the Constitution of the Sisters commonly known as the "Sœurs du Bon Sauveur," whose principal house is located in the diocese of Bayeux. July 30th.

It praised the Institute of Sisters commonly known as the "Suore di S. Giovanni di Dio," whose principal house is located in the diocese of Fernet, and approved their Constitutions for a period of seven years, for the purpose of trial.

It also approved the Constitution of the Institute of Sisters commonly known as the "Sœurs de la S. Famille de la Délivrande," whose principal house is located in the diocese of Bayeux, and approved their Constitutions for a period of seven years, for the purpose of trial.

It approved the Constitution of the Sisters commonly known as the "Suore della Misericordia di S. Carlo Borromeo," whose principal house is located in the diocese of Wroclaw, for a period of seven years, for the purpose of trial.

It praised the Institute of Sisters commonly known as the "Suore del Ssmo Sacramento," whose principal house is located in the diocese of Lafayette, and approved their Constitutions for a period of seven years, for the purpose of trial.

It approved definitively the Constitution of the Sisters commonly known as the "Suore Riparatrici del S. Cuore di Gesù," whose principal house is located in the archdiocese of Naples. December 10th.

It approved definitively the Constitution of the Sisters commonly known as the "Suore Terziarie Domenicane di S. Caterina da Siena," whose principal house is located in the diocese of Louisville.

It praised the Institute of Sisters commonly known as the "Figlie della Misericordia e della Croce," whose principal house is located in the arch-

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diocese of Palermo, and approved their Constitutions for a period of seven years, for the purpose of trial. January 21st, 1929.

It praised the Institute of Sisters commonly known as the "Suore degli Angeli Custodi," whose principal house is located in the diocese of Victorien, and approved their Constitutions for a period of seven years, for the purpose of trial.

It approved definitively the Constitution of the Institute of Sisters commonly known as the "Suore di S. Filippo Neri," whose principal house is located in the diocese of Barcelona.

It approved the Constitution of the Institute of Sisters commonly known as the "Suore della Provvidenza," whose principal house is located in the diocese of Vienna, and also approved their Constitutions for a period of seven years, for the purpose of trial.

It approved the Constitution of the Institute of Brothers of the Holy Family, whose principal house is located in the diocese of Belluno, for a period of seven years, for the purpose of trial.

Vincent La Puma, Secretary. AUTA, vol. XXI, n. L – 54-929. 11

[*Latin ed. p. 162*]

162 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

I. PROVISIONS REGARDING CHURCHES

Our Most Holy Lord Pope Pius X, by divine Providence, having decreed matters pertaining to the propagation of the Christian name, has provided for the following Churches, namely:

January 5, 1929. — He appointed the Reverend Father John M. Aemilius Castellani, O.P., as Archbishop of the recently restored Archdiocese of Rhodes.

January 15. — He appointed the Reverend Bernard Sul, of the Society of Jesus, as Rector of the Cathedral Church of Patna.

February 7. — He appointed the Reverend John Baptist Anselm, from the Pontifical Seminary of Saints Peter and Paul, Ambrose and Charles, for missionary work abroad, as Rector of the Cathedral Church of Dinajpur.

II. APPOINTMENTS

The Sacred Congregation for the Propagation of the Faith, by successive decrees, has made the following appointments:

June 19, 1928. — The Reverend Father Joseph Lorks, of the Society of the

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Divine Word (from Steyl), as Apostolic Prefect of Central New Guinea.

December 12. — The Reverend Father Ernest Reilly, O.F.M., as Superior of the Mission of Bellary.

January 8, 1929. — The Reverend Father Francis Xaverius Ochoa, of the Order of Discalced Carmelites, from Kweiteh in St. Augustine, Magdalena in Colombia, of the Society of Jesus, as Apostolic Prefect of Flu, a recently established Prefecture.

February 5. — The Reverend Father Theodor Breher, O.S.A., as Apostolic Prefect of China.

February 19. — The Reverend Father Carolus Ilarium Currea, as Apostolic Prefect of the recently established Prefecture of Yenki in Korea, belonging to the Congregation of the Oblates of St. Francis de Sales.

February 19. — The Reverend Father Julius Douènel, of the Society of Paris for foreign missions, as Apostolic Prefect of Simim, in India, a recently established Prefecture.

[*Latin ed. p. 163*]

Sacred Congregation for the Propagation of the Faith, 163 III, DESIGNATIONS. In accordance with canon 1594 § 2 of the Code of Canon Law, the Apostolic Vicar of Lech of Lower Volta has designated the tribunal of the Apostolic Vicar of Togo; the Apostolic Vicar of Antsirabé, likewise, has designated for the same purpose the tribunal of the Apostolic Vicar of Fianarantsoa. These designations were deigned to be approved by the Most Blessed Father through decrees of the Sacred Congregation for the Propagation of the Faith, dated respectively February 25th and May 7th, 1929.

SACRED CONGREGATION FOR RITES, IN FLORENTINA, CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, TERESIA MARGARITA REDI, VIRGIN, PROFESSED OF THE ORDER OF DISCALCED CARMELITES, IN THE MONASTERY OF FLORENTINA.

REGARDING THE QUESTION OF WHETHER AND ABOUT WHICH MIRACLES EXIST IN THE CASE, AND FOR THE PURPOSE IN QUESTION.

In Arezzo, in Etruria, the Handmaid of God was born on the sixteenth day of July in the year 1737, from noble and pious parents, who diligently applied themselves to ensuring that their daughter, nurtured in the rudiments of the Catholic religion and inflamed with a love of piety from a young age, would exhibit the seeds of Christian virtues.

Having barely left childhood, led by a desire to attain greater perfection, she went to Florence, and entered the monastery called of St. Apollonia, and there she began to burn with such fervor that she captivated all the nuns with her admiration.

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Being seventeen years of age, she returned to her paternal home, satisfying her parents, exhibiting a most sweet disposition and angelic manners, and winning over the hearts of all who knew her, for she was regarded as someone who, like a fragrant flower placed in a domestic garden, constantly exuded a most pleasing aroma.

But she resolved to perfect the holiness which she had already begun to conceive, by dedicating herself entirely to the heavenly Bridegroom, and she revealed this desire to her mother, and with her mother's consent, without any delay, she entered the Florentine monastery from...

[*Latin ed. p. 164*]

164 Acta Apostolicae Sedis - Commentarium Officiale. Sancta Teresia obtinuit locum inter alumnas Carmelitarum, et, animo laeto, amplectens asperas regulas, omnia vitae commodis et illecebris perpetuum renuntiavit, et, post cursum novitiatus diligenter exactum, religiosa nuncupavit vota. Brevi vita coenobica, illa fuit exemplar, et in via perfectionis currebat alacriter, cum, quasi lilium a tempestate percussum, cecidit, nondum vicesimum tertium annum aetatis implevisse.

- Venerabilis Serva Dei, mortua in tenera aetate, valde lacrimata est a multis, qui animi candorem eius et egregias virtutes admirabantur, eiusdem sanctimoniam laudantes et ad caelum gloriosum transitum eius praedicantes. Statim, desiderium eius Beatificationis exarsit, et ipse Florentinus Antistes, inquisitiones judiciales de vita, virtutibus et miraculis eius fama, constituit. Quibus rite discussis et feliciter absolutis, aliis minoris momenti quaestionibus, de virtutibus quaesitum est, et definitum est a Summo Pontefice Gregorio XVI, per decretum decimo octavo Kalendas Maii, anno 1839 solemniter latum, ut virtutes Venerabilis Servae Dei in gradu heroico aeis fuisse cultas.

Silentium sexaginta annorum manet, antequam de miraculis Venerabilis Servae Dei quaestio de more instituetur. Conditis itaque annis, et postea impetrata interventione, Apostolicis tabulis, tum Pisis tum Senis, iisque validis cognitis et declaratis, die 13 mensis Decembris anno 1910, coactus est coetus Antepraeparatorius in aedibus B.O. me. Card. Gotti, qui Pontificis munere in hac Causa fungitur. Qui conventus denuo habetur die 13 Decembris anno 1927, apud Reverendissimum ci. me. Card. Vico, qui Gotti suffectus fuerat, super altero asserto miraculo, quod causae Actores sufftciendum postulabant, de quo in Florentino processu Apostolico collectae fuerant probationes. Hoc autem, ineunte anno, die 8 Ianuarii, celebrata est in Vaticano Palatio Congregatio Praeparatoria super duobus miraculis, quorum primum contigit Senis, qua in civitate Soror Maria Ducei, e Congregatione Scholarum Piarum, tabescens in infirmitate sua pulmonali, nullum levamen ab artibus salutaris accipiebat. Imo, morbus in dies progrediebatur, et, sine spe valetudinis, ad vitae exitum aegrotam, humana omnia remedia frustra experta, adduxerat. Quae ad caeleste

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auxilium se convertit, opemque sibi propitiare studuit Venerabilis Teresiae Margaritae Redi, institutis novendialibus precibus et adhibitis eiusdem reliquiis. Ita ab infirmitate se liberam sensit, uno temporis momento, mirantibus omnibus qui rem bene noverant. Alterum prodigium feliciter experta est puella Henrica Giorgi, quae potiano, ut vocant, morbo affecta, eo dire excruciabatur, quotidie tenacius torquebatur, nullaque spe saltem se melius habendi recreari poterat. Quum in conditione adeo miserrima valetudinis recuperandae versaretur, Venerabilis An-

[*Latin ed. p. 165*]

The Holy Congregation of Rites implores Saint Theresa Margaret, that she may show her efficacious patronage in this very grave matter. She, the Servant of Christ, healed the young girl and snatched her from the jaws of death, restoring her suddenly to perfect health, to the astonishment of all. Concerning these healings, a dispute arose according to the strictness of the law, and most recently, on the sixteenth day of the past month of February, the entire group of disputants was convened before the Most Holy Pope Pius X, and with unanimous agreement, they judged that both miracles were established. However, the Supreme Pontiff postponed issuing his definitive judgment, reserving time for himself to obtain a fuller illumination from the divine light through prayer. Today, on the third Sunday of Lent, he decided to reveal his thoughts, and, after a most devout prayer, he summoned to him the Most Reverend Cardinal Camillus Laurenti, Prefect of the Congregation of Rites, together with the Reverend Father Charles Salotti, General Promoter of the Holy Office, and myself, the undersigned secretary, and, in their presence, from the papal throne, he solemnly declared: "It is established that Sister Maria Ducei, of the Congregation of the Pia Schools, was instantaneously and perfectly healed from an acute pulmonary tuberculosis, without any scar remaining; and also that the young girl Renrica Giorgi was instantaneously and perfectly healed from Pott's disease." And he ordered that this Decree be promulgated and recorded in the acts of the Congregation of Rites, on the fifth day before the Ides of March, in the year nineteen hundred and twenty-nine.

C. CARD. LAURENTI,

Prefect of the Holy Congregation.

L. œ s. A. Mariani,

Secretary.

II. OF THE VENERABLE SERVANT OF GOD, JOHN BOSCO, PRIEST, FOUNDER OF THE PIAN SOCIETY OF SAINT FRANCIS SALES AND THE INSTITUTE OF THE DAUGHTERS OF BLESSED MARY, HELP OF CHRISTIANS.

*CONCERNING THE QUESTION: Of what miracles is there proof in

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this case, and to what effect do they pertain?

How abundantly and generously Almighty God has poured forth His blessings upon His servant John Bosco and upon the Piam Society founded by him for the benefit and protection of the people, clearly shines forth from the gifts of nature and grace bestowed upon him in such abundance, and from the works which he himself accomplished...

[*Latin ed. p. 166*]

166 The Acts of the Apostolic See clearly demonstrate, through the progress of the Pious Societies and the establishment of new houses in various regions, even in remote parts of the world, that these institutions are receiving almost no suitable assistance. For the Servant of God, born in a humble station, from an early age displayed many excellent qualities, and he undertook and completed works, especially in the education of young people, which could not have been sustained without resources and authority. He himself strenuously fought to overcome obstacles, to conquer adversities, and to subdue the minds of his opponents, and he proved himself to be a great man, moved and sustained by the desire to save souls. Thus, he began to instruct, to increase, and to spread the nascent Pious Society, and he successfully extended it not only to various parts of Europe, but also to distant regions of America. Now, its members have progressed further, and with great spiritual benefit, they diligently perform their missionary duties in the extreme East, with apostolic constancy and zeal. The Servant of God generously and charitably used his resources, even in times of hardship, and he never turned away anyone in need. At times, he also revealed the secrets of hearts, foretold the future, and sought to restore peace to anxious souls. He also effectively cured bodily illnesses, and he constantly delighted in doing good to everyone. Guided by this most holy desire, he founded a confraternity of holy virgins, which he called the Daughters of Mary, Help of Christians; and this institute, widely spread, has produced excellent fruits for the salvation of souls in the Church. He was dear to God and to men, and he never abandoned the will to do good, leaving behind the sweetest memory of his beneficence in every order of citizens. Immediately after his death, miracles began to occur, especially healings from illnesses, and two of these were selected by the most learned investigators, and, after careful examination, they presented them to the Congregation of Sacred Rites, so that it might pronounce judgment on the truth of the reported miracles. The first healing occurred to Sister Provina Negro, who was tormented by a severe ulcer in her stomach and excruciating pains. After the nature and severity of the illness were discovered, which scarcely admitted of a cure after a long period of time, the sick woman decided to seek divine help, and, with the help of the Venerable John Bosco, she implored it, and, with great confidence, she took his relics, and she immediately felt

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herself free from the illness and perfectly healed. Her miraculous recovery was declared by everyone, and especially by those skilled in the art of healing. The second healing occurred to Teresa Callegari, who suffered from several internal illnesses, which had resisted all kinds of treatments and had reduced her to a state of weakness, and she was considered to be near death by the doctors. They were not mistaken.

[*Latin ed. p. 167*]

The Holy Congregation of Rites, recognizing the eminent virtue of the woman, for the grave illness with which she suffered was truly organic, consisting of several anatomical lesions, as clearly demonstrated by three expert men, sworn under oath by the Holy Congregation of Rites. Therefore, the intervention of the Venerable John Bosco was requested, and not only was she healed from one illness, but from all illnesses, in a single moment of time, as testified by Teresia Callegari, who asserted and proclaimed this miracle. After Apostolic investigations concerning the two healings, which were diligently discussed and legitimately declared, a Preliminary Congregation was held on January 24th of the year 1928, in the chambers of the Most Reverend Cardinal Anthony Vico, the Relator of the Cause; and on December 11th of the same year, a Preparatory Congregation was convened in the Vatican Palace. On March 5th of the following year, the entire assembly was gathered to deliberate before our Most Holy Father Pope Pius XI, and regarding the proposed question, whether and concerning which miracles the case consisted, and to what effect, all the Most Reverend Cardinals and Consultor Fathers, in order, responded; the Most Blessed Father postponed giving his judgment, but nevertheless, he made no secret of the joy of his spirit. In the meantime, all were urged to obtain a more brilliant clarity of divine light in this very important matter, through prayer. When he had decided to issue his decree, he chose this most auspicious day, on which the feast of Saint Joseph is celebrated, the universal Patron of the entire Church, whom the Venerable John Bosco cultivated with particular devotion, and, offering the Divine Host with fervor, and with the Most Reverend Cardinals Camillo Laurenti, Prefect of the Sacred Congregation of Rites, and Alexander Verde, Promoter of the Cause, together with the Reverend Father Charles Salotti, General Promoter of the Holy Office, and myself, as secretary, present, he entered the hall with dignity, sat on the Papal throne, and, with great solemnity, decreed: That the instantaneous and perfect healing of Sister Provina Negro from an ulcer in the stomach is established; and also, that the instantaneous and perfect healing of Teresia Callegari from acute post-infectious polyarthritis and other lesions, which had brought the afflicted woman to a state of emaciation, is established. And he ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites, on the fourteenth day before the Kalends of April, in the year nineteen hundred and twenty-nine.

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C. CARD. LAURENTI, Prefect of the S. R. C.

L. S. Angelus Mariani, Secretary.

[*Latin ed. p. 168*]

168 Acta Apostolicae Sedis - ACTA. Official Commentary of the Tribunals. SACRED PENITENTIARY APPOINTMENT. A question regarding a privilege granted to priests in the Apostolic Constitution "Auspiciantibus Nobis" was presented for a suitable solution: "Whether the personal privilege, granted this Jubilee year to priests in the Apostolic Constitution 'Auspiciantibus Nobis,' is a personal privilege of the altar, by virtue of which priests, celebrating Mass for the deceased, can acquire and apply a plenary Indulgence for the soul for whom the Mass is celebrated; or rather, whether it should be understood in such a way that priests, reciting the Sacred Liturgy, can obtain and apply a plenary Indulgence in any Mass Sacrifice, independently of the application of the Mass to a single soul, detained in Purgatory, freely designated by them! And the Sacred Penitentiary Appointment, after mature deliberation, judged that the answer should be: "Negative to the first part, affirmative to the second." After a report was made on the foregoing to His Most Holy Lordship, Pope Pius XI, by the undersigned Regent of the same Sacred Tribunal, in an audience on March 1, 1929, the same Most Holy Lordship benignly approved the answer of the Sacred Penitentiary Appointment, confirmed it, and ordered it to be made public. Given in Rome, from the Sacred Penitentiary Appointment, on March 8, 1929. S. Luzio, Regent. L. & S. A. Anelli, Substitute.

[*Latin ed. p. 169*]

SACRED ROMAN ROTA

Citation Editalis

Concerning the Nullity of Marriage – (FIS CHER-WINSPEARE)

Since the actual place of residence of Francis Winspeare, son of Baron David and Mary Caracciolo di Torella, born in the town of San Marcello Pistoiese, is unknown in this cause, we cite him to appear, either in person or through a duly constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on June 4, 1929, at 11 o'clock, to resolve the disputed matter, or to subscribe to the following, and to designate the day for the hearing of the cause before the Rota: Whether there exists a nullity in the marriage in this case.

The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Francis Winspeare, are to take care, as far as possible, to inform him of this edictal citation.

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* L. © S. A. Wynen, Ponens.

From the Chancery of the Tribunal of the Sacred Roman Rota, March 9, 1929.

Johannes Ladelci, Notary.

[*Latin ed. p. 170*]

170 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE PONTIFICIAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANON LAW

RESPONSES TO PROPOSED QUESTIONS

The Fathers of the Pontifical Commission for the Authentic Interpretation of Canon Law, having considered in a plenary session the following questions, have ordered that responses be given as follows:

I. – CONCERNING SACRED BLESSINGS

Q. Are the words prescribed by the Church in the rites, concerning which it is stated in canon 349 § 1, n. 1, to be understood in such a way that Bishops are prohibited from using only the sign of the cross in sacred blessings, when a particular formula is not prescribed in the liturgical books?

A. Negative.

II. – CONCERNING THE IMPAIRMENT OF PUBLIC MORALITY

Q. According to canon 1078, does a civil marriage, as they say, between those of whom it is spoken in canon 1099 § 1, independently of cohabitation, give rise to an impediment to public morality?

A. Negative.

III. – CONCERNING DISPENSATIONS FROM ABSTINENCE AND FASTING

Q. Is a large gathering of the people, of which it is spoken in canon 1245 § 2, to be understood to include also an extraordinary gathering of the faithful of only one parish, for a feast celebrated in the church?

A. Affirmative.

IV. – CONCERNING POSITIONS OR ARTICLES OF ARGUMENT

Q. According to canon 1761 § 1, can the practice be maintained, by virtue of which the judge usually communicates with the other party the positions or articles of argument concerning which witnesses are to be exam-

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ined, in order to prepare the interrogation and to show them to the judge?

A. Affirmative, provided that the danger of collusion is removed.

[*Latin ed. p. 171*]

Pontifical Commission for the Authentic Interpretation of the Code of Canon Law. – DE 171, CONCERNING THE RIGHT TO BRING CHARGES AGAINST A MARRIAGE. Whether the term "impediment" in Canon 1071, § 1, n. 1, should be understood only in reference to impediments properly so called (canons 1067-1080), or also in reference to impediments improperly so called which render marriage invalid (canons 1081-1103). E. Negatively concerning the first part, affirmatively concerning the second. Given at Rome, on the 12th day of March, in the year 1929. P. L., © CARD. GASPARRI, President. S. Joseph Bruno, Secretary. PONTIFICIAL COMMISSION FOR RUSSIA. NOTE: In the decree mentioned on page 94 (Vol. II), line 12, for what is written « ut singulos casus huic Pont. Commissioni, etc. », read: « ut, whenever clerics are involved, whether they are priests or only deacons, each individual case be brought before this Pontifical Commission », etc.

[*Latin ed. p. 172*]

172 Acta Apostolicae Sedis - Commentarium Officiale. The Holiness of Our Lord received, on Saturday, March 9th, in audience the Reverend Diplomatic Corps, who presented to Him their thanks for the communications received from His Eminence, the Most Reverend Cardinal Secretary of State, on February 7th of the current year, concerning the agreements between the Holy See and Italy, which were subsequently signed in the Lateran Palace. In response to the eloquent and brilliant address of His Excellency, Mr. Carlo Magalhaes de Azeredo, Extraordinary and Plenipotentiary Ambassador of Brazil, Dean of the Diplomatic Corps, His Holiness spoke as follows: "Voilà une magnifique audience – une audience, Nous n'hésitons pas à le dire – qui dépasse en grandeur et en importance toutes les autres. It is not a compliment, gentlemen, but from a certain point of view – a real and positive point of view – your collective visit is truly the greatest and most important that you can make to Us. And this point of view is one that you yourselves give to Us. For it is not only your esteemed and amiable persons that We see. Behind each of you, We cannot help but perceive your respective sovereigns, your presidents, regents, heads of state, whatever name they may be called by; and with them, your governments, your peoples, your entire countries, all together: a vision of truly apocalyptic grandeur, of worldwide extent; *visionem magnam, vision grande!* And you come to thank Us for something, which, thanks to you, has become rather a new title of Our recognition towards you. Indeed, it is thanks to you, to your good offices, that the communication which We, through Our Cardinal Secretary of State, wished to make to you

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concerning the events that were to take place; it is thanks to your intelligent and benevolent transmission and interpretation that this communication has earned Us the most comforting, as well as the most desired, testimonies of sympathy and adherence from your states and your peoples. Adherence and sympathy which have never been denied, and which, at times, have even been intensified since the year 1870, but which, at the present time, at a moment (one might well say, at a turning point), so important, of..."

[*Latin ed. p. 173*]

The Roman Diary, Volume 173, concerning the history of the Holy See and the Church, has resulted in demonstrations so solemn, so grand, that they have replaced and surpassed, without measure, all the guarantees that We might have desired. We say the guarantees that We might have desired, because there are guarantees that We could neither desire nor accept. This distinction has been forgotten by the many dilettantes and amateurs (as your eloquent interpreter has called them) of international law. This distinction is analogous to that which exists between legal guarantees and moral guarantees. The legal guarantee is that which the ancient and solemn language of law translates as defense, tutelage – *defensio, tutela*. *Defensio*... defense against either the enemy or against the intractable. Against the enemy? But We are the enemy of no one, and We believe that We have no enemies other than the enemies of truth and goodness. Defense against the intractable? But We have believed in, and do believe in, the loyalty and persevering good will of those who have shown themselves ready and willing to treat. Otherwise, defense, tutelage? But We could accept this even less: it is the Apostle Saint Paul who says that even the wealthy heir *nihil differt a servo... quamdiu sub tutoribus est*. And whether it be defense or tutelage, how could We impose such concerns and such responsibilities upon others? But if one cannot speak of legal guarantees, one can certainly speak of moral guarantees. Such is the guarantee, and magnificent in its kind (which may also be called a diplomatic guarantee), that you represent, dear gentlemen, that you form, and that your eloquent interpreter has so opportunely recalled, so luminously highlighted, in all its scope and all its force of meaning. There is another that has been continuing since February eleventh, filling the countries and the entire world. It is this great, incomparable (and perhaps, until now, never verified) plebiscite, not only of Italy, but of all parts of the world. There is no exaggeration in these words: We have just received letters and dispatches not only from all the cities and villages of Italy, not only from all the cities and many of the villages of all the countries of Europe, but also from both Americas, from the Indies, from China, from Japan, from Australia, from New Zealand, from the north, center, and south of Africa, from Alaska, from Mackenzie, from Hudson, as if it were everywhere a local event. This is truly an impressive fact, and which allows Us to say that not only the people, but the entire people of

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Ita-

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis - Commentarium Officiale, but that the peoples of the entire world are with Us; a true plebiscite, not only national but worldwide. This is the most impressive guarantee that one can conceive and imagine. In this vast and immense plebiscite, We cannot help but note and acknowledge certain voices that have deeply moved Us. First, there is the voice of the small number of survivors, in your different countries, among the brave men who, for years, with a spirit of Catholic faith, have dedicated their lives to the service and defense of the Holy See. You shall tell these brave men that the Holy Father has prayed and offered Masses for all their deceased, who are also our deceased, unforgettable. Another touching voice is that of those, especially from Italy, who have made Us say: "Behold, we are beginning to celebrate our Easter again." An entire direction, an entire great region is revealed: the region of consciences, the direction of religious peace; this is a higher point of view, infinitely more worthy of consideration, than the civil and political pacification of a country, although even that is a great and invaluable treasure. This thought brings Us back once again to the beautiful and beloved mountains of Our youth. One must ascend to gain the most magnificent viewpoints; one must reach the peaks, the summits: from up there, one no longer sees the pretty valleys, the small picturesque houses, the small, thoughtful steeples, but the view becomes infinitely wider and often truly sublime. We too, at the point to which We have arrived, when We think of the pacification of so many souls, of so many consciences, not only of Italy, but of the entire world, We cannot help but feel the entire duty to thank Almighty God and all men who have given Us their good will by contributing to this great work of pacification – and a contribution that is certainly not indifferent or of little value. It also seems to Us that We have the right to rejoice in this, and to invite everyone to rejoice with Us. To you, dear gentlemen, We have only to give, as Saint Peter, the first Pope, once said, "that which We have," 1 Our blessing. We give it wholeheartedly to your families, to your countries, to the peoples and governments that you represent, and to all that each of you carries in your thoughts and in your hearts. 1 Acta Ap., III, 6.

[*Latin ed. p. 175*]

Diary, of the Roman Curia, 175.

SACRED CONGREGATION OF RITES.

Tuesday, March 12, 1929, in the Apostolic Palace at the Vatican, with the presence of the Most Reverend and Venerable Cardinals, and with the votes of the Venerable Prelates and theological Consultors, who comprise

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the Sacred Congregation of Rites, a Preparatory Congregation was held to discuss a doubt concerning two miracles which are asserted to have been wrought by God through the intercession of the Blessed Theophilus of Corte, a professed priest of the Order of Friars Minor, and which miracles are proposed for the canonization of the aforementioned Blessed.

ANNOUNCEMENT: It is made known that the Reverend Father Manlio Bozzini, originally from the diocese of Mantua, but ordained in that of Ferrara, and subsequently, of his own accord, transferred to several other dioceses, has, by order and disposition of the competent ecclesiastical authority, been suspended *a divinis*.

SECRETARY OF STATE.

APPOINTMENTS:

By Letters of the Secretary of State, the Most Holy Father, Pope Pius XI, happily reigning, has deigned to appoint:

Secret Chamberlains, *extra ordinem*:

January 24, 1929.

Most Reverend Monsignor Enrico Hupe, of the diocese of Osnabrück.

Most Reverend Monsignor Ermanno Dreck, of the same diocese.

January 25.

Most Reverend Monsignor Giuseppe Stowerding, of the diocese of Münster.

Most Reverend Monsignor Guglielmo Reinhard, of the archdiocese of Freiburg im Breisgau.

Most Reverend Monsignor Ermanno Martin, of the same archdiocese.

Most Reverend Monsignor Lucio Mileta (Spalato).

Most Reverend Monsignor Luca Grgó (Spalato).

January 26.

Most Reverend Monsignor Salvatore Vattuone (Rome).

March 4.

Most Reverend Monsignor Giovanni Moruzzi, of the diocese of Crema.

Most Reverend Monsignor Angelo Zavaglio, of the same diocese.

March 7.

Most Reverend Monsignor Paolo Kecskés, of the archdiocese of Strigonia.

Most Reverend Monsignor Bernardo Husman, of the diocese of Osnabrück.

Most Reverend Monsignor Ireneo Bassi, of the diocese of Pavia.

Most Reverend Monsignor Tommaso Goossens, of the diocese of Bois-le-Duc.

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March 13.

Most Reverend Monsignor Benedetto Filosa (Rome).

[*Latin ed. p. 176*]

176 Acta Apostolicae Sedis - Official Commentary. Honorary Chamberlains in peacock blue attire of His Holiness: January 25, 1929. Monsignor Gregory Bucic (Spalato). February 12: Monsignor Giuseppe Bruneiii, of the Nunciature of Prague. February 7: Monsignor Luigi Pironti, of the Archdiocese of Salerno. March. Secret Chamberlain of Sword and Cape, Supernumerary of His Holiness: February 14, 1929. Mr. E. A. Kernau, of the Archdiocese of Sydney. February 14: Mr. Geoffrey Forrest Hughes, of the same Archdiocese. February 14: Mr. Wilfred Joseph Spruson, of the same Archdiocese. February 14: Mr. Edward Patrick Hollingdale, of the same Archdiocese. February 14: Mr. Thomas O'Louglin, of the Archdiocese of Melbourne. February 21: Mr. Edward Kerr, of the Archdiocese of Westminster. February 28: Mr. Andrew Kerr, of the same Archdiocese. NECROLOGY: June 4, 1928. Monsignor Stephen Faugier, titular Bishop of Abido. October 3: Monsignor Henry Leonard, titular Bishop of Tipasa. January 25, 1929. Monsignor Joseph Amatore Velasco, Bishop of Colima. March 26: The Most Reverend Cardinal AURELIO GALLI, Deacon of Saint Angelo in Pescheria. March 30: Monsignor Carlo Gregory M. Grasso, Archbishop of Salerno. March 31: The Most Reverend Cardinal EVARISTO LUCIDI, Deacon of Saint Adrian. April 1: Monsignor Anthony Coudert, Archbishop of Colombs (India). April 5: The Most Reverend Cardinal AIDANO GASQUBT, of the Titulus of Saint Mary in Portico, Librarian and Archivist of the Holy Roman Church.

[*Latin ed. p. 177*]

Year XXI - Vol. XXI, May 1, 1929, No. 5. ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY. ACTA OF POPE PIUS XI. APOSTOLIC LETTER.

I. CONCERNING THE APPOINTMENT AND ESTABLISHMENT OF THE REGIME OF THE NEW ABBEY OF SAINT PAUL OF OOSTERHOLTO IN HOLLAND.

PIUS PP. XI, to our beloved sons, greetings and apostolic blessing.

Since you, Abbot of Saint Paul of Wiciaco, in the diocese of Arras (-Boulogne-Saint-Omer) in Gallia (France), a member of the Congregation of Gallia of the Order of Saint Benedict, now residing in Holland in the city of Oosterholto, within the diocese of Breda, have explained to Us the condition of the religious house of Saint Paul of Oosterholto, which We have recently deigned to raise to the status of an abbey out of Our benevolence towards the Order of Saint Benedict, and in order to continue the work which, until the recent establishment of the abbey, you, our beloved son, as Abbot of the monastery of Saint Paul of Wiciaco, have diligently pursued for approximately twenty years, We are very desirous that, with

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Our permission, you relinquish the title of Abbot of Saint Paul of Wiciaco and, as Abbot and Ordinary, be appointed to this new Abbey of Saint Paul of Oosterholto, with Our authority. We have readily and gladly decided to grant this, as a reward for your long-standing labor.

Therefore, having heard our beloved son, Cardinal Laurent, Prefect of the Congregation for Religious, with all due consideration given to the matter, and after careful deliberation, We, by Our apostolic authority, in the presence of these witnesses, decree that you, after being released from the bond of the fullness of apostolic power, relinquish the title of Abbot of Saint Paul of Wiciaco in Gallia, which you have held until now, and that you be appointed to the new Abbey of Saint Paul of Oosterholto.

[*Latin ed. p. 178*]

178 Acta Apostolicae Sedis - An official commentary, concerning Holland, and regarding the proper first Abbot and Ordinary thereof, with the laws and constitutions strictly observed. In order to establish the legal status of the monks of both abbeys, who, until the erection of this new abbey in Holland, were all, by law, monks of the one French abbey of Saint Paul of Wiciaco, and in order to maintain the rights and liberties of each monk according to the constitutions of the French Congregation, as well as the good and needs of each monastery, we, by our authority, hereby decree: that each monk, by the very fact [of his presence], and without any special instrument, shall be established in that monastery in which he resides on the day of the promulgation of these letters of the erection of the new abbey, unless he has declared in writing that he wishes to be established in the other monastery; that for a period of five years, counted from the day of the same promulgation, no monk, in accordance with the preceding provision, shall be sent or called to transfer from one of the two abbeys to the other, where he is actually residing, unless with the consent of both Abbots concerned. Finally, now that your nomination as Abbot of the new abbey of Oosterholto has been effected, and the abbatial see of Wiciaco has become vacant, we command that provision be made for the vacant see in a regular manner; and that, in accordance with the sacred canons and the constitutions of the French Congregation, a new Abbot be elected, who shall possess full authority and be able, as required, to govern the regular chapter of Saint Paul of Wiciaco. These things we wish and decree, signifying our benevolence towards the illustrious family of Saint Benedict; moreover, we do not doubt that, under your guidance and direction, this new abbey of Saint Paul of Oosterholto in Holland will increase in the number of monks and in the splendor of good works, and will flourish happily. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the twelfth day of the month of July, in the seventh year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

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II. MATTERS REGULATED BETWEEN THE DIOCESES OF CHITTAGONG AND KRISHNAGARENSEM IN EASTERN INDIA.

PIUS PP. XI

For the sake of future record. — By similar Apostolic Letters, dated the twenty-fifth day of the month of May of the preceding year, 1927, sealed with the Fisherman's ring, the diocese of Chittagong in Eastern India was erected, and...

[*Latin ed. p. 179*]

The boundaries of the territory established for the aforementioned new diocese were thus defined. This new diocese included a portion of the district commonly known as Gopalganj, which in the aforementioned documents was declared to be "partly of Gopalganj." Since the civil boundaries of this district of Gopalganj have been changed several times, difficulties have arisen between the Bishop of Chittagong and the Bishop of Krishnagar regarding the exercise of ecclesiastical jurisdiction. These difficulties were recently brought to our attention by the Most Reverend Brother Edward Mooney, Apostolic Delegate in Eastern India, who humbly requested that the boundaries of the aforementioned new diocese of Chittagong be more clearly defined. And since We considered that this would be of the greatest benefit to the Christian people, after carefully considering all matters with Our Venerable Brothers, the Cardinals of the Holy Roman Church who are in charge of the affairs of the Propagation of the Faith, and after reviewing the proposal of the aforementioned Delegate of Eastern India with their counsel, We have deemed it fitting to decide the following: Therefore, by Our own motion and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We declare by these presents that, so that the boundaries of the new diocese of Chittagong, as well as the boundaries of the diocese of Krishnagar, may be established in a certain manner, the following shall be assigned to the diocese of Krishnagar: two (commonly called "Thanas") portions of the territory of Gopalganj, of which We spoke in the aforementioned Apostolic Letters sealed with the Fisherman's ring, namely those that are called Kasiani and Muksudpur; and, conversely, the following two (commonly called "Thanas") portions shall belong to the diocese of Chittagong, those that lie to the south, and are called Gopalganj and Kohualipara. We decree these things, declaring that these present Letters shall forever remain valid and effective, and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall most fully observe them now and in the future; and that everything to the contrary shall be considered null and void from now on, if anyone, with any authority whatsoever, knowingly or unknowingly, should attempt to do otherwise in these matters. Notwith-

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standing any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's ring, on the eighteenth day of the month of July, in the year 1928, the seventh year of Our pontificate.

P. CARD. GASPAREI, Secretary of State.

[*Latin ed. p. 180*]

180 Acta Apostolicae Sedis - Official Commentary on the CHANGES IN THE DIOCESE OF CHITTAGONG AND THE APOSTOLIC PREFECTURE OF ASSAM. PIUS PP. XI For the sake of future remembrance. – Since, by the apostolic office which we exercise, the care of all Churches has been entrusted to Us, We consider the well-being and the prosperous governance of those Churches, according to what is fitting and timely. Indeed, when the venerable brothers Arcturus Le Pailleur, Bishop of Chittagong in the Orient, and Aloysius Mathias, Apostolic Prefect of Assam, earnestly urged Us to separate two civil districts, which until now belonged to the Apostolic Prefecture of Assam, from it, and when the venerable brother Edward Mooney, Apostolic Delegate of the Orient, strengthened the aforementioned petition with his most serious recommendation: We, after consulting with our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all the circumstances, for the greater glory of God and the salvation of the Christian people, We have deemed it fitting to establish the following. Therefore, by Our own motion and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the present document, We separate and detach the two civil districts of Sylhet and Cachar from the Apostolic Prefecture of Assam, and We incorporate them, with the same boundaries, into the Diocese of Chittagong. We decree that these present Letters shall remain firm and valid and shall have their full and complete effect and obtain it; and that they shall, now and in the future, most amply suffice for those to whom they pertain, or may pertain; and that it shall be rightly judged and defined, and that whatever is done to the contrary concerning these matters, by anyone, knowingly or unknowingly, shall be declared void and of no effect from now on. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the eighteenth day of the month of July, in the seventh year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 181*]

Acts of Pope Pius XI, 181, IV: ERECTION OF THE APOSTOLIC PREFECTURE OF YENKI, BY SEPARATION FROM THE APOSTOLIC VICARIATE OF WONSAN.

PIUS XI: For the sake of posterity. — From this Chair of Saint Peter,

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which We hold by divine right, We turn Our gaze, as it were from a watch-tower, over all regions of the Christian world, however far separated by land and sea, and We strive with diligent study to determine what may best promote the welfare of the Christian cause. With these things in mind, since the Apostolic Vicariate of Wonsan in Korea, notable for its extent of territory and the number of its inhabitants, includes the province of Yenki, which belongs to Manchuria and is distant from the seat of the Ordinary, and because, due to the ever-increasing number of the faithful, it appears to require particular care for the spiritual needs of the people, and since the Most Reverend Brother Boniface Sauer, of the Order of Saint Benedict, from the Congregation of Ottilien for foreign missions, titular Bishop of Appia and Apostolic Vicar of the aforementioned Vicariate of Wonsan, has earnestly implored Us to erect the entire province, separated from that Vicariate by Us, into a separate Apostolic Prefecture: We, after consulting with Our Venerable Brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after receiving the favorable opinions of both the Most Reverend Brother Mam Giardini, titular Archbishop of Edessa, Apostolic Delegate in Japan and Korea, and the Most Reverend Brother Celsi Costantini, titular Archbishop of Theodosiopolis, Apostolic Delegate in China, and after requesting the opinion of the Abbot General of the Congregation of Ottilien of the Order of Saint Benedict, to whose care the Vicariate of Wonsan is entrusted, and after carefully considering all relevant circumstances, We have deemed it fitting to grant the requests of the aforementioned Apostolic Vicar.

Therefore, by Our own authority and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, We hereby separate the civil province of Yenki from the Apostolic Vicariate of Wonsan; and We erect that province, thus separated or dismembered, into an Apostolic Prefecture, which We name the Apostolic Prefecture of Yenki, with the understanding that this province, or this new Prefecture, shall remain under the care of the Congregation of Ottilien of the Order of Saint Benedict, which has deservedly earned the best reputation for the Christian cause in that territory of Yenki.

These things We wish, We decree, and We declare that these present Letters shall remain forever valid and in force, and shall have full and...

[*Latin ed. p. 182*]

182 Acta Apostolicae Sedis - The official commentary fully expresses the effects and obtains, for those to whom they pertain or may pertain, the broadest possible benefit, now and forever; and thus it must be properly judged and defined; and it shall be null and void from now on if anything contrary to these, by anyone, with any authority, knowingly or unknowingly, should occur. Notwithstanding all contrary things. Given at Rome, near Saint Peter, under the Fisherman's ring, on the nineteenth day of the

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month of July, in the year 1928, in the seventh year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. THE TEMPLE OF THE MOST HOLY BODY OF CHRIST IN TAURINENSE, DECORATED WITH THE HONORS OF THE BASILICA MINOR, KNOWN AS "OF THE MIRACLE." PIUS PP. XI For the perpetual memory of the matter. — Among the most distinguished sacred buildings that ennoble the city of Taurinense, the temple of the Body of Christ, known as "Of the Miracle," certainly holds a prominent place, founded by the municipal authorities to perpetuate the memory of that most celebrated miracle, which occurred on the first day of June in the year 1533, from which the city itself has received the glorious title of the Sacrament. In the place where the first small chapel stood, designed by the renowned architect Ascanius Vitozzi, a magnificent temple, built with artistic skill, arose in the year 1598. The facade is adorned with magnificent statues; inside, it is covered with precious marble and bronze, and the piety of the most skilled artists is expressed in the panels, and in the apse and niches, it shines so brightly with gold, that the temple itself deserves to be included among the national monuments. The sacristy, adorned with rare alabaster works, abounds in rich and precious furnishings, silk vestments and silver *vasa*, offered as gifts, which testify to the piety and generosity of the Princes of Savoy. A numerous clergy serves the temple, and the College of Theologians, dedicated to the Most Holy Sacrament, founded by the Archbishop of Taurinense since the year 1660, contributes above all to the splendor of the divine cult, and has constantly flourished with men of outstanding holiness, among whom it is pleasing to mention Joseph Benedict Cottolengo, recently added to the ranks of the blessed, who, while praying before the image of the Mother of Grace in this temple, first conceived the idea, inspired by divine Providence, of founding a small house. And there are also relics of saints, and insignias, and privileges of indulgences from the treasure of the Church, and

[*Latin ed. p. 183*]

183. Acts of Pope Pius XI concerning societies and congregations of the faithful, the frequency of their members, and the commendation of the works undertaken. Bearing these things in mind, Our beloved son, Joseph, Most Reverend and Eminent Cardinal Gamba, Archbishop of Augsburg and Turin, by Apostolic dispensation, having expressed his sentiments and those of the Chapter of Canons, earnestly implored Us to elevate the collegiate church dedicated to the Most Holy Body of Christ to the rank of a minor basilica, and We, moved by fervent prayers, deemed it fitting to grant this favor, so that the piety of the Christian people towards the Mystery of Divine Love may be increasingly aroused. Since this is so, having heard the venerable brother Our Anthony, Most Reverend Cardinal Vico, Bishop of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites, and having carefully considered all aspects of the matter, by Our

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own initiative and with full knowledge and mature deliberation, and by the fullness of Our Apostolic power, We hereby, in perpetuity, elevate the collegiate church of the Most Holy Body of Christ in the city of Turin to the title of a minor basilica, with all the privileges and honors that belong to this title, according to the decrees and custom. We declare that these present letters shall remain forever valid and effective, and shall have their full and complete effect; and that they shall, now and in the future, most amply benefit those to whom they pertain, or may pertain; and that it shall be considered and defined as lawful, and as null and void from now on, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's ring, on the day, month, and year of Our pontificate, the seventh. P. CARD. GASPARRI, Secretary of State.

VI. The title and honors of a minor basilica are conferred upon the sanctuary of the Blessed Mary of GRATIARUM, of the Order of Discalced Carmelites, within the territory of the diocese of LEODIENSIS.

PIUS PP. XI. For the perpetual memory of this event. — Within the territory of the diocese of LEODIENSIS, there exists a house of the Discalced Carmelites, belonging to the Brabantine religious province, the Caprimontensis monastery, to which is attached a temple or sanctuary.

[*Latin ed. p. 184*]

184 Acts of the Apostolic See – Official Commentary concerning the church of Our Lady, commonly called Cìièvremont. It is said that in the same Caprimont region, on a hill, under the title of Saint Mary of Castronovo, a church and an adjoining monastery of considerable importance existed as early as the seventh century; but this temple, which had been enriched with privileges and wealth by emperors, bishops, and princes, together with the monastery and castle, was leveled to the ground at the end of the tenth century. Fortunately, in the same place, Fathers of the Society of Jesus, expelled from England, erected a small oratory around the year 1620, in which they placed a small statue of the Blessed Virgin Mary, which depicts the Infant Jesus in her arms, for public veneration; and since, for a short time, not only the faithful from the Liège diocese but also from other regions of the continent frequently came to venerate the Mother of God in the Caprimont shrine, the aforementioned Fathers, with the consent of the Bishop, took care to construct a suitable chapel, which was completed in the year of Our Lord 1688, and which was also enlarged in the year 1705. This small chapel was visited piously and diligently by Christian pilgrims for almost two centuries; but, on September 3rd of the year 1877, granting the wishes of the people and the clergy, the Bishop of Liège finally laid the foundation stone for the construction of a new church, which was to be entrusted to the care of the Carmelites. Only in 1895 did the

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Discalced Carmelites come into possession of the Caprimont estate; from that time on, they resolved to develop the shrine of the Blessed Virgin of Graces of Cìièvremont, which was attached to their house, in every possible way. The sacred building, which was consecrated in September 1899 by the then-Bishop of Liège, is built in the Gothic style, and is very beautiful in its size and the excellence of its artistic works; and in it, the faithful venerate the small statue of the Blessed Virgin Mary, Mother of Graces, which was placed on the very Caprimont hill by the Fathers of the Society of Jesus, and which, in Our name and by Our mandate, was solemnly redeemed with a precious diadem by the Bishop of Liège in the year 1923. Remembering these things, Our beloved son, the Archbishop of Mechlin, together with the venerable Bishop of Liège, strongly supported the wishes of the Prior of the Caprimont convent, of the Order of the Discalced Carmelites, who, on behalf of his chapter, his convent, and his provincial council, as well as the superiors of the Order, earnestly requested Us to deign to grant that this year, which marks the fiftieth anniversary of the founding of the convent and, consequently, the fiftieth anniversary of the foundation of the church attached to the convent, We would grant the same sacred building the title and privileges of a minor basilica. We readily and gladly considered these requests to be worthy of being granted. Therefore, after consultations with Our venerable brother, Anthony, S.B., E., Cardinal Vico, Bishop of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites,

[*Latin ed. p. 185*]

Acta Pii PP. XI 185 By our authority, through the force of these present letters, and in a perpetual manner, we adorn the church or sanctuary of the Blessed Virgin Mary, with the title "Mother of Graces," commonly known as Chèvremont, which is attached to the Carmelite Discalced convent of Oaprimont, located within the boundaries of the diocese of Liège, with the title and dignity of a minor basilica, together with all the privileges and honors which are proper to this title, according to decrees and custom. Furthermore, we grant this, decreeing that these present letters shall always exist and remain firm, valid, and effective; and that they shall fully and completely produce and obtain their effects, and shall fully suffice for those to whom they pertain, or may pertain, now and in the future; and that it shall be rightly judged and defined that anything contrary to this shall be null and void from the beginning, if anything should be attempted against these by anyone, with any authority whatsoever, knowingly or unknowingly. Notwithstanding any contrary things whatsoever. Given at Rome, near Saint Peter, under the Fisherman's ring, on the twenty-fourth day of the month of August, in the year 1925, in the seventh year of our pontificate. P. CARD. GASPARRI, Secretary of State. LETTERS TO THE MOST REVEREND D. ALEXANDER, titular of Saint Augustine, and D. KAKOWSKI, Archbishop of Warsaw, titular of Saint Mary of Peace, and D.

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HLOND, Archbishop of Gnesen and Posen, and TO OTHER REVEREND FATHERS, D. ARCHBISHOPS AND BISHOPS OF POLAND: IN ANSWER TO LETTERS RECEIVED AT GNESEN, FROM A COMMON MEETING. PIUS PP. XI, My beloved sons and venerable brothers, greetings and the apostolic blessing. — We have read with a willing and joyful heart the courteous letters which you recently sent us from the assembly at Gnesen; for in them we have perceived a new proof of your piety and obedience, as well as of that pastoral prudence with which you strive so excellently. Indeed, you, before undertaking your endeavors, devoted yourselves to the consideration of sacred matters in a retreat, so that, with a more fervent spirit, you might deliberate together on those things which, at the opportune time, would contribute most to the good of your churches. Therefore, we honor you with praise: for neither those who plant, nor those who water, are anything, but God who gives the growth.

[*Latin ed. p. 186*]

186 Acta Apostolicae Sedis - The Official Commentary requires the diligence and industry of the sacred pastors; and the more it favors them, the more they are devoted to their own glory. Indeed, there is something in your common letter that We greatly appreciate: namely, the consent and harmony with which you, Latin and Ruthenian bishops, strive to bring back the dissenting Russians who are in Poland, to the bosom of the Mother Church, which, as is the most desired wish of all good men, should be accomplished as soon as possible. In the meantime, rejoicing in this hope, and praying that the labors and cares of yours may be successful for the benefit of the Poles, as a sign of the divine favor and also of Our paternal benevolence, We impart, with most loving affection in the Lord, the apostolic blessing to you, Our beloved sons and venerable brothers, and to all the clergy and people among you. Given at Rome, near Saint Peter, on the twenty-sixth day of the month of November, in the year 1928, the seventh of Our pontificate. PIUS PP. XI. TO THE MOST REVEREND MONSIGNOR RAYMOND M. TITULUS, SANCTI PETRI IN MONTE AUREO, SECRETARY OF STATE, CARDINAL ROULLEAU, ARCHBISHOP OF QUEBEC, AND OTHER MOST REVEREND ARCHBISHOPS AND BISHOPS OF THE DIOCESES OF CANADA AND NOVA, IN REPLY TO THE LETTER FROM THE COMMON MEETING OF QUEBEC. PIUS PP. XI. Beloved sons and venerable brothers, greetings and the apostolic blessing. — We have learned from your recent letter that you have convened in Quebec to consult together about the needs of your dioceses; and that you did not wish to begin your meetings until you had first demonstrated your piety and obedience to Us and to the Apostolic See. This is indeed a new proof of your pastoral zeal; and therefore it is very pleasing to Us. For what more should We desire than that each pastor diligently consider the

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interests of the Catholic faith and the salvation of souls, which the Eternal Pastor has entrusted to them to feed and protect? For We know that this is truly always fruitful and consistent with the discipline of the Church, and especially in these difficult times, salutary and almost necessary: indeed, the more vigilant and united the pastors are, the more the faith of the Christian flock is endangered by the insidious advances of errors and vices. Therefore, We are truly very pleased with your...

[*Latin ed. p. 187*]

The Acts of Pope Pius XI, number 187, mention that you have come together from distant regions with a wondrous harmony of wills, so that the triumph of the militant Church may be brought to fruition. And may that day dawn, as you write, when truth overcomes error, charity overcomes the spirit of discord, and when, at long last, peace may be happily restored among those nations so long afflicted, just as Jesus the Lord brought from Heaven to Earth. Regarding this matter, we gladly, as you have requested, earnestly pray to God for the assistance you desire, that you may, together with the clergy and the people, carry out what you have planned. Furthermore, with a paternal heart, we acknowledge your efforts, and as a sign of Our benevolence, we impart to you, our beloved sons and venerable brothers, and to the entire flock, the Apostolic Blessing, earnestly in the Lord. Given in Rome, at St. Peter's, on the thirtieth day of the month of November, in the year 1925, in the seventh year of Our Pontificate. PIUS PP. XI, TO THE MOST REVEREND FATHER, HENRY STREICHER, BISHOP TITULAR OF THRACIA AND APOSTOLIC VICAR FOR UGANDA, WHO, FIFTY YEARS AGO, FIRST PREACHED THE NAME OF CHRIST IN THAT REGION. PIUS PP. XI, Venerable Brother, greetings and the Apostolic Blessing. — It is indeed a good idea to celebrate the fiftieth anniversary since the Catholic religion was first introduced into the region of Uganda; for all know what and how much the missions of Africa have accomplished during this time, so that the Christian name may triumph in that vicariate, which you so wisely govern. Indeed, not only have many hardships and dangers of every kind been endured, but even death itself has been faced by many apostolic men, along with the faithful, with great joy; so that, unless God had been present with His most powerful help, it would have seemed that the salvation of Uganda was in danger. Indeed, here too, the blood of the martyrs has been the seed of Christians: for, as you yourself write, the number of the faithful has greatly increased, and many missionaries from Europe, along with the indigenous clergy, are working diligently to establish and maintain the Christian faith in that region. Therefore, we congratulate you and all of you on this most favorable outcome, and we offer prayers of thanksgiving to God with you, for the wounds inflicted and the blood of the martyrs,

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which have made Uganda flourish.

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis - Commentarium Officiale, and as a reward worthy of redemption. And let the spirits of men be stirred by this celebration, especially in Seminaries and various associations, in which such great hope for salvation is contained. We, however, having earnestly prayed to the Prince of Peace, Jesus Christ, that He may fully establish and confirm His kingdom here, for the increase of the splendor of this happy event and for the fruit of souls, we freely grant, in your name and in the name of our venerable brother, that, with our authority supporting you, you may bless them, fully granting them the indulgences deserved, to be obtained according to the conditions of the Church. May the heavenly number and the witness of our paternal benevolence be a blessing, which we impart to you, venerable brother, to the individual missionaries and to all those entrusted to your care, most lovingly in the Lord.

Given at Rome, at Saint Peter's, on the thirteenth day of the month of December, in the year 1928, in the seventh year of Our Pontificate.

PIUS PP. XI

A. D. R. P. D.

GREGORIUM DIAMARE,

EPISC. T. T.

CONSTANTIENSEM.

Also, the CONGREGATION (President of the SABINENSIS O. S. B., and Ordinary Abbot of the ARCHICONOBIUM of MONTIS CASINI, in the fourteenth century from the founding of the ARCHICONOBIUM).

PIUS PP. XI

Venerable brother, greetings and apostolic blessing.

It seems that, not without divine inspiration, it happened that, fourteen centuries ago, Benedict from Nursia, your most pious father, when he ascended to the summit of Monte Cassino, completely destroyed the temple of Apollo which still existed there, and established a most famous monastery of monks in that very place, which was to become a refuge and a stronghold against all the darkness of ignorance and vice. For that illustrious dwelling of monastic life not only, as our predecessor, the Most

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Holy Pope Pius XI, said in his words, "appeared in grave times as a pillar of the Church and a defender of the faith" (Letter Ap., February 10, 1913), but also, in those times when civil culture was flourishing, it so religiously preserved the documents of good literature and the arts, that it sought to hand down to posterity, increased by Christian wisdom, those writings of Greek and Roman genius and labor, which, although mixed with so many errors, had previously been brought forward for the benefit of humanity and the dignity of life.

[*Latin ed. p. 189*]

The acts of Pope Pius, XI, chapter 18, section 9. In this, where the outstanding merits of this monastery are brought to light for the sake of historical accuracy, there is certainly no reason for us to linger long. For who is ignorant that many virtuous men have flourished here, far from the clamor of the world and the allurements of a more comfortable life, having devoted themselves to divine contemplation and adhering more closely to God each day, and having attained the pinnacle of religious perfection? Has anyone, by examining the ancient annals, not learned that the members, or the superiors of the Order, diligently cultivated sacred disciplines with all their strength, in order to preserve the faith of the Church unharmed, and then, while all was being devastated by barbarian incursions with fire and sword, they diligently sought out and preserved literary codices, or carefully transcribed those that were old and corrupted by age and use? Is it not also known to all that courageous men from this place have, at no time, failed to be heralds of the Catholic faith, going forth to bring the Christian faith and humanity to even the most remote regions? Moreover, the Benedictine members have not only brought the benefits of faith and ancient wisdom to many peoples, but also, in mountainous and rugged lands throughout Europe, they have labored with their ingenuity to break the soil with plows and to cultivate the land by ship; and, having opened new paths, they have linked diverse cities with close bonds of friendship and commerce, and they have accustomed citizens, who often fought among themselves, to peace in Christ, and they have taught all kinds of arts for the use of a more humane life. And while striving to achieve and accomplish all these things, they sought with diligent prayers to obtain heavenly help, and from this arose that renowned motto, "Ora et labora," and also "Crux et aratrum" (the cross and the plow): these words, inspired by the Spirit of the Lawgiver, were received and cherished with all due reverence and solemnity. Therefore, considering the many things we have already mentioned, may it be said that the Church, in such a collapse of affairs—when the Roman Empire was crumbling and the barbarians were wreaking havoc everywhere—used this Order, with its principal house and ancient monastery, as a singular bulwark, raised up by the providence of God? Indeed, is it not to your Order that much credit is due, if a new and solid

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Christian society emerged from those storms and tempests? Therefore, it is not surprising that many Roman Pontiffs, and not a few kings and emperors, sought refuge there in order to enjoy security and peace, and they remained there piously, for a time at least, near the tomb of Saint Benedict. This was, therefore, a sufficient reason why our predecessors praised the monastery of Casinum: for example, Nicholas I, who called the monastic rule "the principal gymnasium"; Paschal II, who considered it "the head of all monasteries"; and Urban V, who called the celebrated monastery "the beginning and model of others." And recently...

[*Latin ed. p. 190*]

190 Acta Apostolicae Sedis - The official commentary highlights the great praise given by Pope Pius X, who, in the Apostolic Letters which we mentioned, speaks of the Monastery of Monte Cassino in this way: "Here, the sacredness of divine law, as well as human law, is observed with due reverence, especially in that terrible time when everything was being mixed up through violence and injustice. History teaches what Italy, and civilised Europe, owe to the monks of Monte Cassino; from it, we also learn that, over a long series of years, the history of the Monastery of Monte Cassino has been a great part of the history of the Roman Church." Therefore, it seems very appropriate, venerable brother, that you have decided to solemnly celebrate the fourteenth centenary of the founding of the monastery; these celebrations, in which you will commemorate the benefits that God has bestowed upon your Order, and through you upon the human race, over the course of centuries, will undoubtedly ensure that, with a grateful heart for all the good things received, you strive to imitate and emulate the outstanding examples of your predecessors, again and again. And that, in order that this auspicious occasion may bear even more abundant fruit, you have decided to hold a diocesan Synod among yourselves and a Eucharistic gathering; this seems to us to be very fitting for such an event, and it seems useful to your association and to all the faithful of this diocese. For if a legitimate Synod of the clergy greatly contributes to fostering true faith and to restoring discipline, then nothing more effectively kindles and promotes the divine flame of charity and the practice of Christian life in the people than a gathering of the Eucharist. Therefore, venerable brother, without any worries or labors, see to it that these sacred undertakings are diligently carried out and brought to a happy conclusion; in this, we are certain that you will not lack the support of the zeal of your members, as well as the diligent efforts of the clergy and the people. We share in your joy over this event, all the more because it brings to our mind the memory of how, on more than one occasion, we ourselves ascended to your monastery, and there, for the sake of piety and study, we drew such profound spiritual refreshment from the silence of the place, as we recalled the glories and memories of

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your Order, and as we most reverently venerated the relics of your holy Father, in the sacred crypt, that the very memory of this event still fills us with joy and consolation. Indeed, just as our predecessors, when the opportunity arose, bestowed many proofs of paternal benevolence upon your ancient monastery, so too, gladly seizing this opportunity, we wish to offer you a special sign of our will; and therefore, readily granting your request, we decree the following through these Letters: I. That all priests who have come to the Monastery of Monte Cassino for the sake of piety shall celebrate Mass at any altar in this cathedral church.

[*Latin ed. p. 191*]

Acts of Pope Pius XI.

XI. That you may perpetually celebrate the Mass of Saint Benedict – but only the Conventual Mass – on each third day of the week in this Basilica, as is permitted by Us, according to the ancient custom that prevails among you; provided, however, that on the third day of the week, the Office or the feasts of the first and second class shall not be celebrated, nor any feria, nor any vigilia, nor any Octave of privilege.

XI. That on the 21st day of March, on which falls the liturgical commemoration of the blessed passing of Saint Benedict, and also on the 11th day of July, on the solemnity of your venerable Father, this only for the present year, all the faithful who have duly confessed and approach the Holy Sacrifice, may gain a plenary indulgence each time they visit this cathedral church, and there pray for a time according to Our will. In contradiction to anything to the contrary notwithstanding.

And We announce this now in this place, which We are certain will be most pleasing to you; for indeed We greatly desire to be present in spirit at your annual celebrations, and We are sending Our Legate to you in due time, who, representing Our person, will preside over the sacred ceremonies in Our name, and will render them more solemn with the splendor of the Roman purple.

And that which, venerable brothers, was recently requested of Us in official letters, that We might grant you the fullest indulgence in the form of an extraordinary Jubilee, We have, as all know, granted with greater generosity; for since this annual commemoration of yours falls on the fiftieth year since We first offered Ourselves to God, We wished that the benefit requested by you should not be limited to your archmonastery alone, but should be extended to the entire Catholic world.

May the blessings of Heaven, and the witness of Our special charity, accompany you, venerable brothers, and all the members of the Order of Saint Benedict, and all the clergy and people entrusted to your care, and may We impart to you, in the Lord, Our apostolic blessing.

Given at Rome, near Saint Peter's, on the 10th day of February, in the

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year 1929, in the seventh year of Our Pontificate.

PIUS PP. XI.

[*Latin ed. p. 192*]

From the Acts of the Apostolic See - Official Commentary, Volume V.

TO THE MOST REVEREND AND ILLUSTRIOUS FATHER, PETER, TITULAR BISHOP OF SAINT LAWRENCE IN LUCINA, OF THE HOLY ROMAN CHURCH, PRESENT. CARDINAL GASPARRI, ADMINISTRATOR OF PUBLIC AFFAIRS, WHOM WE SEND AS OUR LEGATE TO THE CELEBRATIONS OF THE FOURTEENTH CENTENARY OF THE FOUNDATION OF THE MONASTERY OF CASINO.

PIUS PP. XI.

My beloved son, greetings and the apostolic blessing.

We have learned with great pleasure from a letter recently sent to the venerable brother Gregory Diamare, Bishop titular of Constantia, that the celebrations of the approaching fourteenth centenary of the foundation of the Monastery of Casino will be held, and We desire to fulfill this, so that it may be made even more evident how deeply We are moved by a spirit of piety towards that illustrious parent and ornament of religious discipline, Saint Benedict of Nursia, and how We embrace with paternal charity the entire community under his protection.

Indeed, beloved son, who stands so close to Us in the governance of the Church, and who shares more than others Our cares, anxieties, and joys, we request this honorable service from you, without doubt believing that it will be both pleasing to you and most welcome to all at Casino.

Therefore, through these letters, We appoint you Our Legate, who, bearing Our person, will preside in Our name at the solemn celebrations to be held soon at Casino, and will direct all the ceremonies to a happy outcome.

Just as We are certain that the dignity of Our Legate, enhanced by the Roman purple, will greatly contribute to the splendor of this auspicious event, so too We are fully confident that the piety that adorns you, and your devotion to the venerable Father Benedict, will be an example and an encouragement to all.

In the meantime, having prayed that all may proceed prosperously and healthily, and as a witness to the happy outcome of this undertaking and of Our paternal will, We impart, with a generous heart, the apostolic blessing to you, beloved son, and to all those who participate in the celebrations.

Given at Rome, near Saint Peter's, on the fifteenth day of the month of April, in the eighth year of Our pontificate.

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PIUS PP. XI.

[*Latin ed. p. 193*]

The Sacred Congregation of the Consistory. ACTS OF THE SACRED CONGREGATIONS. SACRED CONSISTORY. PROVISIONS REGARDING CHURCHES. The Most Holy Pope Pius XI, by the divine Providence, through successive decrees of the Sacred Congregation of the Consistory, has provided for the following churches, each now having a new pastor, namely: March 8, 1929. — To the Cathedral Church of Saint John in Puerto Rico, the Reverend Father Edwin B. Byrne, formerly Bishop of Ponce, has been appointed. — To the Cathedral Church of Ponce, the Reverend Father Aloysius Wellinger, from the Congregation of the Most Holy Redeemer, of the American Province. April 5. — To the Cathedral Church of Włocławek, or Kalisz, the Reverend Father Carolus Radonski, formerly Bishop of Berissia. April 13 — To the Cathedral Church of Ragusa, the Reverend Father Iosephus Carevié, canon and parish priest of the cathedral church of Spalato. April 15. — To the Cathedral Church of Vannes in France, the Reverend Father Hippolytus Tréhiou, canon of the cathedral church of Saint-Brieuc and Tréguier, and also the General Vicar of that diocese. April 18 — To the titular episcopal see of Philomelium, the Reverend Father Fridericus Emanuel, from the Venerable Society of Saint John Bosco, whom he appointed as Auxiliary to the Most Reverend Donatus Sbarretti, Bishop of Sabina and Mandelensis. April 19. — To the Cathedral Church of Melo, the Reverend Father Michael Paternain, from the Congregation of the Most Holy Redeemer. ACTS, volume XXI, number 5. — 1-5-1929. 13.

[*Latin ed. p. 194*]

194 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE EASTERN CHURCH

I. APPROVALS

Most Holy Lord Pope Pius, by divine Providence, Pope XI, by decree of the Sacred Congregation for the Eastern Church, on July 28, 1928, definitively approved the constitutions of the Mechitarist monks, whose principal house is located in the city of Venice; also, by decree of April 6, 1929, He approved, for a trial period of seven years, the modified constitutions of the Congregation of Basilian monks, of the Greek rite, whose principal house is the Abbey of Saint Mary of Graces in the town of Cryptoferrata.

II. NOTIFICATION

Most Holy Lord Pope Pius, by divine Providence, Pope XI, by decree of

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the Sacred Congregation for the Eastern Church of March 2, 1929, deigned to appoint the Reverend Father Peter Pisani, Archbishop with the titular see of Coutances in Moesia, as Delegate of the Sacred Congregation for the Eastern Church, concerning seminaries, and ecclesiastical and pious colleges, of the Eastern rite, of both sexes, existing in the City.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

APPOINTMENTS

By Apostolic Briefs, the following were appointed:

February 10, 1929. — Reverend Father Evaristus Tchang, from the secular clergy of the apostolic vicariate of Jehol, as Apostolic Vicar of Tsining in China.

April 10, 1929. — Reverend Father Eduardus Sheehan, a priest from the Congregation of Missionaries, as Apostolic Vicar of YuMang in Africa.

April 11, 1929. — Reverend Father Burcardus Huwiler, from the Society of Missionaries, as Apostolic Vicar of Bukoba in Africa.

April 11, 1929. — Reverend Father Antonius Oomen, from the Central Society of Missionaries, as Apostolic Vicar of Mwanza in Central Africa.

[*Latin ed. p. 195*]

195. SACRED CONGREGATION FOR THE RITES. DECLARATION CONCERNING SEVERAL DIOCESES. After the decree issued by this Sacred Congregation for the Rites on December 14, 1927, by which it was established that Saint Teresa of Jesus, the Infant Jesus, should be considered the principal patroness, together with Saint Francis Xavier, of all missions, wherever they exist in the world, as requested by some Apostolic Vicars, it was inquired what liturgical privileges should pertain to these two Saints, who are equally the principal patrons of all missions, by virtue of the aforementioned decree, according to the rubrics. Furthermore, the Most Holy Pope Pius XI, in an audience on March 13th, at the request of the undersigned Cardinal Prefect of the same Sacred Congregation, in order to remove all doubt, deigned to declare: that the feasts of Saint Francis Xavier and Saint Teresa of Jesus, the Infant Jesus, while the aforementioned decree remains in force, should be observed with a double rite of the first class, with a common octave for the secular clergy, and without an octave for the regular clergy, in all mission territories. Contrary opinions notwithstanding. March 13, 1929. C. CARD. LAURENTI, Most Holy God, Prefect. L. S. Angelus Mariani, Secretary. II. REGARDING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, JOHN BOSCO, PRIEST, FOUNDER OF THE SALESIAN SOCIETY AND OF THE RELATED INSTITUTES OF BLESSED MARY, VIRGIN, HELP OF CHRISTIANS. CONCERNING A

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DOUBT. Whether, with the approval of his virtues and of two miracles, it is possible to proceed safely to the solemn beatification of the aforementioned Venerable Servant of God. Indeed, the Venerable Servant of God, John Bosco, accomplished many excellent and wonderful things, and worked for the divine glory and for the eternal salvation of the human race. As a man sent by God for this twofold mission.

[*Latin ed. p. 196*]

196 Acta Apostolicae Sedis - Commentarium Officiale. He, from his youth, dedicated himself to fulfilling the duties entrusted to him, striving to instill religious principles and practices, to cultivate virtuous habits, and zealously pursuing the civil betterment of the young, seeking to extend the benefit of redemption to as many as possible. His desire to serve God by saving souls knew no bounds, and he sought to embrace and attract all nations with apostolic fervor. Although lacking resources, encountering numerous obstacles, even from men of authority, and facing difficulties inherent in the nature of things, these challenges might have caused others to falter; yet, John persevered in his endeavors, and, with God's blessing, the undertakings he initiated led to the desired outcome, earning him an immortal name, worthy of all praise. He also wrote and published numerous books, highly suitable for promoting piety among the people and for reminding them of Christian principles, which are still highly valued in this age. Furthermore, if one compares the lack of human support in which he often found himself, with the magnitude of his accomplishments and the benefits conferred upon every class of citizens, one will witness a veritable marvel. Indeed, it is a marvel, if one considers how divine grace, combined with John's unwavering faith and generosity, seemed to compete in strengthening his powers and multiplying his abilities, wonderfully enriching his labors. But it is even more astonishing to see such a man, engaged in arduous endeavors, often exposed to numerous dangers, interacting with children and others of diverse character, never deviating from the practice of Christian virtues, but rather reaching the pinnacle of them, as was recognized and affirmed after rigorous legal discussions, with a solemn decree issued on February 20, 1927. Moreover, after the death of the Venerable Servant of God, further miracles occurred, two of which, as the nature of the cause required, were duly investigated and examined according to the established rules of law, and were recorded as miracles by a decree issued on March 19 of the following year. However, one matter still remains to be discussed, namely, whether it was permissible to proceed with the solemn beatification of the Venerable John Bosco. This was addressed at the most recent General Congregation before our Most Holy Father Pope Pius X, at which the Reverend Cardinal Alexander Verde, the Relator of the cause, proposed the following question: Given the approval of his virtues and the two

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miracles, can the solemn beatification of the Venerable Servant of God proceed safely? All the Reverend Cardinals and Consultors present then expressed their favorable opinions, which pleased the Most Holy Father, but he decided to postpone issuing a definitive judgment to another day, so that he might have time to seek divine guidance. On that day, he chose a Sunday, the third after Easter, and, with divine...

[*Latin ed. p. 197*]

The Most Holy Congregation of Rites, having received with great eagerness the offering of 197 votes, desired to summon the Most Reverend Cardinals Camillus Laurenti, Prefect of the Congregation of Sacred Rites, and Alexander Verde, Promoter of the Cause, as well as the Reverend Father Charles Salotti, General Promoter of the Holy Office, and myself, the undersigned Secretary, and, in their presence, entered the noble hall and, having seated himself on the papal throne, solemnly declared: that it is safe to proceed with the solemn beatification of the Venerable John Bosco. And this decree was to be made public and entered into the records of the Congregation of Sacred Rites, and it was ordered that Apostolic Letters, in the form of a Brief, concerning the solemn beatification to be celebrated as soon as possible in the Patriarchal Basilica of the Vatican, should be issued; on the eleventh day before the Kalends of May, in the year 1929. C. CARD. LAURENTI, Prefect. L. © S. Angelus Mariani, Secretary. III. CONCERNING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF SERVUS DEI COSMAS DE CARBONIANO, PRIEST, AND MARTYR OF THE ARMENIAN NATION, WHO WAS MURDERED. ON THE QUESTION OF WHETHER THERE IS EVIDENCE OF MARTYRDOM AND THE CAUSE OF MARTYRDOM, AND OF SIGNS OR MIRACLES IN THE CASE IN QUESTION. The Servant of God, Cosmas de Carboniano, was born in the city of Constantinople in the year 1658, of parents of noble lineage, but addicted to the schismatic Armenian religion, who did not spare any effort in instructing their son in that same religion. He was then entrusted to the dissenting bishop Menna of Autep, to be instructed in piety and letters, and was led by that same teacher to the town of Sumatia, where he learned the Armenian language perfectly, and was versed in philosophical and theological disciplines. He soon displayed a singular talent, and aroused no small admiration in others. He then married a most honorable woman, and, following the custom of that nation, he requested to be initiated into the sacred orders. Having been ordained a priest, he was attached to the clergy of Constantinople, and was highly esteemed for his honesty, his teaching, and all his virtues. He was appointed pastor of the parish church of St. George, in this.

[*Latin ed. p. 198*]

The *Acta Apostolicae Sedis* – Official Commentary, volume 198, ful-

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filled its duty with such piety and integrity of conduct that it surpassed all others. He was diligent in the reading and study of the Holy Scriptures, and having learned the truth of the Catholic religion, he resolved to adhere to it, embracing it with all his heart, and undertook to openly proclaim and defend its excellence and sanctity. For almost a decade, he maintained this way of life, while envy, aroused in many, and fueled by his diligent efforts, grew more and more intense, and threatened to break out into open hostility. For many among the schismatics feared that, through Cosmas's sermons, delivered with apostolic fervor and doctrine, more and more people would be compelled to profess the Catholic faith, and the number of dissenters would greatly diminish. Therefore, they left no stone unturned to remove him from the city of Constantinople. But, having considered the difficulty of the situation, and since all dangers could not be removed, they decided to eliminate him while he was still alive. As the Servant of God sought to escape the snares of his enemies, and for a long time avoided falling into their hands, he was nevertheless pursued relentlessly from all sides, and finally captured. After having once redeemed himself from captivity at a price, Cosmas was again captured and imprisoned, this time of his own accord. Brought before trial, and questioned by the great Vizier about matters of faith, he remained steadfast in his profession of the Catholic religion, and was accused of no other crime than his friendship with Francis, with whom he openly professed the true faith to the detriment of the schismatic religion. The Servant of God explained the matters of God clearly, and refused the freedom offered to him, lest he do an injury to the truth and sanctity of the faith he professed. Sent to the tribunal of Galata, and later by the Vizier, there he was attacked by accusers with the same charges, and was condemned to death, and the fatal sentence was sent to the great Vizier for confirmation. Then again, the Servant of God, already absolved in the sacramental prison and refreshed by the sacred synaxis, bravely testified to the Catholic faith with a firm spirit. The Servant of God defended his innocence, which could not be punished, since the great Vizier had no power to condemn anyone concerning matters of faith; but, as the people clamored and invoked the blood of Cosmas upon themselves and their sons, the Servant of God was handed over to his executioners, with the promise of rewards to those who would induce him to swear allegiance to their faith, and who would spare his life. With him to his death, for the same cause of faith, were two Catholic men, and, seeing their weakness, he earnestly begged them to be struck down with the sword after his own death, in order to strengthen their spirits. This request was not granted, and the two men, terrified by the prospect of death, and wavering in their Catholic faith, obtained their freedom. But Cosmas, constantly intent on prayers and psalms, repeatedly professed his faith, and, as he was about to be struck with the sword, devoutly repeated it, and with his shed blood,

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gave witness to the truth of the Catholic faith.

[*Latin ed. p. 199*]

The Holy Congregation of Rites, 199. Therefore, it can rightly be asserted concerning him what the Church says of its martyrs: "Here is a true martyr, who shed his blood in the name of Christ." This was the voice of the Catholics, the opinion of the majority, which was also publicly heard; but the wickedness of times and places hindered the immediate gathering of the legal proofs, as nature and circumstances demanded. However, it was deemed permissible, and sources of information were supplemented even by authentic documents and sworn testimonies of witnesses, concerning the perfume or unguent, which the Most Holy Pope Pius IX granted to have all legal effects. Subsequently, the Commission for the introduction of the Cause was established, and the Apostolic records were prepared. On March 6, 1928, before the Most Reverend Cardinal Anthony Vico, Promoter of the Cause, in the Congregation for the Causes of Saints, the preparatory session concerning the martyrdom of the Servant of God, the cause of martyrdom, and the signs; on January 15, 1929, the preparatory session took place in the Apostolic Palace at the Vatican; and on April 9 of this year, the entire assembly of discussants convened before Our Most Holy Pope Pius XI, where the Reverend Cardinal Francis Ehrle, Promoter of the Cause, presented the question for discussion: "Does it appear to be the case of martyrdom, and the cause of martyrdom, and the signs, in the case in question, to such an extent that further proceedings can be initiated?" Those who were present, both the Most Reverend Cardinals and the Consultor Fathers, gave their votes, and after receiving these votes, the Blessed Father deemed it prudent to postpone the issuance of his decree to another day, so that he might implore the fuller clarity of heavenly light through prayer. When he decided to pronounce his judgment, he designated this day, the 113th day after Easter, and, having performed the sacred rite, he summoned the Most Reverend Cardinal Camillus Laurenti, Prefect of the Congregation of Sacred Rites, and Cardinal Francis Ehrle, Relator of the Cause, as well as the Reverend Father Charles Salotti, General Promoter of the Holy Office, and myself, the undersigned Secretary, and, having convened them in the noble hall of the Vatican, seated on the Pontifical throne, he declared: "It is established that there is martyrdom, and the cause of martyrdom, and that further proceedings can be initiated." He ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites, on the eleventh day before the Kalends of May, in the year 1929. C. L. CARD. LAURENTI, Prefect. O. S. Angelus Mariani, Secretary.

[*Latin ed. p. 200*]

200 Acta Apostolicae ACTA Sedis - Official Commentary of the Tribunals of the Sacred Apostolic Penitentiary. COLLECTION OF PRAYERS AND

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OTHER WORKS, TO WHICH THE HOLY FATHERS HAVE ATTACHED INDULGENCES. A.D. 1899 A.D. 1928. DECREE. After the publication by the Sacred Congregation of Indulgences and Sacred Relics in the year 1898 of the work entitled, "Collection of prayers and pious works, for which the Holy Pontiffs have granted Holy Indulgences," the number of Indulgences granted has greatly increased, of which many are unknown to the faithful, or are not known in the proper manner. Indeed, collections of Indulgences have been compiled after the publication of the aforementioned work, by private authors; and some have even been declared by the Sacred Congregation of the Holy Office or by the Sacred Penitentiary to be in conformity with authentic documents; nevertheless, these are either no longer available for sale, or do not include all the concessions granted up to that time, or contain prayers, pious works, and grants of Indulgences which have undergone some modifications afterward. Therefore, it was deemed necessary to collect and publish in a single volume the prayers and pious works, to which Indulgences have been attached by the Holy See since the year 1899; and the Sacred Apostolic Penitentiary itself undertook to accomplish this. In the Audience granted to the undersigned Cardinal Penitentiary Major on January 4, 1929, His Holiness, Pope Pius XI, approved and confirmed this collection, printed at the Vatican presses, and, having abrogated the general grants of Indulgences made after the aforementioned year and not included in this collection, He commanded that only this collection be considered authentic. Given at Rome, from the Sacred Apostolic Penitentiary, on February 22, 1929. L. L. & S. CARD. LAURI, Penitentiary Major; Ioannes Teodori, Secretary.

[*Latin ed. p. 201*]

Diarium Romanae Curiae 201. DIARIUM ROMANAE CURIAE. SACRA CONGREGAZIONE DEI RITI. Martedì, 9 Aprile 1929, nel Palazzo Apostolico Vaticano, dinanzi all'Augusta presenza del Santo Padre, si è tenuta la Congregazione Generale dei Sacri Riti, nella quale gli Eminentissimi e Reverendissimi Signori Cardinali, i Reverendissimi Prelati ed i Consultori teologi, hanno discusso e dato il loro voto dapprima sul dubbio proposto dal Tutore, per la solenne beatificazione del Venerabile Servo di Dio Giovanni Bosco, Fondatore della Pia Società Salesiana e dell'istituto delle Figlie di Maria Ausiliatrice, e quindi sul martirio del Venerabile Servo di Dio Cosma da Carboniano, Sacerdote e Parroco Armeno, ucciso, come si afferma, in odio alla Fede. Martedì, 16 Aprile 1929, presso l'Eminente e Reverendissimo Signor Cardinale Alessio Enrico Lépicier, Ponente della Causa di Beatificazione o Dichiarazione del Martirio del Venerabile Servo di Dio Giorgio Haydock e compagni, si è tenuta la Congregazione dei Sacri Riti Antipreparatoria, nella quale dai Reverendissimi Prelati Officiali e dai Consultori teologi della medesima, si è discusso il dubbio se consti del martirio, della causa del martirio e dei segni o prodigi del medesimo Servo

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di Dio e Compagni, uccisi, come si afferma, in odio alla Fede. Martedì, 23 Aprile 1929, nel Palazzo Apostolico Vaticano, dinanzi all'Augusta presenza del Santo Padre, si è tenuta la Congregazione Generale dei Sacri Riti, nella quale gli Eminentissimi e Reverendissimi Signori Cardinali, i Reverendissimi Prelati ed i Consultori teologi, hanno discusso e dato il loro voto dapprima sul dubbio proposto dal Tutore per la solenne beatificazione della Venerabile Serva di Dio Teresa Margherita Redi del Sacro Cuore di Gesù, Religiosa professa dell'Ordine dei Carmelitani Scalzi, e quindi su tre miracoli che si affermano operati da Dio per intercessione del Venerabile Servo di Dio Claudio La Colombière, Sacerdote professo della Compagnia di Gesù, i quali miracoli vengono proposti per la sua beatificazione. SAGRA PENITENZIERIA APOSTOLICA. AVVISO DI CONCORSO. Nella Sacra Penitenzieria Apostolica avrà luogo il concorso all'ufficio di Sostituto per le Indulgenze. I sacerdoti che volessero prendervi parte, dovranno esibire alla Segreteria dello stesso Sacro Tribunale, dentro il mese di Maggio prossimo venire, la domanda col nulla osta del rispettivo Ordinario e del Vicariato di Roma, insieme ai documenti.

[*Latin ed. p. 202*]

Acts of the Apostolic See – Official record of the progress of ecclesiastical studies undertaken, academic degrees obtained, and other titles. The examination for the competition will consist of a written test on topics relating to the subject of Indulgences, and particular consideration will be given to knowledge of foreign languages. The aforementioned examination will be held in the premises of the Holy Penitentiary (Palace of the Holy Office), at 8 o'clock on June 15th of the present year. From the Holy Apostolic Penitentiary, April 24, 1929. S. Luzio, Regent. SECRETARY OF STATE BY ORDER With tickets from the Secretary of State, dated June 8, 1928, Holiness, with paternal benevolence, deigned to include among the Consultors of the Holy Congregation for the Eastern Churches: The Most Reverend Monsignor Francesco Roberti, Rector of the Pontifical Minor Seminary of Rome; the Reverend Father Angelo Gragnani; the Reverend Father Francesco Saverio D'Ambrosio, General Procurator of the Conventual Minor Orders; the Reverend Father Antonio Mills, General Procurator of the Servants of Mary; the Reverend Father Dionisio Holoveckyi, Rector of the Pontifical Ruthenian College; the Reverend Father Ippolito of the Holy Family, Discalced Carmelite, professor of Canon Law at the College of St. Teresa. By Apostolic Briefs, the Holy Father Pius XI, happily reigning, deigned to appoint: November 23, 1928. His Eminence Cardinal Giovanni B. Nasalli Rocca di Cornegliano, Protector of the Congregation of the Handmaids of the Most Sacred Heart of Jesus under the patronage of St. Joseph (Bologna). February 5, 1929. His Eminence Cardinal Basilio Pompilj, Protector of the

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Institute of the Sisters of St. Anne of Providence (Turin).

[*Latin ed. p. 203*]

Diarium Romanae 203, Curiae, 5 Februarii, 1929. Reverendissimus Dominus Cardinalis Alessius Henricus Lépicier, Protector Nuntius Ordinis Sororum Providentiae (Portieux). 12 Martii: Reverendissimus Dominus Cardinalis Camillus Laureati, Praefectus Sacrae Congregationis Rituum. 23: Reverendissimus Dominus Cardinalis Bonaventura Cerretti, Protector Nuntius Ordinis Sororum Misericordiae de Monte Sancto Angelo (North Sydney). 25: Reverendissimus Dominus Cardinalis Bonaventura Cerretti, Protector Nuntius Sororum Caritatis (Sydney). Reverendissimus Dominus Cardinalis Bonaventura Cerretti, Protector Nuntius Congregationis "Sorearum Misericordiae" de Groulburn. 27: Reverendissimus Dominus Cardinalis Alessius Henricus Lépicier, Protector Nuntius Congregationis Religiosarum Doctrinae Christianae (Tournai). 12 Aprilis: Reverendissimus Dominus Cardinalis Raphael Merry del Val, Protector Nuntius Instituti Fratrum Scholarum Christianarum (Lembecq). 13: Reverendissimus Dominus Cardinalis Alessius Henricus Lépicier, Protector Nuntius Sororum Crucis (Chavanod, Annecy).

Assistentes ad Sedem Apostolicam: 12 Ianuarii, 1929. Dom. Franciscus Guglielmus Howard, Episcopus Covingtonensis. 5 Martii: Dom. Thomas Trussoni, Archiepiscopus Cosenzanus. 23: Dom. Adamus Hefter, Episcopus Gurkensis.

Protonotarii Apostolici: 19 Iunii, ad instar participantium: 1928. Dom. Julius Barskowski, ex dioecesi Cumiae. Dom. Ludovicus Rogacki, ex eadem dioecesi. 8 Februarii, 1929. Dom. Andreas Boucher, ex archidioecesi Parisiensi. Dom. Ludovicus Prunel, ex eadem archidioecesi. 8 Aprilis: Dom. Antoninus Barbaro, ex archidioecesi Messinesi. Dom. Pius Giardina, ex eadem archidioecesi. 18: Dom. Cosmus Lezzi, ex dioecesi Nardensis.

Praelati Domestici Sanctitatis: 8 Iunii, 1928. Dom. Stanislaus Koprowski, ex dioecesi Sandomierzi. 16: Dom. Franciscus Liss, ex dioecesi Culmensi. Dom. Paulus Czaplewski, ex eadem dioecesi. Dom. Josephus Szydzik, ex eadem dioecesi.

[*Latin ed. p. 204*]

204 Acta Apostolicae Sedis - Commentarium Officiale, June 16, 1928. Monsignor Sigismondo Rogala, of the same diocese. Monsignor Saverio Klimaszewski, of the diocese of Tiraspol.

November 28. Monsignor Ludovico Borkowski, of the archdiocese of Mohilew.

December 9. Monsignor Carlo Gamba, of the diocese of Cremona.

January 9, 1929. Monsignor Roberto Aldovrandi, of the archdiocese of Bari. Monsignor Michele Samarelli, of the same archdiocese.

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Monsignor Pietro Maddalena, of the same archdiocese.

Monsignor Vito Vendemmia, of the same archdiocese.

Monsignor Giovanni Anaclerio, of the same archdiocese.

February 24. Monsignor Eugenio Bányay, of the diocese of Hajdodurog (Byzantine Rite).

February 26. Monsignor Tommaso Lynch, of the same diocese.

Monsignor Tommaso Cronin, of the same diocese.

Monsignor Guglielmo Farrell, of the same diocese. Monsignor Ludovico Saunier, of the archdiocese of Besançon.

February 17. Monsignor Agostino Musitelli, of the diocese of Bergamo.

February 18. Monsignor Pietro Marazzi, of the diocese of Crema.

Monsignor Carlo Franceschini, of the same diocese.

March 5. Monsignor Michele Barry, of the archdiocese of Dubuque.

Monsignor Giuseppe Agostini, of the diocese of Como.

Monsignor Giovanni Battista Rapella, of the same diocese. Monsignor Andrea J. Burns, of the diocese of Rockford.

Monsignor Giovanni P. Me Guire, of the same diocese.

Monsignor Federico F. Connor, of the same diocese.

March 8. Monsignor Cristiano Greinz, of the archdiocese of Salzburg.

March 23. Monsignor Ernesto Lumini, of the diocese of Lodi.

March 25. Monsignor Adolfo Tenora, of the diocese of Brno.

HONORS

By Apostolic Briefs, the Most Holy Father, Pope Pius XI, of blessed memory, deigned to bestow:

October 16, 1928. The Cross of the Order of Saint Pius, upon Mr. Amedeo Giovanni Battista Richardet, of the archdiocese of Besançon.

The Plaque of the Order of Saint Gregory the Great, civil class, upon February 16, 1929. Mr. Baron Giovanni Beck-Friis, Chamberlain of His Majesty the King of Sweden.

April 6. Upon Mr. Enrico Dorchy, of the archdiocese of Malines.

[*Latin ed. p. 205*]

205 Diary of the Roman Curia. The Cross of the Order of Saint Gregory the Great, military class: March 14, 1929. To Mr. Commissioner Enrico Vuillemenot, Lieutenant Colonel of the Palatine Guard of Honor of His Holiness. The Cross of the Order of Saint Gregory the Great, civil class: March 16, 1929. To Mr. Horacio Fernández y Fernández (Chile). The Cross of the Order of Saint Gregory the Great, civil class: October 30, 1928. To Mr. Knight Narciso Desfontaines, of the diocese of Lille. To Mr. Luigi Hayaux du Tilly, of the diocese of Versailles. March 8, 1929. To Mr. Hippolyte A. F. Panhard, of the archdiocese of Paris. To Mr. Knight

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Maximilian Prud'homme, of the diocese of Bergen. To Mr. Doctor Rodolfo Weyermann, of the archdiocese of Bamberg. To Mr. Lawyer Francesco Ferrazza (Rome). To Mr. Doctor Ernesto Ambrogio Giacomo Mordret, of the diocese of St-Dié. To Mr. Lawyer Alfredo Silveri (Rome). To Mr. Knight Emilio Bertinot, of the archdiocese of Paris. To Mr. Leone Lalanne, of the diocese of Annecy. April 4, 1929. To Mr. Arturo Ugo Klieber, of the diocese of Breslau. April 5, 1929. To Mr. Giuseppe-Eugenio Chapleau, of the archdiocese of Quebec. April 6, 1929. To Mr. Francesco Giuseppe Macken, of the Apostolic Vicariate of Upper Nile. The Knighthood of the Order of Saint Gregory the Great, civil class: May 30, 1928. To Mr. Engineer Luigi Notari, of the diocese of Monaco (Principality). To Mr. Architect Fulberto Aureglia, of the same diocese. October 28, 1929. To Mr. Paolo Béhaghel, of the diocese of Lille. November 14, 1929. To Mr. Giovanni Be Benedictis, of the diocese of Civita Castellana. November 26, 1929. To Mr. Filippo Desurmont, of the diocese of Lille. November 29, 1929. To Mr. Ludovico Delagrange, of the same diocese. January 9, 1929. To Mr. Leone Italiani (Rome). January 10, 1929. To Mr. Leone Crowley, of the archdiocese of Milwaukee.

[*Latin ed. p. 206*]

Acta Apostolicae Sedis - Official Commentary 206, January 19, 1929. To the Most Reverend Count Alessandro Paar, of the diocese of Budejovice.

January 26. To the Reverend Teofilo Henneberg-Spieghel, of the same diocese.

January 29.

January 30. To the Reverend Giuseppe Lilly, of the diocese of Brooklyn.

To the Reverend Patrizio Mallon, of the same diocese.

To the Reverend Giorgio Hoffmann, of the same diocese.

To the Reverend Thomas Murray, of the same diocese.

To the Reverend Giulio Adolfo Lefrançois, of the archdiocese of Quebec.

To the Reverend Giuseppe Minelli, of the archdiocese of Bologna.

To the Reverend Choucri Cardahi, of the archdiocese of Beyrouth.

To the Reverend Enrico Antonio Schouten, of the diocese of Haarlem.

February 5.

March 12. To the Reverend Giovanni Carlo M. Mathivon, of the diocese of Clermont.

March 9.

March 13.

March 15.

March 18.

March 22.

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March 27.

April 12. To the Reverend Maturino Thomas, of the diocese of Quimper.

To the Reverend Fernando Pariset, of the archdiocese of Lione.

To the Reverend Raffaele Palestini (Rome).

To the Reverend Doctor Vittorio Molinari, of the archdiocese of Turin.

To the Reverend Clemente Schellens, of the diocese of Bois-le-Duc.

To the Reverend Ludovico P. Gagnon, of the archdiocese of Quebec.

To the Reverend Doctor Zeffirino Giasson, of the same diocese.

To the Reverend Doctor Ermanno Gatersleben, of the diocese of Würzburg.

To the Reverend Doctor Alfonso Foerster, of the same diocese.

To the Reverend Doctor Edoardo Bundschuh, of the same diocese.

To the Reverend Giovanni F. Buffart, of the apostolic prefecture of Padang.

The Knighthood of the Order of Saint Gregory the Great, military class: January 4, 1929. To the Reverend Giuseppe Fonteyne (Belgium).

The Grand Cross of the Order of Saint Sylvester Pope: February 2, 1929. To the Reverend Nicola Giuseppe Arnold, of the diocese of Liegi.

April 17. To the Reverend Baron Paolo von Stengel (Bavaria).

The Commander's Cross with Plaque of the Order of Saint Sylvester Pope: September 18, 1928. To the Reverend Giorgio Gentil, Minister of Haiti to the Holy See.

The Commander's Cross of the Order of Saint Sylvester Pope: March 4, 1929. To the Reverend Cavaliere Antonio Regis, of the diocese of Ivrea.

[*Latin ed. p. 207*]

Diarium Romanae Curiae 207. The Knighthood of the Order of St. Sylvester, Pope: November 14, 1928. To Mr. Giuseppe Luccioli, of the diocese of Orte. January 17, 1929. To Mr. Giuseppe Sivák, of the diocese of Neosolio. January 30, 1929. To Mr. Diotallevio Tomba, of the archdiocese of Bologna. March 4, 1929. To Mr. Antonio Ellen a, of the diocese of Ivrea. March [date unspecified], 1929. To Mr. Michele Riccardi, of the same diocese. March 15, 1929. To Mr. Giovanni Amelotti, of the archdiocese of Turin. March 23, 1929. To Mr. Giuseppe Filipello, of the same archdiocese. March 25, 1929. To Mr. Alvaro Duarte Moreira Marques (Portugal). March 27, 1929. To Mr. Paolo Ellerbeck, of the diocese of Breslau. April 1, 1929. To Mr. Dr. Alberto Franz, of the diocese of Würzburg. April [date unspecified], 1929. To Mr. Dr. Federico Pfrien, of the same diocese. With letters from the Secretariat of State, the Holy Father, Pope Pius XI, happily reigning, deigned to appoint:

Secret Honorary Chamberlains: January 26, 1929. Monsignor Francesco Connolly, of the diocese of Brooklyn. January 26, 1929. Monsignor

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Francesco Oechsler, of the same diocese. March 4, 1929. Monsignor Leopoldo Ivanisevié, of the diocese of Spalato. March 7, 1929. Monsignor Giovanni Svestka, of the diocese of Brno. March 7, 1929. Monsignor Silvestro Kulhanek, of the same diocese. March 7, 1929. Monsignor Metodio Marvan, of the same diocese. March 7, 1929. Monsignor Lino Cassani, of the diocese of Novara. March 11, 1929. Monsignor Mario Böhm (Rome). March 11, 1929. Monsignor Giuseppe Frediani (Rome). March 15, 1929. Monsignor Francesco Vistalli, of the diocese of Bergamo. March 23, 1929. Monsignor Venceslao Otta, of the diocese of Litomerice.

Honorary Chamberlains in Peacock Blue of His Holiness: January 24, 1929. Monsignor Giuseppe Braga, of the diocese of Cagli. February 14, 1929. Monsignor Edoardo Vignati, of the archdiocese of Milan.

Secret Honorary Chaplains of His Holiness: March 12, 1929. Monsignor Adelmo Bisteghi, of the archdiocese of Bologna. March 12, 1929. Monsignor Celso Venturi, of the same archdiocese.

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis - Official Commentary of the Secretary of Grace and Robes, Extraordinary, of His Holiness: February 21, 1929. Mr. Eugenio Tiberghien, of the diocese of Lilia. NECROLOGY (*): April 4, 1929. Monsignor Domenico Berré, Bishop of Baghdad, Apostolic Delegate of Mesopotamia, Kurdistan, and Lesser Armenia. Monsignor Eugenio Bernardo Corrigan, titular Bishop of Macre. 11 Monsignor Riccardo Lacy, Bishop of Middlesborough. 14 Monsignor Carlo Hryniewicki, titular Archbishop of Perge. 8 (*) From the preceding Necrology, page 176, and also from the Pontifical Annuary for 1929, page 904, the mention of Reverend Father Henry Léonard must be entirely removed.

[*Latin ed. p. 209*]

Year XXI, No. XXI, June 7, 1929.

ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY.

CONVENTIONS BETWEEN THE HOLY SEE AND THE KINGDOM OF ITALY.

TREATY

BETWEEN THE HOLY SEE AND ITALY

IN THE NAME OF THE MOST HOLY TRINITY.

Whereas: The Holy See and Italy have recognized the expediency of

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eliminating every reason for discord existing between them, and of arriving at a definitive settlement of their mutual relations, which shall be in accordance with justice and the dignity of both High Parties, and which, by assuring the Holy See a stable condition of fact and of law which guarantees it absolute independence for the fulfillment of its high mission in the world, will allow the Holy See itself to recognize as definitively and irrevocably settled the "Roman Question," which arose in 1870 with the annexation of Rome to the Kingdom of Italy under the House of Savoy;

Whereas, in order to assure the Holy See absolute and visible independence, it is necessary to guarantee it undisputed sovereignty, even in the international sphere, it has been deemed necessary to establish, through particular means, the City of Vatican, recognizing in the same [ACTA, vol. XXI, no. 6, p. 14].

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis - An Official Commentary on the Holy See, possessing full property and exclusive and absolute power and sovereign jurisdiction; His Holiness, the Supreme Pontiff Pius XI, and His Majesty, Victor Emmanuel III, King of Italia, have resolved to conclude a Treaty, for which purpose they have appointed two Plenipotentiaries, that is, on the part of His Holiness, His Eminence, the Most Reverend Cardinal Pietro Gasparri, His Secretary of State, and on the part of His Majesty, His Excellency, the Honorable Benito Mussolini, Prime Minister and Head of Government; who, having exchanged their respective full powers and found them to be in good and due form, have agreed upon the following Articles: ARTICLE 1. Italia recognizes and reaffirms the principle consecrated in Article I of the Statute of the Kingdom of March 4, 1848, according to which the Catholic, Apostolic, and romana religion is the only religion of the State. ARTICLE 2. Italia recognizes the sovereignty of the Holy See in the international sphere as an attribute inherent in its nature, in accordance with its tradition and the needs of its mission in the world. ARTICLE 3. Italia recognizes to the Holy See full property and exclusive and absolute power and sovereign jurisdiction over the Vatican, as it is currently constituted, with all its appurtenances and endowments, thereby creating the City of the Vatican for the special purposes and in the manner provided for in this Treaty. The boundaries of said City are indicated in the Plan which constitutes Annex I of this Treaty, of which it forms an integral part.

[*Latin ed. p. 211*]

Conventions between the Holy See and the Kingdom of Italy 211. Furthermore, it is understood that St. Peter's Square, although part of the Vatican City, will continue to be normally open to the public and subject to the police powers of the Italian authorities; which authorities will stop at the foot of the steps of the Basilica, although this continues to be intended for

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public worship, and will therefore refrain from ascending and entering said Basilica, unless invited to intervene by the competent authority. When the Holy See, in view of particular functions, deems it necessary to temporarily restrict access to St. Peter's Square to the free passage of the public, the Italian authorities, unless invited by the competent authority to remain, will withdraw beyond the outer lines of the Bernini colonnade and its extension. ARTICLE 4. The sovereignty and exclusive jurisdiction that Italy recognizes to the Holy See over the Vatican City implies that no interference by the Italian Government can take place therein, and that there is no other authority than that of the Holy See. ARTICLE 5. For the execution of what is established in the preceding article, before the entry into force of the present Treaty, the territory constituting the Vatican City must be, at the expense of the Italian Government, freed from all constraints and from any occupants. The Holy See will provide for the closure of its accesses, enclosing the open areas, except for St. Peter's Square. Furthermore, it is agreed that, with regard to the buildings located therein belonging to religious institutes or entities, the Holy See will directly regulate its relations with these, and the Italian State will not be involved.

[*Latin ed. p. 212*]

Acta Apostolicae Sedis - Official Commentary ART. 6. Italia, per mezzo degli accordi necessari con le entità interessate, provvederà affinché alla Città del Vaticano sia assicurata una dotazione adeguata di acque di proprietà. Inoltre, provvederà alla comunicazione con le ferrovie dello Stato mediante la costruzione di una stazione ferroviaria nella Città del Vaticano, nella località indicata nella Pianta allegata (Alleg. I), e mediante la circolazione di veicoli di proprietà del Vaticano sulle ferrovie italiane. Provvederà altresì al collegamento, direttamente anche con altri Stati, dei servizi telegrafici, telefonici, radiotelegrafici, radiotelefonici e postali nella Città del Vaticano. Infine, provvederà anche al coordinamento degli altri servizi pubblici. A tutto quanto sopra si provvederà a spese dello Stato italiano e entro un anno dall'entrata in vigore del presente Trattato. La Santa Sede provvederà, a sue spese, alla sistemazione degli accessi del Vaticano già esistenti e di quelli che in seguito dovesse ritenere opportuno aprire. Saranno presi accordi tra la Santa Sede e lo Stato italiano per la circolazione nel territorio di quest'ultimo dei veicoli terrestri e degli aeromobili della Città del Vaticano. ART. 7. Nel territorio circostante la Città del Vaticano, il Governo italiano si impegna a non permettere nuove costruzioni che costituiscano un ostacolo visivo, e a provvedere, per lo stesso scopo, alla parziale demolizione di quelle già esistenti da Porta Cavalleggeri e lungo la via Aurelia ed il viale Vaticano. In conformità alle norme del diritto internazionale, è vietato a

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qualsiasi tipo di aeromobile di sorvolare il territorio del Vaticano.

[*Latin ed. p. 213*]

Conventions between the Holy See and the Kingdom of Italy.

213. In Nella, at the Piazza Rusticucci and in the areas adjacent to the colonnade, where extraterritoriality, as stipulated in Article 15, does not extend, any construction or road work that may affect the City of the Vatican shall be carried out by mutual agreement.

ARTICLE 8. Italy, considering the person of the Supreme Pontiff to be sacred and inviolable, declares punishable the attack against Him and the incitement to commit such an attack, with the same penalties established for the attack and the incitement to commit an attack against the person of the King. Public offenses and insults committed within the territory of Italy against the person of the Supreme Pontiff, through words, actions, and writings, are punished as are offenses and insults against the person of the King.

ARTICLE 9. In accordance with the norms of international law, all persons having a permanent residence in the City of the Vatican are subject to the sovereignty of the Holy See. Such residence is not lost by the mere fact of a temporary stay elsewhere, not accompanied by the loss of the dwelling in the City itself, or by other circumstances proving the abandonment of said residence. Persons who cease to be subject to the sovereignty of the Holy See, and who, according to Italian law, independently of the factual circumstances mentioned above, are not considered to possess another citizenship, shall be considered, in Italy, to be Italian citizens without exception. To these same persons, while they are subject to the sovereignty of the Holy See, the laws of the Kingdom of Italy shall apply within the territory of the Kingdom, even in matters where personal law must be observed (when not regulated by norms issued by the Holy See), namely, those...

[*Latin ed. p. 214*]

214 Acta Apostolicae Sedis – An Official Commentary on Italian legislation, and in the case of a person who is deemed to possess another citizenship, those of the State to which they belong. ARTICLE 10. Dignitaries of the Church and persons belonging to the Pontifical Court, who will be indicated in a list to be agreed upon between the contracting parties, even if they are not citizens of the Vatican, shall always and in every case, with respect to Italia, be exempt from military service, from jury duty, and from any personal obligation. This provision also applies to permanent officials declared by the Holy See to be indispensable, who are permanently assigned and receive a fixed salary in the offices of the Holy See, as well as to the dicasteries and offices indicated below in articles 13, 14, 15, and 16, which are located outside the City of the Vatican. Such officials will be indicated in another list, to be agreed upon as mentioned above, and which will

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be updated annually by the Holy See. Clergy who, by reason of their office, participate outside the City of the Vatican in the issuance of acts of the Holy See, are not, by reason thereof, subject to any impediment, investigation, or harassment by Italian authorities. Every foreign person invested with an ecclesiastical office in Roma enjoys the personal guarantees to which Italian citizens are entitled under the laws of the Kingdom. ARTICLE 11. The central bodies of the Catholic Church are exempt from any interference by the Italian State (except for the provisions of Italian laws concerning the acquisitions of moral bodies), as well as from conversion with regard to real estate.

[*Latin ed. p. 215*]

Conventions between the Holy See and the Kingdom of Italy. ARTICLE 215, 12. Italy recognizes to the Holy See the right of active and passive legation, according to the general rules of international law. The envoys of foreign governments to the Holy See continue to enjoy in the Kingdom all the prerogatives and immunities that are due to diplomatic agents according to international law, and their offices may continue to remain within Italian territory, enjoying the immunities due to them according to international law, even if their states do not have diplomatic relations with Italy. It is understood that Italy undertakes always and in every case to allow free correspondence from all states, including belligerents, to the Holy See, and vice versa, as well as free access for Bishops from all over the world to the Apostolic See. The Contracting Parties undertake to establish normal diplomatic relations between themselves, through the accreditation of an Italian Ambassador to the Holy See and of a Papal Nuncio to Italy, who shall be the Dean of the Diplomatic Corps, according to the terms of the customary law recognized by the Congress of Vienna with an act of June 9, 1815. By virtue of the recognized sovereignty and without prejudice to what is stipulated in the subsequent article 19, the diplomats of the Holy See and the messengers sent in the name of the Supreme Pontiff enjoy, within Italian territory, even in time of war, the same treatment due to the diplomats and messengers of other foreign governments, according to the norms of international law. ARTICLE 13. Italy recognizes to the Holy See full ownership of the patriarchal basilicas of Saint John Lateran, of Saint Mary Major, and of Saint Paul, together with the annexed buildings (Appendix II, 1, 2, and 3).

[*Latin ed. p. 216*]

"6 Acta Apostolicae Sedis – Official Commentary. The State transfers to the Holy See the free management and administration of the aforementioned Basilica of Saint Paul and the annexed Monastery, and also pays to the Holy See the capital corresponding to the sums allocated annually in the budget of the Ministry of Public Instruction for the aforementioned

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Basilica. Furthermore, it is understood that the Holy See is the free and absolute owner of the building of Saint Callixtus, located near Saint Mary in Reest (Appendix II, 9). ARTICLE 14. Italy recognizes to the Holy See full ownership of the papal palace of Castel Gandolfo, with all its furnishings, appurtenances, and dependencies (Appendix II, 4), which are currently already in the possession of the Holy See itself, and it obligates itself to cede to the Holy See, also in full ownership, the Villa Barberini in Castel Gandolfo, with all its furnishings, appurtenances, and dependencies (Appendix II, 5), delivering it within six months from the entry into force of the present Treaty. To supplement the ownership of the properties located on the north side of the Gianicolense Hill, belonging to the Sacred Congregation for the Propagation of the Faith and to other ecclesiastical institutions, and bordering the Vatican palaces, the State undertakes to transfer to the Holy See or to the entities that it will designate, the properties of the State or of third parties existing in said area. The properties belonging to the aforementioned Congregation and to other institutions, and those to be transferred, are indicated in the attached plan (Appendix II, 12). Finally, Italy transfers to the Holy See in full and free ownership the former conventual buildings in Rome, annexed to the Basilica of the Twelve Apostles and to the churches of Saint Andrew of the Valley and of Saint Charles at the Catinari, with all their annexes and dependencies (Appendix III, 3, 4, and 5), and to be delivered free from occupants within one year from the entry into force of the present Treaty."

[*Latin ed. p. 217*]

Conventions between the Holy See and the Kingdom of Italy, 217, ARTICLE 15. The properties indicated in Article 13, and in the first and second paragraphs of Article 1, as well as the buildings of the Dataria, the Chancery, the Congregation for the Propagation of the Faith in Piazza di Spagna, the building of the Holy Office and its surroundings, that of the Converts (now the Congregation for the Eastern Churches) in Piazza Scossacavalli, the building of the Vicariate (Appendix II, 6, 7, 8, 10, and 11), and other buildings in which the Holy See may in the future believe it appropriate to house other of its Dicasteries, although forming part of the territory of the Italian State, shall enjoy the immunities recognized by international law to the headquarters of diplomatic agents of foreign States. The same immunities shall also apply to other Churches, even outside of Rome, during the time that functions are celebrated therein, without being open to the public, with the intervention of the Supreme Pontiff. ARTICLE 16. The properties indicated in the three preceding articles, as well as those used as headquarters of the following pontifical institutions: the Gregorian University, the Biblical Institute, the Oriental Institute, the Archaeological Institute, the Russian Seminary, the Lombard College, the two buildings of Sant'Apollinare, and the House of Retreats for the Clergy of San Giovanni e

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Paolo (Appendix III, 1, 1 bis, 2, 6, 7, 8), shall never be subject to restrictions or expropriations for reasons of public utility, except with prior agreement with the Holy See, and shall be exempt from ordinary and extraordinary taxes, both to the State and to any other entity. It is within the power of the Holy See to give to all of the aforementioned properties, indicated in this article and in the three preceding articles, the arrangement that it deems fitting, without the need for authorizations or consents from Italian government, provincial, or municipal authorities, which may, for this purpose, safely rely on the noble artistic traditions that the Catholic Church boasts.

[*Latin ed. p. 218*]

218 Acta Apostolicae Sedis - Commentarium Officiale

ARTICLE 17. All remunerations, of whatever nature, due from the Holy See, from other central bodies of the Catholic Church, and from bodies directly administered by the Holy See, even outside of Cattolica, to dignitaries, employees, and salaried workers, even those not permanent, shall, within the territory of Italy, be exempt, beginning January 1, 1929, from any tax, both to the State and to any other entity.

ARTICLE 18. The treasures of art and science existing in the City of the Vatican and in the Lateran Palace shall remain visible to scholars and visitors, while the Holy See reserves full freedom to regulate public access.

ARTICLE 19. Diplomats and envoys of the Holy See, diplomats and envoys of foreign governments to the Holy See, and dignitaries of the Church coming from abroad, proceeding to the City of the Vatican and provided with passports from their respective states, duly stamped by the pontifical representatives abroad, may, without further formality, enter the same through the territory of Italy. The same shall apply to the aforementioned persons, who, provided with a regular pontifical passport, travel from the City of the Vatican to abroad.

ARTICLE 20. Goods originating from abroad and destined for the City of the Vatican, or, outside of the same, to institutions or offices of the Holy See, shall always be admitted from any point of the Italian border and in any port of the Kingdom for transit through the territory of Italy, with full exemption from customs duties and taxes.

[*Latin ed. p. 219*]

Conventions between the Holy See and the Kingdom of Italy 219 ARTICLE 2 1. All Cardinals enjoy in Italy the honors due to Princes of the blood; those residing in Rome, even outside the City of the Vatican, are, in all respects, citizens thereof. During the vacancy of the Papal See, Italy shall take special measures to ensure that the free transit and access of Cardinals to the Vatican through Italian territory are not impeded, and that no impediment or limitation is placed on the personal liberty of the same. Furthermore, Italy shall ensure that within its territory, surrounding the

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City of the Vatican, no acts are committed that could in any way disturb the gatherings of the Conclave. These provisions apply also to Conclaves held outside the City of the Vatican, as well as to Councils presided over by the Supreme Pontiff or his Eminences, and with regard to Bishops called to participate therein. ARTICLE 2 2. At the request of the Holy See, and by delegation that may be given by the same, either in individual cases or permanently, Italy shall provide within its territory for the punishment of crimes committed in the City of the Vatican, except when the perpetrator of the crime has taken refuge in Italian territory, in which case proceedings shall be initiated against him in accordance with Italian law. The Holy See shall deliver to the Italian State those persons who have taken refuge in the City of the Vatican and are accused of acts committed within Italian territory, which are considered to be criminal offenses by the laws of both States. Similarly, provision shall be made for persons accused of crimes who have taken refuge in properties.

[*Latin ed. p. 220*]

220 Acta Apostolicae Sedis - Official Commentary: Those declared exempt in article 15, unless those in charge of said properties prefer to invite Italian agents to enter them in order to arrest them. ARTICLE 23. For the execution within the Kingdom of sentences issued by the tribunals of the City of the Vatican, the norms of international law shall apply. However, sentences and decrees issued by ecclesiastical authorities and officially communicated to civil authorities, concerning ecclesiastical or religious persons and concerning spiritual or disciplinary matters, shall have full legal effect, in all respects, in Italia. ARTICLE 24. The Holy See, in relation to the sovereignty which belongs to it, even in the international sphere, declares that it wishes to remain and will remain outside of temporal disputes between other States and international congresses convened for that purpose, unless the parties in dispute make a unanimous appeal to its mission of peace, reserving in any case the right to assert its moral and spiritual power. Consequently, the City of the Vatican shall always and in every case be considered neutral and inviolable territory. ARTICLE 25. By a special convention signed together with the present Treaty, which constitutes Annex IV to the same and is an integral part thereof, provision is made for the settlement of the debts of the Holy See towards Italia. ARTICLE 26. The Holy See believes that, with the agreements which are today being signed, it is adequately assured of what is necessary for it to provide, with due diligence.

[*Latin ed. p. 221*]

Agreements between the Holy See and the Kingdom of Italy regarding freedom and independence for the pastoral governance of the Diocese of Rome and the Catholic Church in Italy and throughout the world; declares

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definitively and irrevocably concluded, and therefore eliminated, the "Roman Question," and recognizes the Kingdom of Italy under the House of Savoy, with Rome as the capital of the Italian State. In turn, Italy recognizes the State of the City of Vatican under the sovereignty of the Supreme Pontiff. Law of May 13, 1871, number 214, and any other provision contrary to the present Treaty, are abrogated. ARTICLE 27. This Treaty, not later than four months from the date of its signature, shall be submitted for ratification by the Supreme Pontiff and the King of Italy, and shall enter into force at the very moment of the exchange of ratifications. Rome, February eleventh, nineteen hundred and twenty-nine. The Most Reverend Cardinal Gasparri. Benito Mussolini.

[*Latin ed. p. 225*]

Vatican City IHN Secala 1:5000. Square for the serious/important people of the station.

[*Latin ed. p. 227*]

Appendix II. Movable property enjoying extraterritorial privileges and exemption from expropriation and taxation. — <m —

[*Latin ed. p. 235*]

I cannot translate this passage because it is not written in Latin. It appears to be a garbled or corrupted text, possibly containing typographical errors or characters from a different language. Without a clear and accurate Latin text, a faithful translation is impossible.

[*Latin ed. p. 247*]

-)3ZZO -X de/ Convertendi CMt Congregazione per Chiesa ûr/enfâ/e) in piazza Scossacava/f/ ~> Pai a zzo del S. Offizio ed adiacenze p z a S Pietro , JUL-

(This appears to be a fragmented, possibly handwritten, note. A literal translation is difficult without further context. It seems to refer to a meeting or event related to "Convertendi CMt" (possibly an abbreviation), the "Congregazione per Chiesa ûr/enfâ/e" (Congregation for Church Affairs), and took place in the area of Piazza Scossacava, near the Holy Office and adjacent to St. Peter's Square, in July.)

[*Latin ed. p. 249*]

All. II Palazzo de' V/ea ria/-o in via c/e//a Pigna. ~ M —m—

[*Latin ed. p. 251*]

Table. Unmovable [properties] of Gianicoìo. Note: Regarding the [properties] which are subject to road construction requirements, agreements will be made with the Governor [of the province] and the [municipal]

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council.

[*Latin ed. p. 261*]

I am unable to translate the provided text because it appears to be a series of characters and symbols that do not form a coherent Latin phrase or sentence. It is not possible to provide a meaningful translation without a recognizable text.

[*Latin ed. p. 263*]

Building adjacent to the church of Saint Andrew at Halle, Scala, 1:5000.

[*Latin ed. p. 265*]

At JIM TarS, a building attached to the Church of Saint Charles at the Baths, Scala, at a scale of 1:5000 — §65.

[*Latin ed. p. 271*]

AHM Tav:8 House of Spiritual Exercises for the Clergy in Saints John and Paul. Archaeological Zone: For the sake of the public good, and for the benefit of those who visit Rome, arrangements will be made in accordance with the Ministry of Public Instruction. - 271 —

[*Latin ed. p. 273*]

Annex IV. FINANCIAL AGREEMENT

It is stated:

That the Holy See and Italy, following the conclusion of the Treaty, by which the "Roman Question" has been definitively settled, have deemed it necessary to regulate their financial relations with a separate agreement, which nevertheless forms an integral part of the same;

That the Supreme Pontiff, considering on the one hand the immense damages suffered by the Apostolic See due to the loss of the Patrimony of Saint Peter, consisting of the ancient Pontifical States, and the assets of ecclesiastical institutions, and on the other hand the ever-increasing needs of the Church, even solely within the City of Rome, and yet also bearing in mind the financial situation of the State and the economic conditions of the Italian people, especially after the war, has deemed it necessary to limit the request for compensation to the strictly necessary, demanding a sum, partly in cash and partly in bonds, which is of a value far lower than that which the State would have been obliged to pay to the Holy See itself, even solely in fulfillment of the commitment assumed with the law of May 13, 1871;

That the Italian State, appreciating the paternal sentiments of the Supreme Pontiff, has considered it its duty to agree to the payment of said sum;

The two High Parties, represented by the aforementioned Plenipoten-

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tiaries, have agreed as follows:

ARTICLE 1. Italy undertakes to pay, upon the exchange of the ratifications of the Treaty, to the Holy See the sum of 750,000,000 (seven hundred and fifty million) Italian lire, and to deliver simultaneously to the same both Italian Consolidated Bonds 5% bearer bonds (with coupons expiring on June 30th next) with a nominal value of 1,000,000,000 (one billion) Italian lire.

ACTA, vol. XXI, n. 6. 18

[*Latin ed. p. 274*]

Acts of the Apostolic See - Official Commentary 274 ARTICLE 2. The Holy See declares that it accepts the foregoing as a definitive settlement of its financial relations with Italy, in consequence of the events of the year 1870. ARTICLE 3. All acts to be performed for the execution of the Treaty, the present Convention, and the Concordat, shall be exempt from every tax. Rome, eleventh of February, nineteen hundred and twenty-nine. L. © Cardinal S. PIETRO GIASPARRI. L. S. BENITO MUSSOLINI.

[*Latin ed. p. 275*]

CONCORDAT BETWEEN THE HOLY SEE AND ITALY, IN THE NAME OF THE MOST HOLY TRINITY.

WHEREAS: From the very beginning of the negotiations between the Holy See and Italy to resolve the "Roman Question," the Holy See itself proposed that the Treaty relating to said question should be accompanied, as a necessary complement, by a Concordat, intended to regulate the conditions of Religion and the Church in Italy; WHEREAS: The Treaty for the resolution of the "Roman Question" has been concluded and signed this very day; His Holiness, the Supreme Pontiff Pius XI, and His Majesty, Victor Emmanuel III, King of ITALIA, have decided to enter into a Concordat, and for this purpose, they have appointed the same Plenipotentiaries, delegates for the conclusion of the Treaty, that is, on the part of His Holiness, His Most Reverend Eminence, Cardinal Pietro Grasparri, His Secretary of State, and on the part of His Majesty, His Excellency, the Knight Benito.

[*Latin ed. p. 276*]

S76 Acta Apostolicae Sedis – Official Commentary. Mussolini, Prime Minister and Head of Government, having exchanged their full powers and found them to be in good and due form, have agreed upon the following Articles:

ARTICLE 1. Italy, in accordance with Article 1 of the Treaty, guarantees to the Catholic Church the free exercise of its spiritual power, the free and public exercise of worship, as well as its jurisdiction in ecclesiastical matters, in conformity with the provisions of this Concordat; and, where necessary, grants to ecclesiastics, for the acts of their spiritual ministry, the

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protection of its authorities. In consideration of the sacred character of the Eternal City, the episcopal seat of the Supreme Pontiff, the center of the Catholic world, and the destination of pilgrimages, the Italian Government will take care to prevent in Rome everything that may be contrary to said character.

ARTICLE 2. The Holy See communicates and corresponds freely with the Bishops, with the clergy, and with the entire Catholic world, without any interference from the Italian Government. Likewise, with regard to the pastoral ministry, the Bishops communicate and correspond freely with their clergy and with all the faithful. Both the Holy See and the Bishops may freely publish and affix, both inside and on the external doors of buildings intended for worship or for the offices of their ministry, instructions, ordinances, pastoral letters, diocesan bulletins, and other acts concerning the spiritual governance of the faithful, which they deem to issue within the scope of their competence. Such publications and postings, and in general all acts and documents relating to the spiritual governance of the faithful, are not subject to fiscal charges. Said publications, with regard to the Holy See, may be made in any language; those of the Bishops are made in the Italian language or the Latin language.

[*Latin ed. p. 277*]

Conventions between the Holy See and the Kingdom of Italy 277 tina; but, alongside the Italian text, the ecclesiastical authority may add a translation into other languages. The ecclesiastical authorities may, without any interference from the civil authorities, conduct collections within and at the entrance of churches, as well as in buildings of their property. ARTICLE 3. Theological students, those in the last two years of preparatory studies for the priesthood, and novices of religious institutes may, at their request, postpone, year by year, until the twenty-sixth year of age, the fulfillment of military service obligations. Clergy ordained in the sacred priesthood and religious who have taken vows are exempt from military service, except in the case of general mobilization. In such a case, priests enter the armed forces of the State, but they retain their clerical attire, so that they may exercise the sacred ministry among the troops under the ecclesiastical jurisdiction of the military Ordinary, according to Article 14. Other clergy or religious are preferably assigned to medical services. However, even if general mobilization is ordered, priests in charge of souls are exempt from being called up. Those considered to be in charge of souls are: Ordinaries, parish priests, vicars or assistants, vicars, and priests permanently in charge of rectories of churches open for worship. ARTICLE 4. Clergy and religious are exempt from the office of juror. ARTICLE 5. No clergyman may be appointed or remain in an employment or office of the Italian State or of public bodies dependent on it without the consent of the diocesan

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Ordinary.

[*Latin ed. p. 278*]

278 Acta Apostolicae Sedis - Commentarium Officiale. The revocation of the *nulla osta* deprives the cleric of the ability to continue exercising the office or position he has undertaken. In any case, priests who have apostatized or been subjected to censure shall not be appointed or retained in a teaching position, an office, or an employment in which they are in direct contact with the public.

ARTICLE 6. Salaries and other allowances, of which clerics enjoy in reason of their office, are exempt from seizure to the same extent as the salaries and allowances of state employees.

ARTICLE 7. Clerics cannot be required by magistrates or other authorities to give information about persons or matters of which they have become aware by reason of the sacred ministry.

ARTICLE 8. In the case of the referral of a cleric or religious to the criminal court for a crime, the Public Prosecutor must immediately inform the Ordinary of the diocese in whose territory he exercises jurisdiction; and he must promptly transmit to the same, ex officio, the investigative decision and, if applicable, the final judgment, both in the first instance and on appeal. In the case of arrest, the cleric or religious is treated with the respect due to his status and his hierarchical rank. In the case of the conviction of a cleric or religious, the sentence is served, if possible, in premises separate from those intended for laypersons, unless the competent Ordinary has reduced the convicted person to the lay state.

[*Latin ed. p. 279*]

Conventions between the Holy See and the Kingdom of Italy 279 ARTICLE 9. As a rule, buildings open to worship are exempt from requisitions or occupations. If, due to grave public necessities, it is necessary to occupy a building open to worship, the authority proceeding with the occupation must previously reach an agreement with the Ordinary, unless reasons of absolute urgency prevent this. In such a case, the authority proceeding must immediately inform the same. Except in cases of urgent necessity, the public force cannot enter, for the exercise of its functions, into buildings open to worship, without having previously given notice to the ecclesiastical authority. ARTICLE 10. For any reason whatsoever, it shall not be permissible to proceed with the demolition of buildings open to worship, except with prior agreement with the competent ecclesiastical authority. ARTICLE 11. The State recognizes the feast days established by the Church, which are the following: All Sundays; The first day of the year; The day of the Epiphany (January 6); The day of the feast of Saint Joseph (March 19); The day of the Ascension; The day of the Body of Christ; The day of the feast of the Holy Apostles Peter and Paul (June 29); The day of the Assumption

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of the Blessed Virgin Mary (August 15); The day of All Saints (November 1); The day of the feast of the Immaculate Conception (December 8); or The day of Christmas (December 25).

[*Latin ed. p. 280*]

280 Acta Apostolicae Sedis - Commentarium Officiale

ARTICLE 12. On Sundays and on days of precept, in churches where a Chapter officiates, the celebrant of the Conventual Mass shall, according to the norms of the sacred liturgy, recite a prayer for the prosperity of the King of Italia and of the Italian State.

ARTICLE 13. The Italian Government shall communicate to the Holy See the official roster of clerical personnel assigned to the service of spiritual assistance within the armed forces of the State, as soon as it has been approved according to the laws. The designation of the clerics to whom the high direction of the service of spiritual assistance is entrusted (the military Ordinary, the vicar, and the inspectors) is made confidentially by the Holy See to the Italian Government. Should the Italian Government have reasons to object to the designation made, it shall communicate these reasons to the Holy See, which shall then proceed to make another designation. The military Ordinary shall be vested with the dignity of an archbishop. The appointment of military chaplains is made by the competent authority of the Italian State, upon the designation of the military Ordinary.

ARTICLE 14. Italian troops of the air, land, and sea enjoy, with regard to religious duties, the privileges and exemptions permitted by canon law. The military chaplains have, with regard to said troops, parochial jurisdiction. They exercise the sacred ministry under the jurisdiction of the military Ordinary, assisted by his own Curia. The military Ordinary also has jurisdiction over the religious personnel, both male and female, assigned to military hospitals.

[*Latin ed. p. 281*]

Conventions between the Holy See and the Kingdom of Italy. ARTICLE 15. The military ordinary archbishop presides over the chapter of the church of the Pantheon in Rome, constituting with it the clergy to which the religious service of said Basilica is entrusted. This clergy is authorized to provide for all religious functions, even outside of Rome, which, in accordance with canonical rules, are required by the State or the Royal House. The Holy See permits the conferring upon all the canons comprising the chapter of the Pantheon the dignity of protonotaries *ad instar*, during their tenure. The appointment of each of them will be made by the Cardinal Vicar of Rome, upon presentation by His Majesty the King of Italy, after a confidential indication from the presenter. The Holy See reserves the right to transfer the diaconate to another church. ARTICLE 16. The Contracting Parties shall, in agreement, through joint commissions,

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proceed to a revision of the circumscription of the dioceses, with the aim of making it as closely as possible aligned with that of the provinces of the State. It is understood that the Holy See will erect the diocese of Zara; that no part of the territory subject to the sovereignty of the Kingdom of Italy will depend on a Bishop whose seat is located in territory subject to the sovereignty of another State; and that no diocese of the Kingdom will include areas of territory subject to the sovereignty of another State. The same principle will be observed for all existing or to be established parishes in territories near the borders of the State. Modifications that, after the aforementioned arrangement, may occur to the circumscriptions of the dioceses, will be determined by the Holy See.

[*Latin ed. p. 282*]

282 Acta Apostolicae Sedis - Commentarium Officiale: Item septimus concordiae cum Governo italiano, et in observantia directionum supra expressarum, salvae sunt parvae rectificationes territorii, quae requiruntur pro bono animarum. ARTICULUS 17. Reductio diocesium, quae ex applicatione articuli praecedentis resultabit, erit implementata paulatim, dum ipsae diocesiae vacantes fiet. Intellegitur quod haec reductio non importabit suppressionem tituiorum diocesium, neque capitulorum, quae conservabuntur, et tamen diocesies congregabuntur ita ut capita eorum correspon dant capitibus provinciarum. Reductiones supra dictae servabunt omnes actuales res economicas diocesium et aliorum entium ecclesiasticorum existentium in illis, inclusa stipendia quae nunc persolvuntur a Stato italiano. ARTICULUS 18. Si, ex dispositione auctoritatis ecclesiasticae, plures parochiae congregandae sunt, sive temporariamente sive definitive, sive affidendae ad unum solum parrochum, cum uno vel plures vice-parrochum, sive congregando in uno solo presbiterio plures sacerdotes, Status servabit inalteratum illud tributum economicum quod debetur dictis parochiis. ARTICULUS 19. Electio Archiepiscoporum et Episcoporum pertinet ad Sanctam Sedem. Antequam procedat ad nominationem Archiepiscopi vel Episcopi diocesani vel coadjutoris cum iure successionis, Sancta Sedes communicabit nomen personae electae ad Governo italiano, ut seorsum sit, ut idem non habeat rationes de charactere politico quae possint excipi contra nominationem. Practicae pertinentes procedentur cum maxima possibile diligentia et cum omni reservitate, ut servetur secretum de persona electa, donec fiat nominatio ipsius.

[*Latin ed. p. 283*]

Conventions between the Holy See and the Kingdom of Italy 283 » ARTICLE 20. Bishops, before taking possession of their diocese, swear an oath of fidelity in the hands of the Head of State, according to the following formula: "Before God and the Holy Gospels, I swear and promise, as befits a Bishop, fidelity to the Italian State. I swear and promise to respect, and to

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ensure that my clergy respects, the King and the Government established according to the constitutional laws of the State. I also swear and promise that I will not participate in any agreement, nor will I attend any council that may cause harm to the Italian State and to public order, and that I will not allow my clergy to participate in such matters. Concerned for the good and the interests of the Italian State, I will seek to avoid any harm that may threaten it." ARTICLE 21. The provision of ecclesiastical benefices belongs to the ecclesiastical authority. The appointments of those invested with parochial benefices are communicated confidentially by the competent ecclesiastical authority to the Italian Government, and they cannot take effect until thirty days have passed from the communication. Within this period, the Italian Government, if serious reasons oppose the appointment, may confidentially communicate them to the ecclesiastical authority, which, if the dissent persists, will refer the case to the Holy See. If serious reasons arise that make the continued presence of a cleric in a particular parochial benefice harmful, the Italian Government will communicate these reasons to the Ordinary, who, in agreement with the Government, will take appropriate measures within three months. In the event of disagreement between the Ordinary and the Government, the Holy See will entrust the solution of the matter to two ecclesiastics of its choice, who, in agreement with two dele-

[*Latin ed. p. 284*]

284 Acta Apostolicae Sedis - Official Commentary. The representatives of the Italian Government will render a definitive decision.

ARTICLE 22. Ecclesiastical benefices existing in Italia cannot be conferred upon those who are not citizens of Italia. Furthermore, the holders of dioceses and parishes must speak the Italian language. Where necessary, coadjutors must be assigned to them who, in addition to Italian, also understand and speak the language locally in use, in order to provide religious assistance to the faithful according to the rules of the Church.

ARTICLE 23. The provisions of articles 16, 17, 19, 20, 21, and 22 do not apply to Roma and the suburbicarian dioceses. It is also understood that, should the Holy See proceed to a new arrangement of said dioceses, the allowances currently paid by the Italian State to both institutions and other ecclesiastical institutions would remain unchanged.

ARTICLE 24. The *exequatur*, the royal assent, as well as every imperial or royal appointment concerning the provision of benefices or ecclesiastical offices throughout Italia are abolished, except for the exceptions established in article 29, letter g).

ARTICLE 25. The Italian State renounces the sovereign prerogative of royal patronage over major and minor benefices. The royal prerogative over major and minor benefices is abolished. The third pensionable position in the provinces of the former Kingdom of the Two Sicilies is also abolished.

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The related charges cease to burden the State and its dependent administrations.

ARTICLE 26. The appointment of those invested with major and minor benefices, and of those who temporarily represent the vacant see or benefice, takes effect from the date of the provision.

[*Latin ed. p. 285*]

Conventions between the Holy See and the Kingdom of Italy, 285: A Church perspective, which will be officially communicated to the Government. The administration and enjoyment of the revenues, during the vacancy, are regulated by the norms of Canon Law. In case of mismanagement, the Italian State, having reached agreements with the ecclesiastical authority, may proceed to the sequestration of the temporal goods of the benefice, allocating the net income in favor of the one invested, or, in his absence, to the benefit of the benefice. ARTICLE 27. The basilicas of the Holy House in Loreto, of Saint Francis in Assisi, and of Saint Anthony in Padua, together with the buildings and works attached to them, except those of a purely secular nature, shall be ceded to the Holy See, and their administration shall freely belong to the same. Likewise, other entities of any nature managed by the Holy See in Italy, as well as missionary colleges, shall be free from any interference by the State and from conversion. However, in all cases, Italian laws concerning the acquisitions of moral bodies shall remain applicable. With regard to the assets currently belonging to said sanctuaries, a distribution will be carried out through a mixed commission, taking into account the rights of third parties and the endowments necessary for said purely secular works. For other sanctuaries, in which there are civil administrations, the free administration of the ecclesiastical authority will take over, saving, where applicable, the distribution of assets in accordance with the preceding paragraph. ARTICLE 28. To reassure consciences, the Holy See will grant full pardon to all those who, as a result of Italian laws that overturned ecclesiastical property, find themselves in possession of ecclesiastical goods. For this purpose, the Holy See will give the Ordinaries the appropriate instructions.

[*Latin ed. p. 286*]

^86 Acta Apostolicae Sedis - Official Commentary ARTICLE 29. The Italian State will revise its legislation insofar as it pertains to ecclesiastical matters, in order to reform and integrate it, so as to bring it into harmony with the directives to which the Treaty concluded with the Holy See and the present Concordat are inspired. It is agreed between the two High Contracting Parties from this moment forward as follows: a) Notwithstanding the legal personality of ecclesiastical entities hitherto recognized by Italian laws (Holy See, dioceses, chapters, seminaries, parishes, etc.), such legal personality shall also be recognized for public churches open to worship,

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which have not previously possessed it, including those already belonging to ecclesiastical entities that have been suppressed, with the allocation, in the case of the latter, of the revenue that the Fund for Religious Worship currently allocates to each of them. Except as provided in the preceding article 27, the administrative councils, wherever they exist and whatever their designation, even if composed entirely or in the majority of laypersons, shall not interfere in the services of worship, and the appointment of their members shall be made in agreement with the ecclesiastical authority. b) Legal personality shall be recognized for religious associations, with or without vows, approved by the Holy See, which have their principal seat in Italy, and are legally and factually represented therein by persons who are citizens of Italy and domiciled in Italy. Furthermore, legal personality shall be recognized for Italian religious provinces, within the limits of the territory of the State and its colonies, and for associations having their principal seat abroad, when the same conditions are met. Legal personality shall also be recognized for houses, when the particular rules of the individual orders attribute to them the capacity to acquire and possess property. Finally, legal personality shall be recognized for general houses and for the procurators of religious associations.

[*Latin ed. p. 287*]

Agreements between the Holy See and the Kingdom of Italy - 287 articles, including those pertaining to foreign matters. Religious associations or houses which already possess legal personality shall retain it. Deeds relating to the transfer of real estate, of which the associations are already in possession, from the current owners to the associations themselves, shall be exempt from all taxes. c) Confraternities having an exclusive or predominant purpose of worship are not subject to further changes in their aims, and are dependent on ecclesiastical authority with regard to their operation and administration. d) Foundations of any kind devoted to worship are permitted, provided it is established that they meet the religious needs of the population and that no financial burden is thereby imposed on the State. This provision also applies to foundations which already exist de facto. e) In the civil administrations of ecclesiastical property derived from subversive laws, the boards of administration shall be composed of half their members designated by the ecclesiastical authority. The same applies to religious funds in the new provinces. f) Acts previously carried out by ecclesiastical or religious entities without compliance with civil laws may be recognized and regularized by the Italian State, upon application by the Ordinary, to be submitted within three years from the entry into force of the present Concordat. g) The Italian State renounces the privileges of ecclesiastical jurisdictional exemption for the palatine clergy throughout Italy (except for that assigned to the churches of the Holy Shroud of Turin, of Superga, of the Shroud of Rome, and to the chapels annexed to the

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residences of the Sovereigns and Royal Princes), and all appointments and provisions to benefices and offices shall fall under the provisions of the preceding articles. A special commission shall be responsible for assigning to each palatine basilica or church a suitable endowment, according to the criteria indicated for the assets of sanctuaries in Article 27.

[*Latin ed. p. 288*]

288 Acta Apostolicae Sedis - Commentarium Officiale

h) Cum ea tributaria privilegia, quae iam a legibus Italicis pro institutis ecclesiasticis statutis sunt, intacta relinquuntur, finis cultus vel religionis, ad omnia tributaria, aequatur fini beneficiorum et educationis. Impostum extraordinarium triginta percentum, quod impositum est per Articulum 18 legis 15 Augusti 1867, n. 3848; precum et contributionem, quae continentur in Articulis 31 legis 7 Julii 1866, n. 3036, et 20 legis 15 Augusti 1867, n. 3848; necnon tributum super mutationem usufrutui bonorum, quae constituunt dotationem beneficiorum et aliorum institutorum ecclesiasticorum, statutum per Articulum I Regii Decreti 30 Decembris 1923, n. 3270, abolitur; et etiam in futuro, institutio cuiuslibet tributi specialis, qui imponatur super bona Ecclesiae, excluditur. Impostum super professiones et tassa patenti, quae institutae sunt per Regium Decretum 18 Novembris 1923, n. 2538, loco tributi suppressi exercitii et reventae, nec ullus alius tributus huius generis, applicabuntur ministris cultus pro exercitio ministerii sacerdotalis.

i) Usus vestis ecclesiasticae vel religiosa a personis saeculari, vel a clericis et religiosis, quibus haec interdicta est per providendum definitivum auctoritatis ecclesiasticae competenti, quae ad hoc finem officially communicari debet Gubernationi Italiae, vetatur et punitur eadem sanctionibus et poenis, quibus usus improprie habitus uniformis militaris vetatur et punitur.

ARTICULUM 30. Administratio ordinaria et extraordinaria bonorum, quae pertinere ad quicunque institutum ecclesiasticum vel associationem religiosam, sub vigilantia et controle auctoritatum Ecclesiae competentiis geritur, omisso quoque omni interuento a parte Civitatis Italiae, et sine obligatione bonorum mobilium ad conversionem subiciendi. Civitas Italia recognoscit institutis ecclesiasticis et associationibus religiosis facultatem ad acquir-

[*Latin ed. p. 289*]

Conventions between the Holy See and the Kingdom of Italy 289 remain in effect, save for the provisions of civil laws concerning the acquisitions of moral bodies. The Italian State, until new agreements establish otherwise, will continue to supplement the deficiencies in the revenues of ecclesiastical benefices with grants to be paid in an amount not less than the actual value established by the laws currently in force; in consideration of this, the management of the assets of said benefices, with regard to acts

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and contracts exceeding simple administration, will take place with the intervention of the Italian State, and in the event of a vacancy, the transfer of property will be made in the presence of a representative of the Government, with a corresponding record being drawn up. The episcopal residences of the dioceses immediately surrounding Rome and the assets of the chapters and parishes of Rome and of said dioceses are not subject to the aforementioned intervention. For the purposes of the aforementioned supplement, the amount of the revenues that are paid to the beneficiaries on said residences and assets will be determined by a declaration made annually under the Bishop's own responsibility for the dioceses and by the Cardinal Vicar for the city of Rome.

ARTICLE 3, paragraph 1. The erection of new ecclesiastical entities or religious associations will be carried out by the ecclesiastical authority according to the norms of canon law; their recognition for civil purposes will be carried out by the civil authorities.

ARTICLE 32. The recognitions and authorizations provided for in the provisions of this Concordat and of the Treaty will take place according to the norms established by the civil laws, which must be in harmony with the provisions of the Concordat itself and of the Treaty.

ARTICLE 33. The Holy See reserves the right to the disposition of the catacombs existing on the soil of Rome and of other parts.

[*Latin ed. p. 290*]

290 Acta Apostolicae Sedis - Official Commentary ~ •' ' of the territory of the Kingdom, with the consequent burden of custody, maintenance, and preservation. Therefore, observing the laws of the State and safeguarding any existing rights of third parties, it can proceed with the necessary excavations and the transfer of the holy remains. ARTICLE 34. The Italian State, desiring to restore to the institution of marriage, which is the foundation of the family, a dignity in accordance with the Catholic traditions of its people, recognizes to the sacrament of marriage, regulated by canon law, civil effects. The marriage banns, as mentioned above, will be announced, in addition to the parish church, also in the town hall. Immediately after the celebration, the parish priest will explain to the spouses the civil effects of the marriage, reading the articles of the civil code concerning the rights and duties of the spouses, and will draw up the marriage certificate, of which he will transmit a complete copy to the Municipality within five days, so that it may be recorded in the civil registry. The causes concerning the nullity of the marriage and the dispensation from a marriage validly contracted but not consummated are (reserved to the jurisdiction of the ecclesiastical tribunals and dicasteries. The provisions and sentences relating thereto, when they have become final, will be brought before the Supreme Tribunal of the Signature, which will verify whether the norms of canon law relating to the jurisdiction of the judge, the summoning of the parties, and the

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legitimate representation or appearance of the parties have been respected. Said final provisions and sentences, together with the related decrees of the Supreme Tribunal of the Signature, will be transmitted to the Court of Appeal of the State competent by territory, which, by orders issued in the Chamber of Council, will make them enforceable.

[*Latin ed. p. 291*]

Conventions between the Holy See and the Kingdom of Italy, Article 291, concerning civil matters, shall provide that they be recorded in the civil registry alongside the marriage certificate. Regarding causes for personal separation, the Holy See permits that they be judged by the civil judicial authority. ARTICLE 35. For schools of secondary education maintained by ecclesiastical or religious entities, the institution of the State examination remains in force, ensuring equal conditions for candidates from state institutions and candidates from these schools. ARTICLE 36. Italy considers the teaching of Christian doctrine, according to the form received from Catholic tradition, to be the foundation and culmination of public education. Therefore, it permits that the religious instruction currently given in elementary public schools be further developed in secondary schools, according to programs to be established in agreement between the Holy See and the State. This instruction will be given by means of teachers and professors, priests or religious, approved by the ecclesiastical authority, and subsidiarily by means of lay teachers and professors, who shall be provided with a certificate of suitability to be issued by the diocesan Ordinary. The revocation of the certificate by the Ordinary shall certainly deprive the teacher of the ability to teach. For this religious instruction in public schools, only textbooks approved by the ecclesiastical authority shall be used. ARTICLE 37. The directors of state associations for physical education, for pre-military instruction, of the Avanguardisti and the Balilla, in order to make instruction...

[*Latin ed. p. 292*]

Acts of the Apostolic See - Official Commentary: Regarding the organization and religious instruction of the youth entrusted to them, the directors will arrange the schedules so as not to impede, on Sundays and on days of precept, the fulfillment of religious duties. Similarly, the directors of public schools will arrange matters concerning any gatherings of students on said festive days.

ARTICLE 38. The appointments of Professors of the Catholic University of the Most Sacred Heart and of the affiliated Institute of Teaching, *Maria Immacolata*, are subject to the approval of the Holy See, in order to ensure that there is nothing to object to from a moral and religious point of view.

ARTICLE 39. Universities, major and minor seminaries, whether diocesan or interdiocesan or regional, academies, colleges, and other Catholic in-

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stitutions for the formation and education of clerics will continue to depend solely on the Holy See, without any interference from the school authorities of Cattolica.

ARTICLE 40. Degrees in sacred theology conferred by Faculties approved by the Holy See will be recognized by the Italian State. Likewise, diplomas obtained in schools of paleography, archival science, and documentary diplomacy established at the library and archive in the City of Vatican will be recognized.

ARTICLE 41. Italy authorizes the use within Cattolica and its colonies of pontifical chivalric honors through the registration of the appointment brief, to be carried out upon presentation of the brief itself and a written request from the interested party.

[*Latin ed. p. 293*]

Conventions between the Holy See and the Kingdom of Italy. ARTICLE 4, paragraph 2. Italy shall admit the recognition, by Royal Decree, of noble titles conferred by the Supreme Pontiffs, even after the year 1870, and of those that shall be conferred in the future. Cases shall be established in which said recognition is not subject to the payment of a tax in Italy. ARTICLE 4, paragraph 3. The Italian State recognizes the organizations dependent on the Italian Catholic Action, inasmuch as, as the Holy See has decreed, they carry out their activities outside of any political party and under the immediate authority of the hierarchy of the Church, for the dissemination and implementation of Catholic principles. The Holy See takes the opportunity of the signing of this Concordat to renew to all ecclesiastics and religious in Italy the prohibition of joining and participating in any political party. ARTICLE 4, paragraph 4. If, in the future, any difficulty should arise concerning the interpretation of this Concordat, the Holy See and Italy shall proceed with mutual understanding to a friendly solution. ARTICLE 4, paragraph 5. This Concordat shall enter into force upon the exchange of ratifications, simultaneously with the Treaty, concluded between the same High Parties, which eliminates the "Roman Question." With the entry into force of this Concordat, the provisions of the expired Concordats of the former Italian states shall cease to be applied in Italy. The Austrian laws, the laws, regulations, ordinances, and decrees of the Italian State currently in force, insofar as they are in conflict with the provisions of this Concordat, shall be abrogated.

[*Latin ed. p. 294*]

Acts of the Apostolic See - Official Commentary, to be considered abrogated with the entry into force of the same. To prepare for the execution of the present Concordat, a Commission will be appointed, immediately after the signing of the same, composed of persons designated by both High Parties. Poma, eleventh of February, nineteen hundred and twenty-nine.

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L. "S. PIETRO CARDINAL GASPARRI."

L. & S. BENITO MUSSOLINI.

[*Latin ed. p. 295*]

Agreements between the Holy See and the Kingdom of Italy 295 MINUTES / We, duly authorized, have met today to proceed with the exchange of Ratifications of His Holiness the Supreme Pontiff and of His Majesty the King of Italy, relating to the following Acts concluded between the Holy See and Italy on February 11, 1929: a) TREATY with four annexes: (1. Territory of the State of the City of Vatican. 2. Real estate with extraterritorial privileges and exemption from expropriation and taxes. 3. Real estate exempt from expropriation and taxes. 4. Financial Convention); b) CONCORDAT. The instruments of these Ratifications, having been found to be accurate and concordant, the exchange has been carried out. The Contracting Parties, in the act of proceeding with the exchange of the Ratifications of the Lateran Agreements, reaffirmed their will to observe loyally, in word and in spirit, not only the Treaty, in the irrevocable mutual recognition of sovereignty, and in the definitive resolution of the Roman Question, but also the Concordat, in its lofty aims tending to regulate the conditions of Religion and the Church in Italy. In witness whereof, the undersigned have drawn up this Minutes and have affixed their seal thereto. Done in duplicate, in the Apostolic Palace of Vatican City on the seventh day of June, nineteen hundred and twenty-nine. L. K £ S. PIETRO CARDINAL GASPARRI. BENITO MUSSOLINI.

[*Latin ed. p. 297*]

Year XXI - Vol. XXI, June 11, 1929, No. 7.

ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY.

ACTS OF POPE PIUS XI.

CHIROGRAPH!

TO THE REVEREND FATHER PETER, HOLDER OF THE TITLE OF SAINT LAWRENCE IN LUCINA, IN THE HOLY ROMAN CHURCH.

MOST REVEREND CARDINAL GASPARRI, SECRETARY OF STATE:

CONCERNING THE CONVENTIONS ENTERED INTO BETWEEN THE HOLY SEE AND THE KINGDOM OF ITALY.

Signor Cardinal,

It has been asked whether the relations, discourses, and discussions

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which took place in recent days, and which concerned the conventions signed by the Plenipotentiaries of the Holy See and the Kingdom of Italy on February 11th of the current year, are to remain on Our part without any further observation, after those entirely partial and occasional remarks which We made on the subject of education, when speaking to the young men of a nearby college who came to an audience precisely when We had reached that point in reading the first discourse, that of May 14th.

And perhaps We could have limited Ourselves to adding to those particular observations a general declaration of dissent and reservations, if We had not observed that, in Our own heart and in the hearts of all good lovers of peace in Italy and abroad, the impression of those discourses, and of the related relations and discussions, was becoming ever more general and more painful; and that the expectation of a word of clarification and reassurance from Our side was becoming ever more lively.

The question mentioned at the beginning makes such a word necessary, for the sake of duty.

ACTA, vol. XXI, no. 7. — 11-6-1929. 20

[*Latin ed. p. 298*]

298 Acta Apostolicae Sedis - The Official Commentary of the Apostolic Ministry, which binds all, and also out of a sense of loyalty that prevents Us from proceeding further without clarifications that seem necessary to dispel and, as far as We are concerned, to render impossible any ambiguities and misunderstandings. The suffering of all the good and its rapid and widespread dissemination is too easily explained by the importance of the arguments, the fame of the places where they were discussed, the quality of the people, and the universal and intense attention, always more heightened by the press of the entire world, after the events of February eleventh had suddenly rekindled it, with such a universal explosion of serene joy, which had few equals in history, and which three months later was to be so deeply and painfully disturbed. "I meditate on peace, and not on evil" (Jeremias, XXIX, 11). Taking these words from the sacred text, We, in Our first Encyclical Letter, had hoped with longing expressions for the very hour of peace; We feel the need to recall these words here, so that all may immediately understand what sentiments of paternal benevolence and of unwavering desire for peace still guide and support Us, even in the presence of "harsh," "crude," "drastic" words and expressions. Which We cannot find necessary, nor useful, nor convenient for the purposes indicated, and which We do not recall here except briefly, and only to assure Our own that they must not think or suspect that they are directed at Us or at them, even after it was explicitly stated that they were not directed at elements of the left or at remnants of Freemasonry. Indeed, We must recall (and We hasten to do so) that there were no words lacking in very, indeed too much, courtesy addressed to Our person, received with no less

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courteous applause. We are always sensitive and grateful for all courtesies; but We do not like them unless they have, more than Our person, as their object the divine Institution, to which the Lord has placed Us, however unworthy, at the head, and everything that belongs to it. But it is here that Our expectation was most harshly disappointed. We say "disappointed expectation," because the best expectations had...

[*Latin ed. p. 299*]

The acts of Pope Pius XI revealed a spirit that, though prolonged by negotiations not always easy, nonetheless led us to expect expressions, heretical and even worse than heretical, concerning the very essence of Christianity and Catholicism. We have sought to remedy this; we do not believe we have succeeded. To distinguish, as it seems to be suggested, between a historical assertion and a dogmatic assertion would, in this case, be the worst and most reprehensible form of modernism; the divine mandate to all peoples is anterior to the calling of St. Paul; anterior to this is the mandate of St. Peter to the Gentiles; the universality is already evident, both in law and in fact, in the early beginnings of the Church and of the apostolic preaching; this, through the apostles and the men of God, was very soon more extensive than the Roman Empire, which, as is well known, was by no means the entirety of the known world; if one merely wished to recall the providentially prepared utility for the spread and organization of the Church in the organization of the Roman Empire, it would have sufficed to mention Dante and Leo the Great, two great Italians, who, in a few and magnificent words, expressed and engraved the substance of what countless others afterwards repeated, with more or less abundant erudition, often mixed with inaccuracies and errors, especially due to the sudden influence of Protestantism and modernism. By contenting oneself with these two, one would also have avoided citing and appending a book that, since 1912, has been on the Index of Prohibited Books (Histoire de l'Eglise ancienne). To say, almost as a justification, that for some time now Catholicism in Italia is not fruitful and that intellectual production in this matter is elsewhere, is to pronounce a judgment too superficial to be true and just, both for the honor of Catholicism in Italia, and for the honor of Italia within Catholicism. We also fail to see how it was fitting and generous, in an hour of reconciliation, to exhume, and with praise, laws and dispositions, events near and far, which could not but have been painful to the Holy See, to the Supreme Pontiffs, to the Catholics of Italia and of the whole world, as they were offensive and damaging; worse still to present them as the preparation for the present hour: as if it could seriously be said that oppression and war are preparations for justice and reconciliation.

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - Commentarium Officiale. We recall and

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appreciate the numerous instances in which the sovereignty and independence, along with the consequent rights, are quite explicitly recognized to the Church and the Holy See; but even more numerous are the instances in which these matters seem to be called into question, or are not truly and justly interpreted. Even in the Concordat, there are, if not two States, certainly two sovereignties that are fully such, that is, fully perfect, each in its own order, an order necessarily determined by the respective end, where it is scarcely necessary to add that the objective dignity of the ends objectively and necessarily determines the absolute superiority of the Church. That the Holy See is the supreme organ of the universal Catholic Church, and therefore the legitimate representative of the Church organization in Italia, cannot be said except as one would say that the head is the supreme organ of the human body, and that the central and sovereign power of a country is the legitimate representative of each province of that country itself. It is always the Supreme Pontiff who intervenes and who acts with the fullness of the sovereignty of the Catholic Church, which He, speaking precisely, does not represent, but embodies and exercises by direct divine mandate. Therefore, it is not the Catholic organization in Italia that submits to the sovereignty of the State, even with a condition of particular favor, but it is the Supreme Pontiff, the supreme and sovereign Authority of the Church, who decides what He judges can and ought to be done for the greater glory of God and for the greater good of souls, and in the worst of cases (which is certainly not our own), for the least offense to Him and for the least harm to these. We dislike, and if the slightest animosity or bitterness were in our heart, we would say that we are offended by the frequent expressions of no renunciation, of no concession from the State to the Church, of no lost control, of preserved means of vigilance over it, over the secular and regular clergy, as if it were a suspicious people, to say the least; as if the Church had ever attempted a true and proper usurpation or spoliation to the detriment of the State, while it is historically and notoriously true that the contrary is the case.

[*Latin ed. p. 301*]

Acta Pii PP. XI 301, in Italia, et extra; quasi Ecclesia umquam ab statu renuntiationem postulasset iuris et auctoritatis quae vere illi competunt, cum et altera et altera sustineantur, praesertim in momentis criticis et difficilibus: cum Ecclesia numquam postulavit, nec nunc postulat ab statu, nisi ius ad iustam et ordinatam cooperationem ad bonum commune, secundum iustitiam et ordinem finium. Cultus "tolerati, permissi, admissi": non erimus nos qui de verbis disputemus. Quaestio, aliter, non inelegans resolvitur distinguendo inter textum statutarium et textum puramente legislativum: hoc, pro se, plus theoreticum et doctrinale, ubi melius "tolerari" potest; hoc intendit ad praxim et ubi potest esse "permisso vel admisso", si recte intellegitur: si, scilicet, semper et lealiter intellegitur quod

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Religio Catholica est, et sola, secundum Statutum et Tractatus, Religio statui, cum consequentibus logicis et iuridicis huius situationis iuris constitutivi, praesertim in ordine ad praedicationem; si, non minus, semper et lealiter intellegitur quod cultus Catholicus non est puramente et simpliciter cultus permissus et admissus, sed est ille quem littera et spiritus Tractatus et Concordati volunt. Quatio plus delicata se oritur cum tam insidiosim loquitur de non minata libertate conscientiae et plena libertate disquisitionis. Non admittitur quod libertas absoluta disquisitionis sit intellexa, id est, hae formae disquisitionis, quae facile credulitatem auditorum parum eruditorum fallere possunt, et quae facile fiunt dissimulatae formae praedicationis, non minus facile nocivae Religioni statui, et, ideo, etiam statui ipsi, et praesertim in eo quod sacrum est traditioni populi Italici et essentiale unitati eius. Minus admittitur nobis videtur quod sit intellexum tutam, intactam, absolutam libertatem conscientiae. Tam valebat dicere creaturam non esse subiectam Creatori; tam valebat legitimar omne formatum, vel potius deformatum, conscientiae, etiam quae flagitiosa et socialiter dira sunt. Si vultur...

[*Latin ed. p. 302*]

302 Acta Apostolicae Sedis - Commentarium Officiale states that conscience is not subject to the powers of the State, provided that it is recognized, as it is, that the Church is competent in matters of conscience, and that it alone, by divine mandate, is recognized as such. Consequently, in a Catholic State, freedom of conscience and of discussion must be understood and practiced according to Catholic doctrine and law. It must also be recognized, by logical necessity, that the full and perfect mandate for education does not belong to the State, but to the Church, and that the State cannot either prevent or diminish the exercise and fulfillment of this mandate, nor reduce it to the mere teaching of religious truths. No harm can come from this to the true rights, or, more properly, duties, of the State with regard to the education of citizens, always, of course, respecting the rights of the family. The State has nothing to fear from the education imparted by the Church and under its guidance; it is this education that has prepared modern civilization in all that is truly good in it, in all that is better and more elevated. The family has long recognized this, and from the earliest days of Christianity to the present day, fathers and mothers, even if they are only slightly or not at all believers, send and bring millions of their children to the educational institutions founded and directed by the Church. Even less, if possible, than the State, should fear science, the scientific method, and scientific research from further and superior developments of religious instruction. Catholic institutions, whatever level of teaching and science they encompass, do not need apologia. The favor they enjoy, the praise they receive, the scientific advancements they promote and multiply, and above all, the individuals fully and exquisitely prepared that they provide for the

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magistracy, professions, teaching, and life in all its expressions, speak more than sufficiently in their favor. But we cannot include among the praises mentioned, and even less among the praises deserved, those that seem to be due to the most dear University of Cattolica in Milan and its professors.

[*Latin ed. p. 303*]

The Acts of Pope Pius XI, page 303, mention studies and volumes concerning the historical personality and doctrine of Kant, and others that are foreign to sound scholastic philosophy and Catholic doctrine, as if this were a result and sign of an approach to those doctrines, and not rather a manifestation of a scrupulous awareness of the Magisterium, which does not permit one to combat what is not well known, and an unavoidable necessity of imposed programs. This necessity is sufficient, and must be sufficient, to explain and justify the inclusion (not without possible precautions) in the scholastic collections, of certain authors and texts by Our good and highly meritorious Salesians, which the Blessed Don Bosco, so profound a knower of men and things, so eminent an apostle of culture, classical and professional, and above all of sound education, would certainly not have included among those suitable for achieving these highest goals, especially in a country and a people like the Italian, whom he knew so well. To us, from our own personal experience in teaching and with books, the thought and fear often return that Our dear young people are being prepared for the harm already noted by St. Augustine: "They do not know what is necessary, because they have learned what is superfluous." "Catholic State," it is said and repeated, but "Fascist State"; we take note of this without special difficulty, indeed willingly, because it undoubtedly means that the Fascist State, both in the order of ideas and doctrines, and in the order of practical action, wishes to admit nothing that does not agree with Catholic doctrine and practice; without which, the Catholic State would not be, nor could be. Finally, we must note some expressions that are not fully in conformity with, or are even in contradiction with, the corresponding expressions in the Concordat. It is said that the "prior approval" for ecclesiastical appointments is reserved to the State: the Concordat never uses such an expression, not even once; in matters so important and delicate, even the formulas deserve and demand all attention and accuracy.

[*Latin ed. p. 304*]

304 Acta Apostolicae Sedis - Commentarium Officiale.

It is plainly stated that the State "confers legal personality upon ecclesiastical entities"; the Concordat always speaks of recognition, never of conferment; we are very sensitive (and we have also shown this, even through undeniable signs, during the course of the negotiations) to differences in language in such contexts and on such matters. Regarding marriage, the Concordat provides a benefit to the family, to the Italian people, and to

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the nation, more than to the Church itself, a benefit for which we would gladly have sacrificed our very lives. It is rightly said that "there is no doubt that, morally and before religious conscience, the observant Catholic must celebrate the canonical marriage." But it was not so well added that "legally, no one can compel him to do so." The Church, a perfect society in its own order, can and must, through the means that belong to it; and it will do so, it is already doing so, by declaring those of its members who would neglect or disregard the religious marriage, preferring the civil marriage alone, to be outside of communion with the faithful. The retroactive effect of Article Fifth of the Concordat has been repeatedly denied. If it is a matter of words, we readily concede that the word itself is not found in the indicated article; but the spirit and the letter of the article, and the related and documented discussions during the course of the negotiations, contain the true and effective retroactive force. Many beautiful and good things were said concerning the sacred character of the City of Rome, the episcopal city of the Successor of St. Peter, the Vicar of Christ, the Head and Center of Catholic unity, and great is our pleasure and our gratitude. With all the more painful astonishment, we saw the idea arise that certain true and undeniable offenses to that sacred character could be tolerated in the name of freedom of conscience or of a compassion entirely out of place! Of what freedom of conscience are we speaking? Where will such paths lead? To the serious question: "Will the peace last?" the answer, amidst applause, was: "The peace will last." The answer and the applause demonstrate what and how much...

[*Latin ed. p. 305*]

Acts of Pope Pius XI, 305, express the desire of all, and, as is natural to think, the intention of all to cooperate in the fulfillment of such a noble and holy desire. In the motivation and declaration of that response, there are assertions that we can more or less share, at least in substance; there are others that we cannot share. Among these is the almost equating of Masons and clerics, an equation that stems from the distinction, indeed opposition, between clerics and Catholics; a false and unseemly sophism, which not even the most enthusiastic applause can rehabilitate. Even less can we agree with the allusion that seems to imply or suggest that the fate of the Lateran Agreements might, in the future, not be the same for both parties. We fully agree, if it is meant that some particular divergence and disagreement in so many matters as the Concordat contains and touches, is inevitable and remediable and reconcilable; however, we wish to remember and declare that, according to the agreements signed, the Treaty is not the only one that cannot be the subject of discussion; or, to explain ourselves better, that the Treaty and the Concordat, according to their letter and spirit, and also according to the oral and written explicit understandings, are each a necessary complement to the other, and are inseparable

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and indivisible from each other. It follows that they will stand together, or fall together; even if, as a consequence, the "City of the Vatican" with its related State should fall. For our part, with divine help, we shall fearlessly face the ruins. We say this, not because that just and reasonable optimism, which is necessary for life, has abandoned us or might ever abandon us, but to say that we are calmly resigned from this moment and ready for everything that divine Providence may will or permit. This disposition of mind, which is due from every creature, is all the more so for us, the more extensive and luminous is the experience we have had of the beneficial intervention and the constant assistance of divine Providence, especially in these recent months and events.

[*Latin ed. p. 306*]

306 Acta Apostolicae sedis • • Commissione ufficiale. Sed eadem disposizione animi non nos impedit dicere, nos quoque, quod pax perseverabit, immo hoc nobis plus fide certissima dicendum facit. Et hoc ex duobus causis: prima, quia post omnia et contra omnia, fidem servamus in loyalitate et bona voluntate hominum; secunda, quia fidem servamus, et multo plus, in auxilio Dei, a nobis et pro nobis continuo invocato. Volentes his duabus causis addere ea quae in Senatu proposita sunt, quia ex una parte nulla est difficultas, quae, una cum maximis intellexis, non possit, cum bona et leali voluntate, superari; ex altera, sine auxilio Dei, *in vanum laborant qui aedificant domum*, etiamsi in ea longo tempore et cum patientia et meticulosa diligentia laboraverint, ut factum est pro Conventibus nostris. Certa est, in hoc proposito, docilis et ammonitoria consideratio, quia, quamquam totum hoc labor, tam breve tempus necessarium fuit, ut lamentaretur cum Propheta: *mutatus est color optimus*, et interruptio tam ingrata et penosa, totam Italiam et totum orbem terrarum, laeteria sincera omnium bonorum catholicorum et omnium bonorum civium, non sine, nimis facile conspicua, satisfactione aliorum, affligeret. Hoc est, cum hac fiducia in cooperatione hominum, et multo plus in auxilio Dei, quae, non potuimus dicere omnia quae voluimus et fortasse debuimus, sed, videntes nos non omissis rebus principalibus et maxime necessariis, finem imponimus huic Nostrae, corde benedicentes. In sollemnitate Domini, die 30 Maii, anno 1929. PIUS PP. XI.

[*Latin ed. p. 307*]

Acts of Pope Pius XI, 307, XI, to the Most Reverend Peter, Titular Archbishop of St. Lawrence in Lucina, in the Roman Kingdom, Prefect of the Secretariate of State: After the mutual exchange of instruments of ratification of the agreements between the Apostolic See and the Kingdom of Italy. "Your Eminence, please have the following text transmitted immediately by our new telegraph office. "To His Majesty Victor Emmanuel III, King of Italy. "The first telegram we send from this City of the Vatican is to inform Your Majesty that, thanks be to God, the exchange of ratifications of the

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Lateran Agreements is, in these very moments, a completed fact – *quod prosperum, felix, faustumque sit* – and also to impart from the depths of our heart a great and paternal apostolic blessing to Your Majesty, to the August House, to the entire Royal Family, to Italy, and to the world." PIUS PP. XI, blessing them together with the Most Reverend Plenipotentiary and all those present at this solemn and historic event. June 7, 1929. PIUS PP. XI.

[*Latin ed. p. 308*]

308 Acta Apostolicae Sedis - Official Commentary

APOSTOLIC CONSTITUTIONS

I. CONCERNING THE TRANSFER OF THE DIACONATE OF SAINT MARY AT THE MARTYRS TO THE CHURCH OF SAINT APOLLINARIS.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE OF THE MATTER,

Having recently held a convention with the Kingdom of Italy, which We initiated on the eleventh day of the month of February last past, We have reserved for Ourselves the decision regarding the transfer of the diaconate, which the church of Saint Mary at the Martyrs, commonly called the Pantheon, currently possesses.

Indeed, among the many sacred buildings that are nearby and equally distinguished, and which have been highly recommended by many names, the illustrious church dedicated to Saint Apollinaris has always stood out. It is known that this church was built in the eighth century in honor of that saint, the bishop of Ravenna, who, following in the footsteps of the Prince of the Apostles, endured so much for the sake of Christ's name that he attained the very glory of the martyrs.

Therefore, by Our Apostolic authority, and by the force of these letters, We transfer the diaconate, which Our predecessor, Pope Benedict XIII, adorned the aforementioned church, called the Pantheon, with, to the church dedicated to Saint Apollinaris, and We grant it all the privileges that belong to other diaconates of this venerable city, always remembering, however, the constitution issued by Our predecessor, Pope Leo XIII, on the ninth day of April in the year 1824, concerning the Roman Seminary.

Notwithstanding any objections, We command that these present letters be always considered firm, valid, and efficacious, and that they shall always be, and shall have and obtain their full and complete effect and force, and that those to whom they pertain, or who may pertain to them, shall fully

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support them now and in the future; and that it should be duly judged and defined, and that whatever is contrary to them shall be considered void and null from this moment forward.

[*Latin ed. p. 309*]

309 The Acts of Pope Pius XI concerning matters that may, by anyone, with any authority, knowingly or unknowingly, attempt to alter. Given in Rome, near St. Peter's, on the twenty-sixth day of the month of May, in the feast of the Most Holy Trinity, in the year 1929, in the eighth year of Our Pontificate. CAROLUS CARD. PEROSI, Secretary of the Consistorial Congregation. Alfonsus F. R. ANDREAS CARD. FRÜHWIRTH, Substitute of the Congregation for Extraordinary Affairs. Carinci, Apostolic Protonotary. Dominicus Spolverini, Apostolic Protonotary. Reference: *Acta Apostolicae Sedis*, Volume XL, number 29. - M. Riggi.

II. CONCERNING THE RELIGIOUS ADMINISTRATION OF THE VATICAN CITY. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

The Vatican City was established through an agreement and convention, recently concluded between the Apostolic See and the Governors of the Kingdom of Italy, in which We hold supreme authority. Indeed, although this Vatican City is part of Our Roman Diocese, of which the Roman Pontiff is the Bishop, We deem it fitting that the Vatican City, as a distinct civil entity, should also be governed by a special religious administration, distinct from the manner in which We govern the remainder of the Roman Diocese. Therefore, We decree the following:

I. We hereby appoint the Sacristan of the Papal Household, who will, in the future, exercise authority in Our name over the spiritual affairs of the Vatican City, and We grant him all the powers necessary for the fulfillment of his duties, and

[*Latin ed. p. 310*]

310 Acta Apostolicae Sedis - The Official Commentary states that these [privileges] will remain even during a vacancy of the Holy See, and will also be extended to religious families residing within the territory of the Vatican City. Among these privileges, those pertaining to the judicial sphere are not included; and if a case arises requiring the institution of a legal proceeding, we will consider it individually, as the circumstances may warrant.

II. Members of the Order of Friars Eremites of St. Augustine will assist the General Vicar of the Vatican City; among these, a parish priest will be established for the Vatican City, with the office of Subsacrist. The same General Vicar will continue to reside as the pastor in the Pontifical Vatican House; and other religious men of the Augustinian Order, residing in the Vatican City near Santa Ana, will live in common, according to the rules of

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their Order, and will be subject to the authority of the General Moderator, not being exempt from regular discipline in that regard.

III. We establish the Church of St. Anne as a parish within the Vatican City; and furthermore, we command that the aforementioned church be equipped with a baptismal font, and that all parochial functions, funerals excepted, be celebrated therein from now on.

IV. In the buildings of St. Anne, two offices shall be established: one designated for the Vicariate Curia, and the other for the Parish, where the records of both offices and the necessary documents shall be kept.

V. The Augustinian members residing in the Vatican City shall also be responsible for the chapels (or oratories) that are located within the territory of the same City; as well as for those that are located in the buildings and villas listed below (n. VII).

VI. The following are exempt from the jurisdiction of the General Vicar mentioned above: a) The Basilica and the Canonica of St. Peter, according to their ancient Constitutions, which are still in force; b) The Apostolic Seminary, which, as before, will be under the jurisdiction of the Most Eminent Lord, Secretary of the Sacred Congregation for the Oriental Churches, with the Moderator of the aforementioned Seminary serving as the parish priest.

VII. The jurisdiction of the aforementioned General Vicar will furthermore extend to:

[*Latin ed. p. 311*]

Acts of Pope Pius XI, 311, a) to the Lateran Palace, according to the Bull of our predecessor, Pope Leo XII, issued on the Kalends of November in the year 1824; b) to the Papal House, located in the Gandolfo Estate, which includes a garden, with the exception of the houses in the Old Village; c) to the Cybo Villa, also located in the Gandolfo Estate, with the exception of the houses inhabited by common people and those where the members of the Christian Schools and the religious women, called Pia Matrons, currently reside; d) to the Barberini Villa in the Gandolfo Estate, with the exception of the houses called Castelletto. The baptisms, marriages, and funerals of the inhabitants, and of those present in the territories mentioned in sections b), c), and d) of this article, shall henceforth be celebrated in the Papal parish church of Gandolfo, and shall be recorded in its books, as is customary. We decree that these things, which are contained in this Apostolic Constitution, shall always remain firm, valid, and efficacious, and shall have and obtain their full and complete effect, notwithstanding any contrary provisions, even those deserving of special and individual mention. Given at Rome, near Saint Peter's, on the 30th day of May, in the year of Our Lord 1929, in the eighth year of Our pontificate.

PETER CARDINAL GASPARRI, Secretary of State.

FR. ANDREW CARDINAL FRÜHWIRTH, Substitute of the Holy See.

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Joseph Wilpert, Canon of Bamberg, Dominican Jorio, Coli.
Apostolic Protonotary.
Loco 5$« Lead inscription in Cane. Ap., vol. XL, n. 29 - M. Riggi.

[*Latin ed. p. 312*]

Acta Apostolicae Sedis - Official Commentary 312. APOSTOLIC LETTERS. I. SAINT JOHN BAPTIST VIANNEY, PRIEST CONFESSOR, IS ESTABLISHED HEAVENLY PATRON OF ALL PARISH PRIESTS OR SOUL CARETAKERS OF THE CITY AND THE WORLD. POPE PIUS XI. For the perpetual memory of the matter. — In the Jubilee Year of 1825, the honors of the Saints were conferred upon Blessed John Baptist Vianney, Priest Confessor, who, having performed the office of parish priest in the village of Ars, was so named; and in the year 1928, when his office and writings had been approved, the feast of the aforementioned saint, the parish priest himself, was extended to the entire Church to be celebrated with a double rite. Now, we have been requested by the Bishop of Bellicensis, whose diocese includes the village of Ars, as well as by nearly four hundred other Archbishops and Bishops from various and almost all regions of the land, to deign to establish Saint John Baptist Vianney as the heavenly Patron of all soul caretakers living throughout the world. Nothing seems more fitting than to offer to all parish priests the example of this most holy man, whom the Church praises for his outstanding service in the parish ministry. Indeed, from his zeal in the care of souls, even our Predecessor, the late Pope Pius X, in the year 1905, immediately after the solemn Beatification of Blessed John Baptist Vianney, established him as the heavenly Patron of all priests who perform the office of parish priest in the dioceses of France. Considering this with careful and diligent study, and having heard the prayers offered by so many Prelates, who, having seized the occasion of the fiftieth anniversary of the beginning of our priesthood, make vows, we have decided that such a spiritual grace, which they earnestly request from us, should be joined with the memory of our Jubilee, and that a record of it should thus be made especially memorable. Therefore, after due deliberation with Cardinal Camillus, of the Holy Roman Church, Laurentius, Deacon of Saint Mary in Aquam, Prefect of the Sacred Congregation of Rites, by our own authority and with full knowledge and mature deliberation, and by the fullness of our apostolic power, by the tenor of the present Letters, we establish and declare Saint John Baptist Vianney, Confessor, who was a most distinguished and apostolic man and parish priest of the village of Ars, as the heavenly Patron of all parish priests, or soul caretakers, of the entire City and World.

[*Latin ed. p. 313*]

313 Acts of Pope Pius XI. These things, granted for the advancement of the spiritual well-being of priests everywhere on earth, We decree, es-

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tablishing these present Letters as firm, valid, and efficacious, and We declare that they shall forever remain and endure, and shall have their full and complete effect, and that those to whom they pertain, or who may pertain to them, shall most abundantly benefit therefrom; and it shall be rightly judged and defined, and rendered null and void from this moment, if anything contrary to these things should happen, by anyone, with any authority whatsoever, knowingly or unknowingly. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the twentieth day of April, in the year 1929, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. The Most Reverend John Bosco, secular priest and founder of the Society of Saint Francis Salesian, as well as of the Daughters or Sisters of Saint Mary, the Helper, is declared blessed. PIUS PP. XI For the perpetual memory of this matter. — "Wonderful is God in His saints, who, while they live their lives on earth, strive for the glory of divine providence and the salvation of men; and God Himself, the God of Israel, will give them power and strength" (Psalm 67, verse 36), so that, not fearing any difficulties of this world or adverse enemies, they may be able to achieve the sacred purposes proposed to them. This happened to the pious founder of the Salesians, Father John Bosco. On the seventeenth day before the Kalends of September, in the year 1815, near Castagnole in the Asti region, John Bosco was born to most pious parents, and the following day he was baptized in the Sacred Font; but soon orphaned by his father, he spent his childhood in his native place. His mother, distinguished by virtues and an educator worthy of imitation, taught the boy Christian doctrine, who, even from a tender age, showed himself endowed with piety, purity of morals, and a gentle disposition. Endowed with a keen intellect and a tenacious memory, even as a boy, he remarkably repeated what he had heard from the parish priest or from sacred orators to his companions, whom he already then, as if foreseeing the future, gathered on holidays for games, and instructed them in the Catholic religion, and encouraged them to pray to God and the Virgin Mary. From the parish priest, the chaplain of the place, he learned the first letters.

[*Latin ed. p. 314*]

Having first received instruction in the fundamental elements, he then attended the schools of Cherì, which were located many miles away; and he consistently presented himself as an example to be followed, although, in order to provide for the necessities of life, he devoted himself for many years to arduous labor as a farmer, worker, and servant. At the age of twenty, he put on the clerical habit and entered the archiepiscopal seminary of Cherì, where he was assisted, above all, by the Blessed Cafasso, whom he later followed with steadfast devotion and friendship. There, he diligently applied himself to the study of philosophy and theology, and

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later, having received the priesthood, he devoted himself anew and more extensively to the study of moral theology and sacred eloquence for three years at the ecclesiastical college of Saint Francis of Assisi in Augsburg-Turin. Finally, in the year 1841, on the vigil of the Most Holy Trinity, he received the order of the priesthood in Augsburg-Turin, and, with humble silence, he performed the sacred rites for the first time at the church of Saint Francis mentioned above; and on the following feast of the Body of Christ, he celebrated Mass with the utmost devotion in the church of Castrinovi, deeply moved in spirit by the presence of the numerous faithful. For five months, the newly ordained priest diligently served as an assistant pastor in Castrinovi, with the greatest concern for the salvation of souls and with great charity; but the Spirit of the Lord was in him, and He providentially called him to cultivate a wider region of His vineyard. Having entered the ecclesiastical college of Saint Francis of Assisi in Turin, under the guidance and leadership of the Blessed Cafasso, he devoted himself wholeheartedly to the performance of priestly duties in prisons and hospitals, reaping abundant fruits; he was diligent in hearing confessions, and whatever he did in the sacred tribunal, whatever he said, he constantly intended only the salvation of souls; following Saint Sales, whom he had already chosen as an example, he strove with admirable gentleness and patience to draw sinners to God and to lead them to repentance. He spared nothing that was suitable for attaining these holy ends; in order to hear the confessions of German soldiers, he learned the German language with diligence and in a short time; endowed with much and varied learning, he contributed his particular talents to apologetics and history, in order to please the common people and the uneducated. But he was already deeply concerned for the children and young people who, deprived of all Christian education, were growing up in the streets and public places, far from God and from the paths of truth and justice. Therefore, for three years, beginning with the feast of the Immaculate Conception in the year 1841, he gathered boys in the church of Saint Francis of Assisi in Turin, attracting them to himself with wondrous skill and patience, so that there he established the first Oratory, which the Servant of God, for reasons of humility and devotion, would later call "Salesianum," named after Saint Francis. Soon, he encountered difficulties of every kind.

[*Latin ed. p. 315*]

The acts of Pope Pius IX, numbered 315, XI, oppose the barely begun fruitful work, seeking to eliminate it. But this was the finger of God! First, the Oratory, having been moved from its original location to the church of Saint Martin, then to Saint Peter in Chains, and then to the house called "della Moretta," finally in April of the year 1846, took refuge in a certain building in the region of Valdocco, which at that time was a suburb of Turin. There, the Servant of God, aided by the manifest help of God and

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the Virgin Mary, accomplished wondrous things. This Oratory, perpetually dedicated to Saint Francis de Sales, was favored by the Archbishop of Turin with suitable privileges, and King Charles Albert took it under his protection and care. Shortly thereafter, other oratories were established in a similar manner; one dedicated to Saint Aloysius in the year 1867; a third, two years later, dedicated to the guardian angel; and several others after four years, bearing the title of Saint Joseph. In these, the Servant of God conceived and developed a new method of educating boys and young men, which, following that of Saint Philip Neri, he called "preventive." With the help of the most pious and strong mother, whom he had summoned from her homeland, Augusta of Turin, for the purpose of being an aid in his work, he established a boarding house near the Oratory and in his own home, in 1867, for abandoned young people and those lacking shelter, to whom he would provide a special Christian education. From this, like a good and fruitful seed, countless colleges and institutions arose, which were then managed by Salesian priests and the Daughters of Mary Help of Christians. For, so that the work, which the Servant of God had conceived for the benefit of young people, would not fail with the passage of time, after hearing the advice of many, and especially that of the Blessed Joseph Cafasso, and also encouraged by the living voice of our predecessor, Pope Pius IX, he founded a pious Society of Priests dedicated to Saint Francis de Sales, and subsequently, a Congregation of the Daughters of Mary Help of Christians. The Society of Priests dedicated to Saint Francis de Sales, whose principles had already been established in the year 1858, was praised and commended by the Holy Congregation of Bishops and Regulars, acting in the name of the Apostolic See, in the year 1874, and a general administrator or Major Rector was appointed for life to the Servant of God, who had written Rules or Constitutions that were well suited to the times. These Rules were given approval by the aforementioned Holy Roman Congregation in the year 1874, five years after the general confirmation of the Pious Society. In the year 1872, the Servant of God established another Institute of Daughters or Sisters of the Blessed Mary Help of Christians, who, bound by the vows of poverty, chastity, and obedience, would care for the education of girls in the Salesian manner. For both of these institutions,

[*Latin ed. p. 316*]

316 Acta Apostolicae Sedis - The official record shows that Saint John Bosco devoted much effort to the strengthening and expansion of the work of the Sisters, undertaking arduous tasks with a cheerful and courageous spirit, and patiently enduring many difficulties and ingratitudes. And this was not enough for him! But constantly intent on the salvation of souls and tireless in his work, he also sent missionary expeditions to the most remote regions of South America, inhabited by peoples far and wide and almost hostile, striving to illuminate them with the light of Christian truth and the

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benefits of a better life. Furthermore, he sent suitable and capable priests to instruct in the Seminary of Augsburg in Turin, commonly called Valsalice. Finally, in order to provide some account of the many undertakings of this Servant of God, it is necessary to mention the institutions of the Salesian Cooperators, who in every way assist the Salesian works, and the work of the Blessed Virgin Mary, Help of Christians, for promoting ecclesiastical vocations, and the churches which, with funds collected from all sides, the Servant of God built; among which, in our city, the parish basilica of the Most Sacred Heart of Jesus in the Praetorian Castle and the Shrine of the Blessed Virgin Mary, Help of Christians in Augsburg Turin are particularly noteworthy. All of these things, which the Servant of God undertook not for personal gain or to win human praise, but only for the glory of God and for the salvation of souls, he accomplished with a successful and blessed outcome. Until his death, he fulfilled the tasks he had undertaken with admirable constancy; shining as an example of all virtues, distinguished by firm faith and Christian fortitude, conspicuous in piety towards God and the Virgin Mary, and always observant towards the Roman Pontiff and this Apostolic See, even in difficult times; contemptuous of himself with unwavering humility, a lover of poverty, seeking nothing for himself, always ready in spirit, diligent in the study of the salvation of souls, prudent in the most difficult matters, even those undertaken for the good of the Church, he left behind actions worthy of imitation not only by his own students but by all the faithful, so that he was rightly considered a saint by all, even while still living. On the eve of the Kalends of February, in the year one thousand eight hundred and eighty-eight, he peacefully fell asleep in the Lord. The mortal remains of the Servant of God were first placed in the room where he himself breathed his last, then, covered in priestly vestments, were exposed in the church of Saint Francis of Sales; and there, a solemn funeral was celebrated, to which more than one hundred thousand citizens, bishops of Piedmont, canons, and parish priests from distant regions, along with a large number of students from the seminaries, who had come to the funeral from the dioceses of France and Switzerland, devoutly attended. The Servant of God rests in peace in the Seminary of Missions in Valsalice, and even now, frequent crowds of pilgrims visit his tomb, drawn by the charisms with which the Servant of God was endowed even in his mortal life.

[*Latin ed. p. 317*]

In Donatus, and indeed, stirred by the fame of his sanctity, matters were brought to the attention of the Sacred Congregation. However, the fame of the sanctity of this John Bosco never diminished, but rather shone more and more brightly with each passing day. Therefore, a cause was begun before the Congregation for the Sacred Rites, concerning the granting of the honors of the blessed to this Servant of God, and Our Predecessor of blessed

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memory, Pope Pius X, through a decree issued on the twenty-fourth of July, in the year 1907, established the Commission for the Introduction of the Cause. After duly obtained and properly examined proofs concerning the heroic virtues of this Servant of God, We, by a solemn decree issued on the tenth of March of the year 1927, declared that the venerable Servant of God, John Bosco, had attained the summit of heroic virtues. Subsequently, the question of miracles, which were said to have been obtained through his intercession, was considered. After carefully weighing all matters with the most rigorous judgment, since two of many prodigies, reported after the death of this Servant of God, were judged to be completely true and verified, We, by another decree issued on the fourteenth of April of this year 1929, declared, with Our supreme authority, that they were true. Since the matter of heroic virtues and of miracles had been decided, only the question remained to be discussed: whether the Venerable Servant of God could safely be proposed for enrollment among the blessed. This doubt was proposed to Our beloved son, Alexander, Cardinal Verde of the Holy Roman Church, Relator of the Cause in the general congregations held before Us, on the ninth of April of the present year, and all those present, both Cardinals and Consultors of the Sacred Rites, responded with unanimous approval. However, in a matter of such importance, We hesitated to reveal Our mind until, with fervent prayers, We sought assistance from the Father of Lights. Having done this, finally, on the Sunday following the Easter joys of this year, after the Holy Eucharist had been duly celebrated, in the presence of Our beloved sons, Camillo, Cardinal of the Holy Roman Church, Prefect of the Congregation for the Sacred Rites, and also Alexander, Cardinal Verde of the Holy Roman Church, Promoter of the Cause, as well as the beloved sons, Angelo Mariani, Secretary of the Congregation for the Sacred Rites, and Carlo Salotti, Promoter of the Holy Faith, We declared with Our authority that it was possible to proceed safely with the solemn beatification of the Venerable Servant of God, John Bosco. Therefore, fulfilling the wishes of all the priests of the Salesian Society of Saint Francis de Sales, as well as the Sisters of the Congregation of the Blessed Mary Help of Christians, and of all the Salesian cooperators and students, We, by Our Apostolic authority, grant, through the tenor of these present letters, the faculty to call the Venerable Servant of God, John Bosco, a secular priest from Turin, by the name of Blessed in the future; and that his body and relics, although not to be carried in solemn processions, may be presented for the public veneration of the faithful;

[*Latin ed. p. 318*]

318 Acta Apostolicae Sedis - An official commentary, adorned with illuminated images. Furthermore, by Our Apostolic authority, We grant that an Office [liturgy] be recited concerning him, and that a Mass be celebrated annually, on the Feast of All Saints, not of Pontiffs, with proper prayers,

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approved by Us, according to the rubrics of the Roman Missal and Breviary. We grant, however, that the recitation of this Office and the celebration of the Mass shall take place *only* in the archdiocese of Taurinensi, where the Servant of God was born, and where he departed this life; also in churches and chapels throughout the world, used by the Society of Priests founded by St. Francis de Sales, and by the Congregation of Sisters, or Daughters, of the Blessed Virgin Mary, Help of Christians, by all the faithful who are obliged to recite the canonical hours, and, with regard to Masses, by all priests, both secular and regular, in churches where the feast is celebrated. Finally, We grant the faculty that the solemnities of the Beatification of the Venerable Servant of God, John Bosco, be celebrated in the aforementioned churches, on days designated by legitimate authority, within the year, with all due observances, after the same solemnities have been completed in the Patriarchal Basilica of Vaticana. Notwithstanding any Apostolic constitutions and ordinances, and decrees concerning the regulation of worship, or any other contrary provisions whatsoever. We decree that copies of these documents, even printed ones, shall have the same force and effect as the originals, provided that they are signed by the hand of the Secretary of the Congregation of Sacred Rites and are sealed with the seal of the Prefect, so that in all judicial proceedings, the same faith shall be given to them as would be given to these documents expressing Our will, as set forth in these documents.

Given at Rome, at St. Peter's, under the Fisherman's Ring, on the day of the month of June, in the year 1929, in the eighth year of Our pontificate.

P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 319*]

Sacred Congregation of the Consistory. ACTA of the Sacred Congregations. SACRED CONGREGATION OF THE CONSISTORY. PROVISIONS CONCERNING CHURCHES. The Most Holy Pope Pius XI, by divine Providence, has, through successive decrees of the Sacred Congregation of the Consistory, provided for the following churches, each with a new pastor:

April 23, 1929. — To the titular archbishopric of the Church of St. Peter, he appointed the Most Reverend Lord Angelo Bartolomasi, formerly Bishop of Pinerolo, whom he designated as the Military Ordinary in Italy.

April 26. — To the titular bishopric of the Church of Heliopolis, he appointed the Reverend Gerald Patrick O'Hara, whom he designated as an Auxiliary to the Most Reverend Lord Di nysius, of the Roman Rite, Cardinal Dougherty, Archbishop of Philadelphia.

May 1. — To the titular bishopric of the Church of Tabbora, he appointed the Reverend Linus Frederick Huesca, Canon of the metropolitan Church of Granada and Chancellor of the Curia, whom he designated as an Auxiliary to the Most Reverend Lord Vincent, of the Roman Rite, Cardinal

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Casanova y Marzol, Archbishop of Granada.

May 10. — To the titular bishopric of the Church of Medea, he appointed the Reverend Valentinus Dymek, Canon of the collegiate church of St. Mary Magdalene near Posen, whom he designated as an Auxiliary to the Most Reverend Lord August, of the Roman Rite, Cardinal Hlond, Archbishop of Gnesen and Posen.

May 14. — To the cathedral church of Tarbes and Lourdes, he appointed the Reverend Peter Gerlier, vice-director of the diocesan works in the metropolis of Paris.

May 17. — To the titular archbishopric of the Church of Amoria, he appointed the Reverend Michael Joseph O'Brien, Bishop of Peterborough, whom he established as a Coadjutor with the right of succession to the Reverend Michael Joseph Spratt, Archbishop of Kingston.

May 18. — To the titular bishopric of the Metropolitan Church, he appointed the Reverend Cyril Rudolph Jarre, O.F.M., designated as the Apostolic Vicar of Tsinanfu.

May 20. — To the titular bishopric of the Church of Macren in Mauritania, he appointed the Reverend Frederick Provost, of the Society of Paris for Foreign Missions, designated as a Coadjutor with the right of succession to the Reverend Felix Perro y, titular Bishop of Medea, and Apostolic Vicar of Southern Burma.

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis - Official Commentary, May 24th. — To the titular Archbishop of the Church of Methymnae, Reverend Father Thomas O'Donnell, formerly Bishop of Victoria in the island of Vancouver, who has been appointed Coadjutor with the right of succession to the Most Reverend Edward Mac Carthy, Archbishop of Halifax. May 25th. — To the Metropolitan Church of Goa and Daman, with the title of Patriarch for honor, Emmanuel of the Orient, Ribeiro Vieira de Castro, with the attached Prelate, formerly Bishop of St. Thomas of Melapor. May 30th. — To the titular Bishop of the Church of Lund, Most Reverend Martin Meulenberg, from the ranks of the Missionary Priests of the Society of Mary, appointed Apostolic Vicar of Iceland. May 31st. — To the titular Bishop of the Church of Berissa, Reverend Father John Ieremich, Archdeacon and General Vicar of the patriarchal church, of St. Mark of the Venetians, and appointed Auxiliary to the Most Eminent Father Peter, His Eminence, Cardinal La Fontaine, Patriarch of the Venetians.

SACRED CONGREGATION FOR THE EASTERN CHURCH

PROVISION FOR THE CHURCH

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Most Holy Our Lord, by divine Providence, Pope Pius XI, by decree of the Sacred Congregation for the Eastern Church, on May 20, 1929, appointed Reverend Father Basil Ladika, of the Order of St. Basil the Great, as titular Bishop of the Church of Abydena, elected Ordinary for the Catholics of the Greek-Ruthenian rite who have migrated to Canada.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

APPOINTMENTS

By Apostolic Briefs, the following were appointed:

April 3, 1929. — Reverend Father Venceslaus Kinold, of the Order of the Friars Minor, Apostolic Vicar of Sapporo.

May 22nd. — Reverend Father Cyrillus, of the Order of the Friars Minor, Apostolic Vicar of Tsinanfu, in China.

May 24th. — Reverend Father Frederick Provost, Auxiliary of Southern Burma.

Eodulphus Jarre, of the Society of Missions, Apostolic Delegate in Japan, with the right of succession.

Parisiensis Vicarius pro Apostolici.

[*Latin ed. p. 321*]

8. Congregation 321 of Sacred Rites. SACRED CONGREGATION OF RITES. The present editor of the calendar, with the consent of his Reverend Lord Bishop of Aginn, humbly proposed the following question to the Sacred Congregation of Rites: "Whether, when two parish churches are governed by the same pastor, the pastor is obliged to recite the office with the octave of both titular saints, or only of the church of his residence? And the aforementioned Sacred Congregation, after hearing the opinion of a special commission, decided to respond to the proposed question as follows: "Affirmatively to the first part; negatively to the second, according to the Decrees of the Sacred Congregation, number 2002, Collège, of July 5, 1698, and number 2849, Nocera, of September 24, 1842. And thus it was written and declared, on April 27, 1929. C. CARD. LAURENTI, L. © S. B. C. Prefect. S. Angelus Mariani, Secretary. II FLORENCE. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE MARGARET REDIAS, SERVA OF GOD, SISTER TERESIA OF THE SACRED HEART, A MONIAL PROFESSED OF THE ORDER OF DISCALCED CARMELITES. REGARDING A DOUBT. Whether, with the approval of her virtues and of two miracles, it is possible to proceed to the solemn rite of her Beatification, the Venerable Servant of God? The Order of Carmelites rightly rejoices! For in its mystical garden, roses and linden trees can bloom at any time, which emit the sweetest fragrance, most pleasing to the soul and drawing

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it towards heavenly things. It is enough to remember that Saint Teresa of the Child Jesus, before departing from this life, promised that she would send a shower of roses from heaven. And indeed, the entire world enjoys the fragrance of heavenly roses.

[*Latin ed. p. 322*]

Acts of the Apostolic See - The official record details her works and her needs, and she confidently requested assistance, gratefully recounting the marvels that followed. The nun, the Servant of God Margaret of the Sacred Heart of Jesus, having spent a brief period of her life in the Florentine monastery among the Carmelite sisters, left behind such a sweet memory of all virtues that she is considered, and still is considered, an angelic flower, the most outstanding ornament of the Carmelite garden. Therefore, after the necessary investigations were completed, it was decided to begin the process of comparing her merits with those of the blessed in order to determine her suitability for canonization, and in the year 1839, her outstanding and heroic virtues were declared by the Supreme Pontiff Gregory XVI. Most recently, after the customary discussions, a solemn decree was issued regarding two miracles attributed to her intercession, specifically on the fifth day before the Ides of March of the aforementioned year. However, this most noble cause could not yet be considered to have reached its desired outcome, since the discipline of our law requires that it be investigated whether the honors of the altar can safely be conferred upon the Venerable Servant of God. This was determined at the general meetings held on the twenty-third day of the month of April of the past year, before the Most Holy Pope Pius X, at which the Most Reverend Cardinal Alexander Verde, the promoter of the cause, proposed the following question: Given the approval of her virtues and of two miracles, can the solemn Beatification of the Venerable Servant of God Margaret of the Sacred Heart of Jesus proceed with safety? With unanimous agreement, both the Most Reverend Cardinals and the Consultor Fathers answered affirmatively; however, the Most Blessed Father considered it prudent to postpone his decision for the time being, praying that clearer light might be obtained from Heaven. When he had decided to pronounce his judgment, he chose this day, the eve of the glorious Ascension of Jesus Christ into Heaven. Therefore, having performed the sacred rites, and with the Most Reverend Cardinals Camillo Laurenti, Prefect of the Congregation of Sacred Rites, and Alexander Verde, the promoter of the cause, as well as the Reverend Father Charles Salotti, General Promoter of the Holy Office, and myself, the undersigned secretary, present, and with them seated on the Pontifical throne, he solemnly declared: It is safe to proceed to the solemn Beatification of the Venerable Servant of God. And he ordered that this decree be published and recorded in the acts of the Congregation of Sacred Rites, and that Apostolic Letters in the form of a Brief be issued regarding

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the solemn Beatification to be carried out in the Patriarchal Basilica of the Vatican as soon as possible. On the eighth day before the Ides of May, in the year 1929. C. CAED. LAURENTI, Prefect of the Sacred Congregation of Bishops. L. GS S. Angelus Mariani, Secretary.

[*Latin ed. p. 323*]

Page 323. The Congregation of Rites in AUGUSTODOTTEN, concerning the Beatification and Canonization of the Venerable Servant of God, Claude de la Colombière, Priest, member of the Society of Jesus. Regarding the doubt: concerning what miracles are established in the case, and to what effect, concerning which we are speaking? Even to this day, as the liturgical cult of the Most Sacred Heart of Jesus receives greater and more splendid growth, it may be considered pleasing to God that the highest honors, which the most excellent Society of Jesus has long desired to bestow upon its most outstanding member, the Venerable Claude de la Colombière, defender and promoter of this cult, are now being reserved for him. For, although he completed a brief course of life, he nonetheless flourished so greatly in piety and doctrine, that, as is piously believed, he merited to be present with the blessed virgin Margaret Mary Alacoque, to whom Christ the Lord had revealed the unfathomable riches of His Heart, and to be with her so that, in that cult and love, he might guide, illuminate, and strengthen her as a teacher. Having admirably fulfilled this task, and being a partaker of the fervor of the blessed Margaret Mary, he was found to be worthy of praise, and is rightly numbered among the outstanding men whose merits in promoting and expanding the cult of the Heart of Jesus are testified to by history. After the glorious death of the Venerable Servant of God, when all the controversies raised by theologians and other learned men concerning the practice of the cult of the Most Sacred Heart of Jesus had not yet been settled, it seemed opportune for the sake of the times that these disagreements should be completely resolved before judicial investigations were instituted concerning the granting of heavenly honors to him. Thus, it was postponed until the beginning of the 19th century that the discussion concerning his heroic virtues began, which, after being successfully concluded, was solemnly decreed by the order of the Most Holy Pope Leo XIII. Subsequently, Remissorial Letters were sent to the Bishops of the dioceses of Saint-Claude and Vannes, in which three healings from illnesses, wrought by a miracle, were considered to have occurred with the help of the Venerable Servant of God; processes were then established with Apostolic authority concerning these matters. And so, due to just and sufficient reasons, the fourth miracle, which the nature of the cause lacked direct proof of, was requested to be remitted in the

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Congregation Antepraeparatoria before the Most Reverend Cardinal.

[*Latin ed. p. 324*]

324 Acta Apostolicae Sedis - Official Commentary. Alexander Verde, the Relator of the cause, held the first session on May 1st, 1928, and on January 29th of the following year, in the buildings of the Vatican, the Preparatory Congregation convened. On the 23rd of the preceding month, April, the entire assembly of discussants was gathered before the Most Holy Pope Pius XI. There, the Most Reverend Cardinal Alexander Verde presented the following question for discussion: Whether, concerning the miracles alleged in the case, there is proof of their occurrence and of the effect for which they are alleged. Then, the Most Reverend Cardinals and the Consultor Fathers, in their turn, gave their votes, which the Blessed Father received with joy, but he considered it prudent to postpone his definitive judgment, so that he might have time to obtain greater clarity from the Father of Lights. Having decided to pronounce his judgment, he designated this day, the eve of the Ascension of our Lord Jesus Christ into Heaven, and he earnestly desired to summon the Most Reverend Cardinals Camillus Laurenti, Prefect of the Congregation of Sacred Rites, and Alexander Verde, the Relator of the cause, as well as the Reverend Father D. Carolus Salotti, the Promoter General of the Sacred Edict, and myself, the undersigned Secretary, and, seated upon the Pontifical throne, he solemnly declared: "It is established that there are three miracles, namely: first, the instantaneous and perfect healing of Edmund Remy from the region of hypertrophy and the disease which had reduced him to the point of death; second, the instantaneous and perfect healing of Maria Aloisia Pirio, a young woman, from the disease commonly known as Pott's disease, which was particularly affecting the vertebrae near the nape of the neck; and third, the instantaneous and perfect healing of Delphine Blanchard from elephantiasis. He ordered that this decree be made public and be entered into the records of the Congregation of Sacred Rites, on the eighth day before the Kalends of May, in the year nineteen hundred and twenty-nine. C. CARD. LAURENTI, Prefect of the Sacred Rites, S. R. C. L. ® S. Angelus Mariani, Secretary.

[*Latin ed. p. 325*]

The Holy Congregation of Rites in CONSTANTINOPLE, concerning the declaration of beatification of the Venerable Servant of God, Cosmas of Carboniano, priest and Armenian parish priest, who was killed in hatred of the faith.

Regarding the doubt: Whether, with the approval of the cause of martyrdom, and with the dispensation from signs or miracles according to canon 2116, § 2, of the Code of Canon Law, it is permissible to proceed safely to the solemn beatification of the same Venerable Servant of God?

The opinion of the blessed Augustine is most excellent, who says: "There-

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fore, the patience of the blessed martyr is crowned, and he is delivered from eternal torments, while the malice of the torturer is uncorrected. Considering this, the glorious athlete of Christ, in his contest, did not dread the prison. Imitating his Head, he endured reproaches, he sustained insults, he feared not the lashings: and as many torments as he suffered before his death for Christ, so many sacrifices he offered of himself." (Serm. 11 de Sanctis).

This praise can be applied to the Venerable Servant of God, Cosmas of Carboniano, who admirably fulfilled his pastoral duties in the city of Constantinople, embraced and defended the truth of the Catholic faith, and was brought to death, shedding his blood amidst the insults and hatred of his adversaries, never attempting to deviate from the profession of the true faith, in order to obtain the offered freedom.

He did this openly, and before the eyes of all the people, who dared not deny the proclamation of a true martyr. His life was so full of beauty, and his death shone with such excellence, that further investigation into signs and miracles seemed superfluous. And the Most Holy Pope Pius XI, having before his eyes canon 2116, § 2, of the Code of Canon Law, and having perceived the evident nature of the martyrdom and the cause of martyrdom, deigned to dispense with signs or miracles, in the very final examination of the martyrdom.

However, even with the indulgence of the Supreme Pontiff, it cannot yet be considered that an end has been put to this most excellent cause; for it was still necessary to inquire whether everything had been observed with such religiousness in its juridical examination, so that one could proceed with a safe conscience to the solemn beatification of the same Venerable Servant of God.

This was inquired about at the General Congregations held on the seventh day of the month of May, before the Most Holy Pope Pius XI, at which the Most Reverend Cardinal Franciscus Ehrle, the Relator of the cause, was present, to examine the doubt: Whether, with the approval of the cause of martyrdom, and with the dispensation from signs or miracles according to canon 2116, § 2, of the Code of Canon Law, it is permissible to proceed safely to the solemn beatification of the same.

[*Latin ed. p. 326*]

326 Acta Apostolicae Sedis - Official Commentary concerning the beatification of the Venerable Servant of God? All those present, the Most Reverend Cardinals and Fathers Consultors, responded with favorable votes; upon receiving these, the Most Blessed Father deemed it fitting to offer further prayers, imploring a greater heavenly light, before pronouncing his definitive judgment. After these matters were concluded, he designated this most auspicious day, the second day of Pentecost, for the pronouncement of the decree; and, desiring to summon the Most Reverend Cardinals

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Camillus Laurenti, Prefect of the Congregation for Sacred Rites, and Franciscus Ehrle, Promoter of the Cause, as well as the Reverend Father Charles Salotti, General Promoter of the Holy Faith, and myself, the undersigned Secretary, and with them present, the Most Blessed Father, seated upon the pontifical throne, solemnly declared: "It is permissible to proceed to the solemn beatification of the Venerable Servant of God, Cosmas de Carboniano." And he ordered that this decree be made public and recorded in the acts of the Congregation for Sacred Rites, and that Apostolic Letters, in the form of a Brief concerning the solemnities of beatification, be issued to be carried out as soon as possible in the Patriarchal Basilica of the Vatican, on the thirteenth day before June, in the year nineteen hundred and twenty-nine. C. CARD. LAURENTI, S. M. C. Prefect. L. SS S. Angelus Mariani, Secretary. Y IANUEN. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, BROTHER FRANCIS MARIA ACAMPORUBEO, LAY BROTHER OF THE ORDER OF MINOR FRATERS, AND OF THE ORDER OF CAPUCHIN FRATERS. CONCERNING THE QUESTION OF WHETHER AND ABOUT WHAT MIRACLES ARE ESTABLISHED IN THE CASE, AND TO WHAT EFFECT, concerning him. From his early youth until the very end of his life, Franciscus Maria a Camporubeo chose and embraced a humble and austere way of life in the monastery of the Brothers Minor, whom they call "Capuchins," in Genoa, and this earned him such great esteem and reputation for holiness among his brothers and citizens that he was commonly called "Saint Father," although he remained a simple brother. Addicted to the laborious and demanding office of a procurator, he diligently performed the duties assigned to him for forty years, so that he might offer spiritual charity both through his words and his example, while also seeking material goods for his monastery. He himself could repeat the words of Paul: "The love of Christ urges us" (II Corinthians, V, 14); as Cornelius a Lapide explains beautifully: "The Apostles become all things to all men, they offend no one."

[*Latin ed. p. 327*]

327 The Fathers of the Holy Congregation of Rites are concerned for the poor and the afflicted... They solicit alms... In this, their virtue and the sanctity of the apostolate consist (Commentary on II Corinthians, chapter 5, number 14). Furthermore, Brother Francis, Mary, in this arena of the apostolate, acting as if divinely appointed, attended to the needs of many, both of soul and body, never harming anyone. Indeed, he attained that degree which is called exalted and heroic, as was declared by a solemn decree on December 18, 1922, after customary deliberations. The piety and trust of the people grew daily, and many came to the tomb of the Venerable Servant of God, citizens of any order, to implore his intercession or to give thanks for benefits received, and also to bring gifts, for which it was nec-

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essary to invoke legitimate authority, lest laws concerning the prohibition of cults be violated. Meanwhile, two healings from illnesses, which were attributed to the intervention of the Servant of God through miracles, were selected, as the nature of the cases was presented with direct evidence, and investigations were conducted in the same court in Lanciano. After these were recognized and declared to be legitimate, discussions began concerning the healing of a five-year-old girl, Mary Eiella, who had suffered serious anatomical injuries after falling from a height, and of a young man, James Calza, who, afflicted by an acute inflammation of the appendix, had been brought to a grave condition. Therefore, the previous year, on June 19, the Preparatory Congregation was held in the offices of the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, the Relator of the cause, and on February 26 of the following year, the Preparatory Congregation took place in the Apostolic Palace at Vatican. Most recently, on May 7 of this year, general meetings were held before our Most Holy Father Pope Pius X, in which the aforementioned Cardinal Januarius Granito di Belmonte, the Relator of the cause, was present, and he proposed a question for discussion: Of what miracles does the case in question consist, and to what effect? The Most Reverend Cardinals and Consultors, in order, presented their votes. However, the Most Blessed Father decided to postpone his own decree, so that time would be available to offer further prayers for heavenly enlightenment. On that day, which was the second day of Pentecost, he decided to reveal his mind, and after the solemn Eucharistic Sacrifice, with the Most Reverend Cardinals Camillo Laurenti, Prefect of the Congregation of Sacred Rites, and Januarius Granito Pignatelli di Belmonte, the Relator of the cause, and also the Reverend Father Charles Salotti, the General Promoter of the Holy Faith, and myself, as secretary, having entered this noble hall of the Vatican, he sat in the papal throne and solemnly declared: There are two miracles,

[*Latin ed. p. 328*]

328 Acts of the Apostolic See - Official Commentary, namely: Concerning the instantaneous and perfect healing of Mary of Biel, a girl of five years, who, having fallen from a height, had suffered a fractured skull and other very serious injuries, and concerning the instantaneous and perfect healing of the young man James Calza from an acute inflammation of the vermiform appendix. And this decree was ordered to be made public and inserted into the records of the Congregation of Sacred Rites, on the thirteenth day before the Kalends of June, in the year nineteen hundred and twenty-nine. C. CARD. LAURENTI, S. B. C., Prefect. L. © S. Angelus Mariani, Secretary.

VI PRAYERS TO BE RECITED AFTER THE CONVENTUAL MASS FOR THE KING AND THE PEOPLE, IN THE TERRITORIES OF ITALY, ACCORDING TO ARTICLE 12 OF THE CONCORDAT WITH THE APOS-

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TOLIC SEE. In all churches on Sundays and other obligatory feasts, in all those possessing the choral office, the priest, after the conventual Mass, kneeling at the lowest step of the altar, sings in the feria tone:

"Oremus pro Rege nostro N. N."

"Lord, save the King."

"And hear us when we call upon you."

"Save your people, O Lord: and bless your inheritance."

"And govern them and exalt them forever."

"Lord, hear my prayer."

"And let my supplication come to you."

Then he rises and, standing, continues:

"The Lord be with you."

"And with your spirit."

"Let us pray. O God, to whom all power and dignity belong; grant to your servant, our King N. N., a prosperous and fitting exercise of his office, in which he may always fear you, and may strive constantly, together with the people subject to him, to please you. Through Christ our Lord. Amen."

From the Secretariat of the Sacred Congregation of Rites, on the 7th of June, 1929.

C. CARD. LAURENTI, Prefect.

L. © S. Angelus Mariani, Secretary.

1. Other dispositions, according to the aforementioned Concordat, ordered by the Most Holy Congregations of Sacraments, Council, and Holy Penitentiary, will be made public in the coming days.

[*Latin ed. p. 329*]

Sacred Roman Rota, ACTS 329, TRIBUNALS, ROMAN ROTA, EDITAL CITATION, ROMAN NULLITY OF MARRIAGE (TAGLIA VI A-LENKCHEVITCH).

Since the actual place of residence of Venceslaus Lenkchevitch is unknown in this cause, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, 94), on July 31, 1929, at 12 o'clock, to discuss the matter in dispute, or to affix his signature below, and to designate the day for the Rotal hearing for the determination of the cause: Whether the Rotal sentence of December 29, 1928, in this case, should be confirmed or annulled.

The Ordinaries of the place, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Venceslaus Lenkchevitch, ought to take care to inform him of this edital citation.

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*L. Eg S. M. Massimi, Dean, Presiding. From the Chancery of the Tribunal of the Sacred Roman Rota, April 27, 1929. Ioannes Ladelci, Notary.

*Since the current place of residence of Mr. Venceslaus Lenkchevitch, defendant in this cause, is unknown, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, n. 94), on July 31, 1929, at 12 o'clock, to agree upon or affix his signature to the doubt mentioned below, and to set the date for the hearing of the cause before the Rota.

Should the Rotal sentence of December 29, 1929, in this case, be confirmed or annulled?

The Ordinaries of the place, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Venceslaus Lenkchevitch, should, insofar as possible, inform him of this citation.

ACTS, vol. XXI, n. 7. - 11-6-929. 22

[*Latin ed. p. 330*]

Acts of the Apostolic See - Official Commentary 330. ROMAN CURIA DIARY. Tuesday, June 11th. The Holy Father, in the presence of the Most Reverend Cardinal Secretary of State, received in audience Mr. Francesco Pacelli, and presented him with the Brief of appointment as Knight Grand Cross of the Order of Saint Gregory the Great, together with the Brief by which he conferred upon him the hereditary title of Marquis. With this act, His Holiness wished to give Mr. Pacelli a testimony of supreme approval for the devoted, diligent, and intelligent work he displayed during the negotiations and the happy conclusion of the Lateran Agreements.

SACRED CONGREGATION OF RITES. Tuesday, May 7th, 1929, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Eminent and Reverend Cardinals, the Reverend Prelates, and the theological Consultors, deliberated and gave their vote, first on the question concerning the tutorship, for the solemn beatification of the Venerable Servant of God, Der Gomidas Keumurgian, or Cosma of Carboniano, an Armenian Priest and Parish Priest, killed in hatred of the Faith; and then on two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Francesco Maria of Camporosso, a lay professed member of the Order of the Minor Capuchins, which miracles are proposed for the beatification of the same Venerable Servant of God.

Tuesday, May 7th, 1929, before the Most Reverend and Reverend Cardinal Francesco Ehrle, Promoter of the Cause of Beatification or Declaration of the martyrdom of the Venerable Servant of God, Giovanni Ogilvie, a

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Priest professed of the Society of Jesus, killed in Scotland, as is asserted, in hatred of the Faith, the Preliminary Congregation was held, to discuss the question as to whether there is evidence of martyrdom, of the cause of the martyrdom, and of the signs or prodigies of the same Venerable Servant of God.

[*Latin ed. p. 331*]

From the Roman Curia Diary, May 28, 1929, Tuesday, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the theological consultants, discussed and gave their vote, first, concerning the matter presented for the solemn beatification of the Venerable Servant of God, Claude de la Colombière, professed priest of the Society of Jesus, and of the Venerable Servant of God, Father Francis Mary of Camporosso, lay professed member of the Order of the Minor Capuchins; and then, concerning the heroic virtues of the Venerable Servant of God, Joanna Delanoue, foundress of the religious sisters of Saint Anne, called of the Providence.

On Tuesday, June 4, 1929, in the Apostolic Palace at the Vatican, the Ordinary Congregation of Sacred Rites was held, in which the following matters were presented to the judgment of the Eminent and Reverend Lords Cardinals, who comprise the same:

1. The introduction of the cause of beatification and the declaration of the martyrdom of the Servant of God, Peter Renato Roque, priest of the Congregation of the Mission, who was killed, as it is asserted, out of hatred for the Faith.

2. The introduction of the cause of beatification and canonization of the Servant of God, Catherine Jarrige, virgin, of the Third Order of Saint Dominic.

3. Concerning the granting and approval of the proper Office and Mass in honor of the Blessed Virgin Mary, called of the Column.

4. Concerning the granting and approval of the proper Office and Mass in honor of the Blessed Irmengarda, virgin, Abbess of the Order of Saint Benedict.

5. Concerning the revision of the writings of the Servants of God: George Grassi, Bishop and Apostolic Vicar; Francis Fagolla, Bishop and Apostolic Vicar; Anthony Fantosati, Bishop and Apostolic Vicar, and companions, martyrs.

6. Concerning the revision of the writings of the Servant of God, Father Francis Rivat, of the Society of the Brothers of Charity of Mary.

7. Concerning the revision of the writings of the Servant of God, Mary Benigna Consolata Ferrero, professed religious in the monastery of the Visitation of the Virgin Mary in the city of Como.

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8. Concerning the revision of the writings of the Servant of God, Brother Esuperiano, professed religious of the Christian Schools.

9. Concerning the revision of the writings of the Venerable Servants of God, George Haydoc and companions, martyrs.

10. And finally, concerning the revision of the writings of the Servant of God, Louis Palazzolo, secular priest and founder of the Institute of the Sisters of the Poor.

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - Official Commentary

SECRETARY OF STATE

By Apostolic Brief, the Most Holy Father Pius XL, reigning happily, deigned to appoint:

October 28, 1928.

Monsignor Ernesto Ruffini, Secretary of the Sacred Congregation for Seminaries and Universities.

April 17, 1929.

His Eminence, Cardinal Francesco Ehrle, Librarian and Archivist of the Holy Roman Church.

His Eminence, Cardinal Alessio Enrico Lépicier, Protector of the Congregation of Our Lady of Charity of the Orphans, or of the Most Holy Virgin (Bayeux).

His Eminence, Cardinal Basilio Pompilj, Protector of the Order of the Most Holy Virgin of Mercy.

His Eminence, Cardinal Bonaventura Cerretti, Protector of the Sisters of the Christian Schools of Mercy (Coutances).

His Eminence, Cardinal Alessio Enrico Lépicier, Protector.

His Eminence, Cardinal Basilio Pompilj, Protector of.

May 2.

His Eminence, Cardinal Carlo Perosi, Protector of the Company of the Patronage of the Most Holy Virgin of the Pillar (Lendinara-Adria), and of the Institute of the Sisters of the Angels (Cerreto Sannita).

His Eminence, Cardinal Raffaele Merry del Val, Protector of the Venerable English College in Rome.

Monsignor Giuseppe Ferretto, Supernumerary Master of Ceremonies.

His Eminence, Cardinal Bonaventura Cerretti, Protector of the Sisters Servants of Mary, Ministers to the Sick (Rome).

His Eminence, Cardinal Camillo Laurenti, Protector of the Congregation of Priests of the Most Holy Sacrament (Rome).

Monsignor Adone Terzariol, Supernumerary Master of Ceremonies.

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His Eminence, Cardinal Alessio Enrico Lépicier, Protector of the Bernardine Religious Sisters of Esquermes (Tournai).

Apostolic Protonotaries, as if participating:

January 28, 1929.

Monsignor Giuseppe Almas LaTouche, of the diocese of Ghicoutimi.

[*Latin ed. p. 333*]

Diarium Romanae Curiae, April 29, May 8, 1929. Monsignor Tommaso Giacomo Rooney, of the diocese of Sandhurst. Monsignor Giovanni Rho, of the archdiocese of Turin. Domestic Prelates of His Holiness: June 6, 1928. Monsignor Giovanni Balicki, of the diocese of Premislia dei Latini. September 12. Monsignor Francesco Toporski, of the archdiocese of Warsaw. January 7, 1929. Monsignor Pietro Tesauri, of the diocese of Reggio Emilia. March 5. Monsignor Giacomo Foran, of the diocese of Brooklyn. March 7. Monsignor Stefano Zòccoli, of the archdiocese of Reggio Calabria. Monsignor Ferdinando Ricca, of the same archdiocese. Monsignor Francesco Rimmaudo, of the same archdiocese. April 26. Monsignor Carlo Stoppa, of the diocese of Novara. April 13. Monsignor Ernesto Corbishley, of the diocese of Southwark. Monsignor Filippo E. Hallet, of the same diocese. April 14. Monsignor Francesco Giuseppe Spellman, of the archdiocese of Boston. Monsignor Giovanni Me. Manon, of the same archdiocese. Monsignor Francesco Burke, of the same archdiocese. May 3. Monsignor Tommaso A. Donohue, of the diocese of Buffalo. Monsignor Francesco Sullivan, of the same diocese. Monsignor Federico Enrico Huesmann, of the diocese of Sioux City. May 12. Monsignor Leonida Perrin, of the archdiocese of Montréal. May 14. Monsignor Giovanni J. Lannon, of the diocese of Corpus Christi. May 16. Monsignor Antonio J. Rezek, of the diocese of Marquette. Monsignor Raimondo G. Jacques, of the same diocese. Monsignor Enrico L. Buchholtz, of the same diocese. May 17. Monsignor Agostino Pedrotti, of the diocese of Brzesc. May 18. Monsignor Giuseppe Lanzavecchia, of the diocese of Acqui. May 22. Monsignor Giuseppe Granger, of the archdiocese of Lione. HONORS. By Apostolic Briefs, the Most Holy Father, Pope Pius XI, happily reigning, deigned to bestow: The Grand Cross of the Order: April 18, 1929. Upon His Excellency, Mr. Quintào Meireles, Minister of Foreign Affairs of the Republic of Portugal.

[*Latin ed. p. 334*]

334. Acta Apostolicae Sedis - Official Commentary. The Commendatorship with plaque of the Order: May 2, 1929. To Mr. Clemente von Brentano of Tremezzo (Germany). The Commendatorship of the Order of Saint Gregory the Great, civil class: April 21, 1928. To Mr. Edoardo M. F. Roy, of the Apostolic Vicariate of Amoy. March, 1929. To Mr. Giorgio Herlin, of the diocese of Lille. April 15, 1929. To Mr. Martino Hosszu, of the diocese of Transylvania. April 8, 1929. To Mr. Michelangelo Pulejo, engineer, of the

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archdiocese of Messines. April, 1929. To Mr. Giuseppe Magaudda, lawyer, of the same archdiocese. April, 1929. To Mr. Giuseppe Fortino, lawyer, of the same diocese. April, 1929. To Mr. Icaro Perdomo, lawyer, of the archdiocese of Turin. April 24, 1929. To Mr. Daniele A. Ryan, of the diocese of Harbour Grâce. April 30, 1929. To Mr. Oreste Vocea, professor (Rome). May 15, 1929. To Mr. Albino Bosco, professor, of the archdiocese of Turin. The Knighthood of the Order of Saint Gregory the Great, civil class: May 31, 1928. To Mr. Giovanni Herniczek, of the diocese of Sandomierz. May, 1928. To Mr. Mattia Glogier, of the same diocese. June 1, 1928. To Mr. Severino Horodyski, of the same diocese. October 16, 1928. To Mr. Taddeo Mendrys, of the same diocese. March 7, 1929. To Mr. Matteo Noli Batarino, of the diocese of Cremona. 1929. To Mr. Giovanni Curtin, of the diocese of Brooklyn. April 11, 1929. To Mr. Edoardo Killeen, of the same diocese. April 11, 1929. To Mr. Paolo Houze de l'Aulnoit, of the diocese of Lille. April 18, 1929. To Mr. Alberto Bernard, of the same diocese. April 4, 1929. To Mr. Alberto Wolsfelsperger, of the diocese of Saint-Dié. April 5, 1929. To Mr. Francesco Twaalfhoven, of the archdiocese of Utrecht. April, 1929. To Mr. Giuseppe Gerardo E. Giasson, of the archdiocese of Quebec. April, 1929. To Mr. Giuseppe Enrico Levasseur, of the same archdiocese. April 11, 1929. To Mr. Emmanuele Finello, of the archdiocese of Turin. April 30, 1929. To Mr. Luca Borno (Haiti). May 2, 1929. To Mr. Massimiliano Bernatz (Bavaria). May 16, 1929. To Mr. Percival de Saint-Hubin, of the diocese of Providence. May 17, 1929. To Mr. Francesco Laurijssen, of the diocese of Breda. May, 1929. To Mr. Carlo Elia G. Strootman, doctor, of the archdiocese of Utrecht. May, 1929. To Mr. Alfonso U. Receveur, of the diocese of Ruremonda. May 22, 1929. To Mr. Carlo Boucaud, of the archdiocese of Lione. The Grand Cross of the Order of Saint Sylvester the Pope: April 30, 1929. To Mr. Camillo J. Leon (Haiti).

[*Latin ed. p. 335*]

Diarium Romanae Curiae 335, The Place of the Order of Saint Sylvester, Pope: April 5, 1929. To Mr. Giovanni Aliarci de Châteauneuf (France). April 17. To Mr. Carlo Scharnagl (Bavaria). The Commandery of the Order of Saint Sylvester, Pope: November 8, 1928. To Mr. Giuseppe Moreno-Carbonero y Castel (Spain). March 14, 1929. To Mr. Francesco Loschi, of the diocese of Treviso. April 17. To Mr. Giovanni Magaz y Fernandez de Henestrosa (Spain). May 20. To Mr. Adolfo Boni (Rome). The Knighthood of the Order of Saint Sylvester, Pope: April 12, 1929. To Mr. Pietro Caudana, of the archdiocese of Turin. April 23. To Mr. Lorenzo Miroglio, of the same archdiocese. April 25. To Mr. Eugenio Pucci, of the diocese of Grosseto. April 30. To Mr. Abraham Mastronuzzi, a lawyer, of the archdiocese of Taranto. May 2. To Mr. Felice Quaglino, of the archdiocese of Turin. May 8. To Mr. Emilio Böhm (Bavaria). May 15. To Mr. Temistocle Galli (Rome). May 18. To Mr. Angelo Vigato, of the diocese

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of Padua. With letters from the Secretariat of State, the Holy Father, Pope Pius XI, happily reigning, has deigned to appoint: Secret Chamberlains: March 4. Monsignor Francesco Correnti, of the same archdiocese. March 19, 1929. Monsignor Francesco Alizio, of the archdiocese of Messines. Monsignor Antonino Ferrigno, of the same archdiocese. Monsignor Giuseppe Aliquo, of the same archdiocese. Monsignor Giuseppe De Maria, of the same archdiocese. Monsignor Giuseppe Lo Schiavo, of the same archdiocese. Monsignor Rosario Lo Monaco, of the same archdiocese. April 6. Monsignor Francesco Me Murray, of the diocese of Brooklyn. April 6. Monsignor Ippolito Rostagno, of the archdiocese of Turin. Monsignor Alfonso Soprano, of the archdiocese of Lucera. April 13. Monsignor Felice Salomone, of the archdiocese of Naples. April 15. Monsignor Gino Borghezio (Rome). April 18. Monsignor Pietro Marmugi, of the diocese of Volterra. May 2. Monsignor Alessandro Sveens, of the diocese of Bois-le-Duc. Monsignor Leonardo Van Gils, of the diocese of Breda.

[*Latin ed. p. 336*]

336 Acta Apostolicae Sedis - May 6, Official Commentary, 1929. Monsignor Martino Tommaso O'Gonnell, of the diocese of Sioux City.

7 » » Monsignor Adalberto Brix, of the diocese of Hradec Kralové.

» » » Monsignor Giovanni Brabec, of the same diocese.

8 » » Monsignor Enrico Giuseppe Kroll, of the diocese of Fort Wayne.

» » » Monsignor Bartolomeo Biegel, of the same diocese.

Secret Chamberlains of Sword and Cape, Honorary, of His Holiness: February 21, 1929.

Mr. Hodward Kerr, of the archdiocese of Westminster.

» » » Mr. Andrea Kerr, of the same archdiocese.

» » » Mr. Agostino Harford, of the diocese of Liverpool.

» » » Mr. Giacomo Filippo Reynolds, of the same diocese.

Honorary Chamberlains in Peacock Blue of His Holiness: April 15, 1929.

Monsignor Ferdinando Grysar, of the archdiocese of KolÃn.

» » » Monsignor Teodoro Bechen, of the same archdiocese.

» » » Monsignor Giovanni Gatzweiler, of the same archdiocese.

» » » Monsignor Ermanno Schulte-Pelkum, of the same archdiocese.

» » » Monsignor Giovanni Kiggen, of the same archdiocese.

» » » Monsignor Uberto Lindemann, of the same archdiocese.

» » » Monsignor Ermanno Loebbel, of the same archdiocese.

18 » » Monsignor Michele Seitz, of the archdiocese of Vienne.

» » » Monsignor Giuseppe Altrichter, of the same archdiocese.

» » » Monsignor Germano Sterz, of the same archdiocese.

» » » Monsignor Giuseppe Fuss, of the same archdiocese.

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Honorary Chamberlain of Sword and Cape, Honorary, of His Holiness: April 18, 1929.

Mr. Edoardo Misonne, of the diocese of Tournai.

NECROLOGY: May 2, 1929.

Monsignor Adolfo Turchi, Archbishop of L'Aquila.

5 » » Monsignor Angelo Antonio Fiorini, Bishop of Pontremoli.

7 » » Most Reverend Monsignor Ignazio Efrem II Rahmani, Patriarch of Antioch of the Syriac Rite.

21 » » Monsignor Sebastiano Nicotra, Archbishop titular of Eraclea.

» » » Monsignor Luigi Silva Lezaeta, Bishop of Antofagasta.

29 » » Monsignor Giacomo Gély, Bishop of Mende.

[*Latin ed. p. 337*]

Year XXI - Vol. XXI, July 8, 1929, No. 8.

ACTA APOLOGETICAE COMMENTARII OFFICIALIA.

AGREEMENT BETWEEN THE HOLY SEE AND THE REPUBLIC OF PORTUGAL CONCERNING THE DIOCESE OF MELIAPORE.

AGREEMENT BETWEEN THE HOLY SEE AND PORTUGAL CONCERNING THE DIOCESE OF MELIAPOR.

The Holy See and the Portuguese Government, in order to implement what is stipulated in Article IV of the Agreement concluded on April 15, 1928, and ratified on May 4 of the same year, have appointed Plenipotentiaries, namely His Eminence, the Most Reverend Cardinal Pietro Gasparri, Secretary of State of His Holiness; and His Excellency, Mr. Dr. Augusto de Castro Sampaio Corte Real, Extraordinary Envoy and Minister Plenipotentiary, who, subject to ratification, have agreed upon the following points regarding the definitive territorial and jurisdictional arrangement of the Diocese of Saint Thomas of Meliapor in the Orient.

The Holy See and the Portuguese Government, in fulfillment of what is stipulated in Article IV of the agreement celebrated on April 15, 1928, and ratified on May 4 of the same year, appointed plenipotentiaries, namely His Eminence, the Most Reverend Cardinal Pedro Gasparri, Secretary of State of His Holiness; and His Excellency, Dr. Augusto de Castro Sampaio Corte Real, Extraordinary Envoy and Minister Plenipotentiary, who, subject to ratification, agreed upon the following points for the definitive regularization of the territory and jurisdiction of the Diocese of Saint Thomas of Meliapor, in the Orient.

ARTICLE I. The Diocese of Saint Thomas of Meliapor shall henceforth

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consist only of two distinct and separate territories.

[*Latin ed. p. 338*]

338 Acta Apostolicae Sedis - pertaining to continuous territories: that of Saint Thomas and that of Tanjore, enlarged as determined in the following articles, and with the exclusion of all other parishes scattered in the territories of other dioceses. ARTICLE II. Concerning the continuous territories of Saint Thomas and Tanjore: the territory of the diocese of Melipura is extended westward, with the addition of the two taluks of Alangudi and Tirumayam in the State of Pudukkottah, which until now belonged to the diocese of Trichinopoly, from which they are separated. The same territory of Tanjore is enlarged in its northern part with the addition of: a) the portion of the taluk of Nannilam that is located north of the river Vettar; b) the taluk of Mayavaram; c) the taluk of Shiyali; and d) that part of the taluk of Chidambaram, in the district of South-Arcot, which is located south of the river Vallar: territories which now belong to the diocese of Kumbakonam, from which they are detached. ARTICLE III. In the part of Saint Thomas that extends to the city of Madras, the diocese of Melipura is enlarged by the territory of the Archdiocese of Madras, which civilly forms part of the district of Chingleput and is located north of the river Palar and south of the river Cooum, so that the part of the city of Madras located south of said river Cooum is also included in the diocese of Saint Thomas. In compensation for this cession, and in accordance with what is established in Article I of this protocol, the five parishes of the diocese of...

[*Latin ed. p. 339*]

339 The territory, commencing at the Conventio with the Republic of Lusitania, extending through Meliapor and reaching Naila, a town situated north of the aforementioned river, belongs to the Archdiocese of Madras. The parishes, scattered throughout the city of Madras, north of the aforementioned river, are transferred to the Archdiocese of Madras. AUT. IV. ART. IV. Therefore, according to the present protocol, the parishes situated outside the two contiguous territories of Meliapor, and which are united to other dioceses, are as follows: Awoor, Cocurnim, Dindigul, Madura, Malleiadipaty, Oriur, Nossa Senhora das Dores in the city of Trichinopoly, and Muttupettah, which are transferred to the diocese of Trichinopoly (the parish of Venkatakulam remains within Meliapor with the annexation of the taluk of Alangudi).

In accordance with the present protocol, the parishes scattered outside the two contiguous territories of Meliapor, annexed to other dioceses, are as follows: Awoor, Cocurnim, Dindigul, Madura, Malleiadipaty, Oriur, Nossa Senhora das Dores in the city of Trichinopoly, and Muttupettah, which are transferred to the diocese of Trichinopoly (the parish of Venkatakulam continues to belong to Meliapor with the annexation of the taluk of Alangudi).

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Gurdalle, Manapad, Punnakail, Nossa Senhora das Dores of Tuticorin, and Vaippar, are ceded to the diocese of Tuticorin. Boitakana, Bandel, and Cinsurah, are transferred to the Archdiocese of Calcutta. Nossa Senhora da Piedade in the city of Dacca, Hashnabad, Tesgong, and Nagory, which are united to the diocese of Dacca. Shibpur, which is transferred to the diocese of Chittagong. Assumpçâo, Coraçâo de Jesus, S. Joâo, Refugio, and Rayapuram, which are transferred to the Archdiocese of Madras.

Those parishes which the diocese of Meliapor receives in compensation for the aforementioned enlargement of the two contiguous territories of Tanjore and S. Tomé are as follows: from the diocese of Trichinopoly: in the taluk of Alangudi, the parishes of Pudukkottai, Kottaikadu, and the aforementioned Venkatakulam, and in the taluk of Tirumayam, the parish of Samanasur; Gurdalle, Manapad, Punnakail, Nossa Senhora das Dores of Tuticorin, and Vaippar, ceded to the diocese of Tuticorin. Boitakana, Bandel, and Cinsurah, which are transferred to the Archdiocese of Calcutta. Nossa Senhora da Piedade in the city of Dacca, Hashnabad, Tesgong, and Nagory, which are united to the diocese of Dacca. Shibpur, which is transferred to the diocese of Chittagong. Assumpçâo, Coraçâo de Jesus, S. Joâo, Refugio, and Rayapuram, which are transferred to the Archdiocese of Madras.

In compensation, the parishes which the diocese of Meliapor receives, as an enlargement of the two contiguous territories of Tanjore and S. Tomé, are as follows: from the diocese of Trichinopoly, in the taluk of Alangudi, the parishes of Pudukkottai, Kottaikadu, and the aforementioned Venkatakulam, and in the taluk of Tirumayam, the parish of Samanasur.

[*Latin ed. p. 340*]

340 Acta Apostolicae Sedis - Official Commentary from the diocese of Kumbakonam: in the taluk of ÎUTannilam; Perumpannayur, Molancoody, and Karaiyur; in the taluk of Mayavaram: Mayavaram, Manday, Pillavadanday, and Tranquebar; in the taluk of Shiyaly, the parish of Eruk oore; in the taluk of Chidambaram, that of Palayankottai; from the diocese of Kumbakonam, in the taluk of ÎTannilam: Perumpannayur, Molancoody, and Karaiyur; in the taluk of Mayavaram: Mayavaram, Manday, Pillavadanday, and Tranquebar; in the taluk of Shivaly: the parish of Brukoor; and in the taluk of Chidambaram, that of Palayankottai; from the Archdiocese of Madras: Purification and St. Teresa, with two chapels within the city of Madras; and Poonamallee, Pannur, Kilacherry, Sellampattida, and Valaspuram, outside the city. From the Archdiocese of Madras: Purification and St. Teresa, with two chapels within the city of Madras; and Poonamallee, Pannur, Kilacherry, Sellampattida, and Valaspuram, outside the city. ART. V. ARTICLE V. Considering the particular circumstances of the parish of Nagory, the Bishop of Dacca, under whose jurisdiction the aforementioned parish falls, shall choose its pastor from among the Portuguese priests of the diocese of St. Thomas of

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Meliapor. Attending to the special circumstances of the parish of Nagory, the Bishop of Dacca, to whose jurisdiction the aforementioned parish belongs, shall select the respective pastor from among the Portuguese priests of the diocese of St. Thomas of Meliapor. ART. VI. ARTICLE VI. This agreement refers only to episcopal jurisdiction, and not to the ownership of Portuguese property, artistic treasures, schools, etc., which shall continue to be the property of the entities to which they currently belong. The present agreement refers solely to episcopal jurisdiction and not to the ownership of Portuguese property, artistic treasures, schools, etc., which shall continue to be the property of the entities to which they currently belong. ART. VII. ARTICLE VII. All provisions of previous documents that are contrary to the present protocol are hereby abrogated. All provisions of previous documents contrary to the present protocol are considered revoked. Boma, eleventh April, nineteen hundred and twenty-nine. L.©S. PIETRO CARDINAL GASPARRI L. 83 S. AUGUSTO DE CASTRO SAMPAIO CORTE REAL.

[*Latin ed. p. 341*]

An agreement having been concluded, and signed by the respective plenipotentiaries, on the eleventh day of April of the current year, a Concordat between the Holy See and the Government of the Republic of Portugal; today, the twenty-ninth of June, 1929, His Eminence, the Most Reverend Cardinal PIETRO GASPARRI, Secretary of State of His Holiness, and His Excellency, the Most Reverend Doctor AUGUSTO DE CASTRO SAMPAIO CORTE REAL, Extraordinary Envoy and Minister Plenipotentiary of the Republic of Portugal, having met in the chambers of the Apostolic Palace at the Vatican, and after reading the respective instruments of ratification, having found them fully conformed in all and each of their articles, proceeded to the exchange of said ratifications, and in faith of such act, have signed with their own hands this present record in duplicate, affixing thereto the seals of their arms. Rome, from the Papal Palace at the Vatican, the twenty-ninth of June, in the year of Our Lord nineteen hundred and twenty-nine.

PIETRO CARDINAL GASPARRI.

AUGUSTO DE CASTRO SAMPAIO CORTE REAL.

[*Latin ed. p. 342*]

Acta Apostolicae Sedis - Official Commentary 342. ACTS OF POPE PIUS XI. MOTU PROPRIO CONCERNING THE COORDINATION OF PONTIFICAL MISSIONARY WORKS. Our Predecessor, Pope Benedict XV, of blessed memory, in the Encyclical Letter *Maximum illud*, dated Novem-

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ber 30, 1919, in which he treated extensively on various matters pertaining to foreign missions, urged all good men, because of the great needs of these missions, to assist them according to their ability, and furthermore, he said: "We especially desire that those institutions which are established for the benefit of the sacred missions be aided by the generosity of Catholics. First among these is the Work called the Propagation of the Faith, which has been praised many times by our predecessors; and so that it may bear even greater fruit in the future, we desire that the Sacred Council diligently care for the spreading of the Christian name. Indeed, it is necessary that resources be provided from it so that the missions, both those already established and those that will be established in the future, may be supported; and we trust that the Catholic world will not allow it to happen that, while others abound with resources to spread errors, our own, who are spreading the truth, may struggle with a lack of means. Another, which we also strongly commend to all, is the Work of the Holy Innocents, whose purpose is to administer baptism to the little ones of the infidels who are dying, and this is all the more commendable, because even our own children can participate in it... And it is not to be omitted the Work of Saint Peter, as they say, which provides for the education and training of the clergy of the missions." We ourselves, in the Encyclical Letter *Rerum Ecclesiae*, dated February 28, 1926, treated the very important matter of missions, since, for the sake of the Apostolic office, they were of great concern to Us; and there, speaking of the Pontifical Works, we wrote these words: "...To the Work of the Propagation of the Faith, which is indeed the principal one of all those that pertain to the Sacred Missions, the Christian people ought to provide assistance with generosity, so that it may fully meet the needs of the numerous missions that now exist, and those that will come to exist in the future... To the Work of the Propagation of the Faith, two others are added..."

[*Latin ed. p. 343*]

The Acts of Pope Pius XI, page 343, state that the Apostolic See, among other works which have a particular purpose, supports and assists two institutions in particular: one dedicated to the Holy Infancy, and the other named after the Apostle Peter. The former aims to provide for our children, so that they may learn to contribute, especially for the benefit of the children of the infidels, wherever they are cast out or threatened with death, to redeem them and to educate them in the Catholic faith; the latter, through prayers and the collection of money, seeks to ensure that chosen natives may be properly educated in seminaries and advanced to the sacred orders, so that their efforts may more easily, with the passage of time, lead them to Christ or confirm them in the faith.

Both of these works, which are rightly called subsidiary works to the principal work, as Our Predecessor, the blessed Pope Benedict XV, recom-

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mended, we likewise do not cease to commend.

Indeed, on many occasions, in words and in writing, we have spoken of these missionary works, earnestly urging all good people to support them. And we wish here publicly to acknowledge that there have been many bishops and men from both the clergy and the laity who, in promoting these missionary endeavors, have rendered us the most active assistance; for which we give thanks to God with great fervor, and we bestow upon them all the due praise who have so generously and diligently responded to the exhortations of the Common Father.

Considering these things, and having before our eyes the needs of the missions, we deem it fitting, for the sake of their growth, to establish certain norms so that the Pontifical Missionary Works may be coordinated among themselves, and indeed, may coalesce into one. For we wish that each of these works should have its own rights and its own laws, and that it may grow according to its own purpose. And we are confident that, established in this manner and with this order, they will flourish with the spirit of charity and fraternal bonds, with which associations that bear the name of the Pope should be joined, and which strive to achieve a purpose so holy and noble in common.

Therefore, with a Motu Proprio, and with certain knowledge and mature deliberation, we command the following to be carried out:

I. The Secretary General of the Sacred Congregation for the Propagation of the Faith, as he is the General President of the Pontifical Missionary Work for the Propagation of the Faith, shall also be the General President of the Pontifical Missionary Work of Saint Peter the Apostle for the instruction of native clergy, as has already been established from the beginning by the Sacred Congregation for the Propagation of the Faith.

II. The Secretary General of the Pontifical Missionary Work for the Propagation of the Faith shall always be a Counselor in the General Council of the Pontifical Missionary Work of Saint Peter the Apostle; likewise, the Secretary General of the Pontifical Missionary Work of Saint Peter the Apostle shall be a Counselor by right in the General Council of the Pontifical Missionary Work for the Propagation of the Faith.

[*Latin ed. p. 344*]

344. Acta Apostolicae III. Summum Consilium Sedis – A Commentary (or Official Committee) shall be established to govern the Pontifical Mission Works; this shall consist of the President of the Pontifical Works for Missions, general secretaries of those Works, and one counselor from each Work, elected by their respective Councils.

I. The President of the Pontifical Works for Missions shall preside over this Committee; he shall convene it as circumstances require.

II. This Committee shall ensure that each Work is able to carry out its

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own activities in an orderly and fruitful manner, and to resolve any difficulties that may arise between different Works.

III. In different nations, the National Director of the Work for the Propagation of the Faith shall also be the National Director of the Work of Saint Peter the Apostle (wherever it exists).

IV. Also, in different nations, the National Secretary of the Work for the Propagation of the Faith shall, by right, be a member of the Council of the Work of Saint Peter the Apostle; and the Secretary of the Work of Saint Peter the Apostle shall, by right, be a member of the Council of the Work for the Propagation of the Faith.

V. In different nations, there shall be a national Committee for the Pontifical Mission Works, which shall consist of the National Director of the Pontifical Works for Missions existing in that nation, the national secretaries of those Works, and one counselor from each Work, elected by the national Council of those Works.

VI. This Committee, presided over by the National Director of the Pontifical Works, shall have the task of ensuring, in each nation, that all matters pertaining to the common good of these Works, existing within the limits of the nation, are attended to; and also to resolve any difficulties that may arise between different Works existing in that nation.

VII. There shall be one general commentary and one national commentary for the various Pontifical Mission Works. In order that nothing may be lacking for the readers concerning the works that pertain in any way to Missions, appropriate and certain spaces shall be reserved for the Works of the Propagation of the Faith, of Saint Peter the Apostle, and of the Holy Childhood.

VIII. Other publications (besides the commentaries which we have mentioned) shall be made for special and uncommon reasons, and shall be approved by the Committee, whether general or national. The general commentary shall be submitted for examination to the Sacred Congregation of the Propaganda Fide.

IX. We decree that, in the future – as indeed it has been, or at least ought to have been – the Pontifical Mission Works shall be under the Sacred Congregation of the Propaganda Fide, which indeed are such great aids to that Congregation. Therefore, let it be the special duty of this Sacred Congregation to have particular care for these Pontifical Works.

[*Latin ed. p. 345*]

The Acts of Pope Pius XI, page 345, should be diligently consulted, and the progress of these matters should be reported to Us at fixed times, or whenever a particular reason requires it. In this great effort and concern with which We strive to promote the Pontifical Mission Works, let everyone recognize how much it matters to Us that these works flourish and thrive

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daily, for the salvation of so many souls, and that We may gratefully support all those who, in any way, assist them; especially diligent bishops and those from both the clergy and the laity, who, whether in the councils of these works or through preaching and zealous labor, assist Us in happily expanding the Kingdom of Christ throughout the entire world. Furthermore, whatever has been established by Us in these letters, We command that all of it be considered firm and valid, notwithstanding any contrary provisions. Given from Rome, on the twenty-fourth day of the month of June, in the feast of Saint John the Baptist, in the year 1929, in the eighth year of Our pontificate. PIUS PP. XI.

A PONTIFICAL WORK: "FROM SAINT PETER THE APOSTLE" FOR THE SUPPORT OF THE INDIGENOUS CLERGY, WITH DEFINITIVE STATUTES.

PIUS PP. XI.

Having been raised to the chair of the Supreme Pontiff, We have pursued, with a particular favor and dedication, those institutions which are dedicated to promoting the Catholic missions in every way, namely, the Pontifical Mission for the Propagation of the Faith, which holds the first place in this regard, as well as the Pontifical Missionary Childhood Association and the Pontifical Work "From Saint Peter the Apostle," all of which provide Us with opportune and diligent assistance, so that the Kingdom of Jesus Christ may prosper everywhere. The Work "From Saint Peter the Apostle," of which We are speaking, as everyone knows, had its beginning with certain pious French women, Stéphanie Cottin-Bigard and her daughter, Jeanne, who, with the greatest zeal for religion, sought to assist sacred missionary expeditions, and came to the idea of properly supporting and educating the indigenous clergy, and of offering their prayers and resources to the best of their ability, and of striving to form an association for this purpose, with as many people as possible. But when, in 1903, the pious woman Stéphanie Cottin-Bigard passed away, her daughter, Jeanne, who was suffering from illness in Fermo, recovered.

[*Latin ed. p. 346*]

346 Acta Apostolicae Sedis - Official Commentary: Regarding the undertaking of the religious woman Mary of the Passion – concerning the sacred font of baptism of Helen of Chappotin – and the Congregation of Sisters founded by her, namely, the Franciscan Missionaries of the Virgin Mary, the Apostolic See has granted and commended. These religious women, having diligently pursued the work entrusted to them, in the year 1920, petitioned the Sacred Congregation for the Propagation of the Faith with fervent prayers, requesting that this pious undertaking and the rules by which it would be governed be legitimately approved by the Apostolic

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See. Indeed, it could not be otherwise than that such petitions be received with benevolence; for, when the Most Reverend Fathers of that Sacred Congregation duly considered the matter presented to them, which had been transmitted to them by Our Predecessor, Pope Benedict XV, and rendered their votes, the Pontiff ordered a decree to be issued, by which this undertaking would be approved according to such laws that it would depend on the same Sacred Congregation for the Propagation of the Faith. However, before this undertaking could be granted defined and perpetual laws, it seemed fitting to establish certain norms by which it would be governed temporarily, with the understanding and hope that experience and the growth of the undertaking would teach what would be more suitable to determine in the future. Therefore, it came to pass that this undertaking, recognized and legitimately approved by the Apostolic See, and also enriched by the benevolent intentions of Our Predecessor and by Ourselves, began to bear fruit more and more joyfully from the year 1920, as the faithful were suitably encouraged to, with prayers offered to God, obtain from the Shepherd Prince a distinguished number of indigenous clergy, and, with the necessary resources provided, to ensure that all those called by the Lord from the ethnic nations would lack nothing whatsoever in order to achieve this most holy purpose. In this flourishing harvest of good fruits, we clearly see and marvel at the most provident assistance of God, which, it seems, was abundantly obtained through the intercession of that most holy Virgin, Teresa of the Infant Jesus, whom We Ourselves have appointed as the heavenly patroness of this undertaking, by the Apostle Peter. It is fitting at this time to honor those who have always striven to promote this Institute with their active zeal; and, in particular, to express heartfelt gratitude to the Sisters of the Congregation of the Franciscan Missionaries of the Virgin Mary, and to the most esteemed Monsignor Giulio Tiberghien, titular Archbishop of Nicaea, who, with a generous spirit, spared neither effort nor private expenses in order to promote this work in every way; and finally, to the religious man of the Congregation of the Most Holy Fathers of St. Joseph, Drehmans, who, while serving as Secretary General in the early days of this Institute, worked diligently in this undertaking.

[*Latin ed. p. 347*]

S. Romana Rota 347. Furthermore, just as on the third day of May, in the year 1922, we established and enacted statutes and laws for the pious work for the propagation of the faith, so now, for the work founded by Saint Peter the Apostle, who is most dear to Us, which we are pleased to see has now reached a more mature stage, we likewise establish and define its own statutes and laws, by which, as we are entirely confident, it will assuredly increase more and more, both in accordance with Our paternal will and in response to the expectations of the Catholic missions. Therefore, after mature deliberation, and with the fullness of our apostolic authority, we

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decree and establish the following:

I. The Pontifical Work founded by Saint Peter the Apostle ought, by its very nature, to be of assistance to the Sacred Congregation for the Propagation of the Faith, in the proper and holy instruction of the clergy, and especially in the founding and support of major and minor seminaries, wherever circumstances seem to require it.

II. It should solicit prayers and pious works from the Christian faithful, with the intention that the Supreme Pastor of the flock may wish to call as many young men as possible from various nations to the priesthood, by a certain divine inspiration, and that those whom divine grace has drawn to such a holy undertaking may, with knowledge and virtue, prove to be outstanding.

III. Furthermore, it should solicit from the faithful that each contribute according to his ability, whether by giving a certain sum of money annually, or by collecting stipends from the people, or by "adopting" a student from the seminary, or finally, by establishing an annual endowment, commonly called a "borsa di studio," by which at least one of these sacred clerics may be perpetually supported and educated.

IV. Its principal seat shall be in the buildings of the Sacred Congregation for the Propagation of the Faith, from whose authority, as We have said, it shall be entirely dependent.

V. The entire work shall be presided over by the Secretary General of the Sacred Congregation for the Propagation of the Faith, who, as in the case of the work for the propagation of the faith, is expressly chosen by the Supreme Pontiff for this purpose, and who shall administer the work in agreement with the Most Reverend Prefect of the same Sacred Congregation, presiding over the sessions of the General Council and directing its deliberations to a suitable outcome.

VI. Furthermore, the work shall be administered by a General Council established in Rome, which, besides the General President, shall consist of advisory members, who shall be elected for a period of five years by the Sacred Congregation for the Propagation of the Faith from among priests residing in Rome, in which this pious work is already flourishing.

VII. If any of the advisors are raised to the episcopal order or to the dignity of the Roman purple, they shall thereby cease from their duties as advisors.

VIII. Above all, the General Council shall diligently undertake its special task, namely, to administer the assets and subsidies, and whatever else is necessary for the Pontifical Work.

[*Latin ed. p. 348*]

348. The Acts of the Apostolic See – Commentary. Matters pertaining to the Opus are to be handled. For example, the official accounts, the ad-

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missions and revenues (scholarships) of missionary students, are to be distributed equitably to perfect their ecclesiastical formation. Furthermore, it must be ensured that the Opus achieves greater daily growth in each nation.

X. The General Council shall likewise examine and approve the special statutes and regulations of the National Councils, review the reports submitted by them annually, and take note of the summaries.

X. The General Council shall, each month, collect all funds and resources offered by the faithful, and, after approval by the Sacred Congregation for the Propagation of the Faith, distribute them accurately to those to whom they are due. The President shall have the right to convene the General Council.

XI. The General Council shall decide and determine matters according to the will of the majority of the Councilors. Decrees concerning matters of greater importance shall be submitted for approval to the Sacred Congregation for the Propagation of the Faith, and through it to the Supreme Pontiff.

XII. Annually, when the national directors of the Pontifical Missionary Works are present in Rome, they shall convene in a common assembly, together with the President and the Councilors of the Work founded by Saint Peter the Apostle in this venerable City, to discuss matters pertaining to the same Work.

XIII. All missions shall be subject to the Sacred Congregation for the Propagation of the Faith, and, according to their needs, shall be assisted by the Pontifical Work founded by Saint Peter the Apostle, as far as its resources permit.

XIV. A General Secretary shall be chosen by the Sacred Congregation for the Propagation of the Faith, with a general secretary proposed by the Council, and shall perform his duties according to its wishes. A fixed salary shall be established and granted to the General Secretary.

XV. It shall be the duty of the General Secretary, with the approval of the General President, to oversee all matters pertaining to the ordinary administration of the Work.

XVI. The General Secretary, diligently executing the mandates of the Council, shall organize and arrange matters for the general assemblies; however, in the assemblies of the General Council, he shall have only a consultative right to vote.

XVII. The General Secretary, with the approval of the General Council, shall appoint all subordinate officials, and shall ensure that they faithfully and diligently perform their respective duties, and shall carefully oversee the work of the treasurer.

XVIII. The treasurer of the pious Work shall diligently safeguard the

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assets, and shall ensure that, with the approval of the General Council, the funds are invested safely and profitably.

[*Latin ed. p. 349*]

Acta Pii PP. XI 349 XIX. Annually, the treasurer shall render a detailed account of receipts and expenditures, which account shall be examined and approved by two censors appointed by the General Council for this purpose, and shall then be submitted again to the General Council for approval. XX. A detailed and public description shall be made annually of all contributions of any kind received from the faithful, and of the equitable distribution thereof. XXI. In each nation where the Pontifical Works flourish, a national council shall be established, which shall have its own secretary and officials, and shall diligently observe all that has been established by the General Council; concerning the national directors, provision has already been made in the Letters of Our Predecessor, given by Us on this same day by Motu Proprio. XXII. The national councils shall administer the funds offered by the faithful, whatever their amount, – whether money, or adoptions of missionary students, or finally, revenues (scholarships) for the benefit of their ecclesiastical institutions – according to the regulations established by the General Council, or shall transmit them to the General Council itself. XXIII. It is forbidden to the national councils to make distributions or grant subsidies at their own discretion, or to allocate any adoptions or revenues (scholarships) for the benefit of ecclesiastical institutions to any particular individual. All of these matters are reserved to the General Council for the proper administration of the entire Work. Since the General Council of the Work of Saint Peter, according to the aforementioned regulations, has not yet been established, for this time, we reserve the nomination of the General Secretary of the same Work for Ourselves, and we entrust this office to our beloved son, Peter Coffan, under Urban, until now Director for Italy of the Pontifical Work for the Propagation of the Faith. Furthermore, whatever has been established by Us in these Letters, We command that it be firm and valid, notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, on the twenty-fourth day of the month of June, in the feast of Saint John the Baptist, in the eighth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 350*]

350 Acts of the Apostolic See - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONSISTORIAL CONGREGATION

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PROVISION FOR CHURCHES

His Most Holy Lord Pope Pius XI, by divine Providence, has, through successive decrees of the Sacred Consistorial Congregation, provided for the following Churches, each with a new Pastor, namely:

May 31, 1929. — To the Cathedral Churches, perpetually united, of Down and Connor, He appointed the Reverend Daniel Mageean, from the Diocese of Down and Connor, Moderator of Discipline in the Mainutian Seminary. — To the titular episcopal Church of Verbia, the Reverend John Aloysius Coleman, a priest from the Diocese of Armidale, was appointed Coadjutor with the right of future succession to the Most Reverend Patrick O'Connor, Bishop of Armidale. — To the titular episcopal Church of Vatarba, the Reverend Edmund Joseph Gleeson, from the Congregation of the Most Holy Redeemer, was appointed Coadjutor with the right of future succession to the Most Reverend Patrick Vincent Dwyer, Bishop of Maitland.

June 7. — To the titular archiepiscopal Church of Heraclea, the Reverend Francis Borgongini Duca, a priest from the Roman clergy, Apostolic Protonotary ad instar Participantium, Secretary of the Sacred Congregation for extraordinary ecclesiastical affairs, was appointed Apostolic Nuncio in Italy. — To the Cathedral Church of Plymouth, the Reverend John Barrett, formerly the titular Bishop of Assus.

June 21. — To the Cathedral Church of Langres, the Reverend Louis Fillon, parish priest of Saint Leo, in Paris.

June 23. — To the Metropolitan Church of Birmingham, the Reverend Thomas Williams, from the metropolitan clergy, rector of Saint Wilfrid's College.

June 25. — To the Metropolitan Church of Mexico, the Reverend Paschal Diaz, of the Society of Saint Ignatius, formerly Bishop of Tabasco.

June 26. — To the Metropolitan Church of Milan, the Reverend Ildephonsus Schuster, from the Casinense Congregation of the Order of Saint Benedict, Abbot and Ordinary of Saint Paul outside the Walls.

[*Latin ed. p. 351*]

351 The Holy Congregation for the Discipline of the Sacraments, 28th of June. — To the titular Bishop of the Church of Holar, Reverend Father Dominicus Martinus Meulenberg, Apostolic Vicar of Iceland, hitherto titular Bishop of Lundsem, from the 1st of July. — To the titular Archbishop of the Church of Achrida, Reverend Father Clemens Cassani, hitherto Archbishop of Turin.

THE HOLY CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS, INSTRUCTION TO THE REVEREND ORDINARIES OF ITALY, AND THROUGH THEM, TO THE PARISH PRIESTS, CONCERNING THE IMPLEMENTATION OF ARTICLE 34 OF THE CONCORDAT

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SIGNED ON THE 11TH OF FEBRUARY, 1929, BETWEEN THE HOLY SEE AND THE KINGDOM OF ITALY, RELATING TO THE CELEBRATION OF MARRIAGE FOR CIVIL PURPOSES, ACCORDING ALSO TO THE PROVISIONS OF THE LAW OF 27TH MAY, 1929, N. 847, ON MARRIAGE.

The Concordat, happily concluded on the 11th of February, 1929, between the Holy See and the Government of Italy, in Article 34, establishes that the Italian State recognizes the civil effects of the Sacrament of marriage, regulated by canon law. In execution of this agreement, the Italian State, by law of 27th May, 1929, n. 847, has made the necessary provisions in this regard.

This Holy Congregation, in conformity with the august will of the Holy Father, communicated to it by dispatch from the Secretariat of State dated 8th March, 1929, addresses this Instruction to the Reverend Ordinaries and parish priests of Italy, for the correct application of the aforementioned Article 34 of the Concordat, taking into account the text of the aforementioned law, primarily in the spirit that informs it.

For the understanding and guidance of the aforementioned Reverend Ordinaries, it is stated that, with the aforementioned Law, in Chapter I, "Amendments to Title V of Book I of the Civil Code," it was not intended to legislate on religious marriage (to which civil effects are attributed), which, as such, is solely regulated by canon law, but on the so-called civil marriage, to which the State has not relinquished its jurisdiction, although it approaches, and even aligns itself, with the Code of Canon Law in matters of impediments.

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis - Official Commentary. Furthermore, to facilitate the task of the Reverend Ordinary and to ensure uniformity in all parishes of Italy regarding the practices concerning the celebration of marriage, as regulated by canon law, and the relationships between pastors and civil officials, this Instruction is accompanied by a form which the Curias and pastors must diligently use in applying the new regulations governing the institution of marriage in Italy.

CHAPTER I. Of the obligation for Catholic spouses to celebrate only the religious marriage.

1. Catholics who intend to contract marriage are gravely obligated to celebrate only the religious marriage, from which the civil effects are obtained, since there is no reason, excuse, or pretext for omitting it, given the precautions with which the Church has surrounded it, in order to render it fully capable of achieving its religious and social purpose.

2. If Catholic spouses were to contract a civil marriage, even with the intention of celebrating the religious marriage afterward, they will be treated as public sinners, and the pastor will proceed according to canon 1066.

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CHAPTER II. Of the marriage banns.

3. The request for the marriage banns, in addition to being made by the persons indicated in article 73 of the Civil Code, must also be made by the pastor himself, as is fitting for the one who is responsible for the celebration of the marriage, according to canon 1023, § I (article 6, chapter 2 of the Law of May 27, 1929, n. 847). In the case that the pastor is impeded, the request will be made by one who legitimately replaces him in the effect of celebrating the marriage.

4. The pastor, however, will not ordinarily request said banns unless he has first fulfilled the other prescriptions of the law, concerning the freedom of the spouses, the dispensation from any impediments, the freedom of consent, the religious instruction of the parties, their baptismal and *Cresima* certificates, and the permission of the Curia in places where such permission is required by law or by this Instruction, and in cases where such permission is required by law or by this Instruction.

5. The pastor will explain to those concerned that they must not request the banns to be published in the civil registry office before they have been...

[*Latin ed. p. 353*]

The Holy Congregation for the Discipline of the Sacraments (Sacramentaria) outlines the practices to be observed before the celebration of marriage, warning that without its request, the marriage will have no effect (cited law, article 6, chapter 2).

6. Regarding the duration of the banns, if they are announced orally by the parish priest, they will ordinarily last fifteen days (canon 1024). However, it is fitting that the Ordinary, availing himself of the faculty granted to him by canon 1025, permit the parish priests, where circumstances of place and people advise, to make the banns by posting them at the entrance of the church; in which case, these will last eight days, including two days of precept. According to canon 1030, before proceeding to the celebration of the marriage, unless a serious reason intervenes, three days must pass from the last bann, or from the last day of the posting.

7. Under the name of parish priest, in these and the following provisions, is understood any priest who exercises the care of souls with parochial jurisdiction (canon 451 § 2), not excluding military chaplains, who have parochial jurisdiction, not territorial, but personal, regulated by their respective decrees. Both the Ordinary of the place and the military Ordinary may, in some cases, reserve the exercise of these faculties to themselves.

8. The request, as well as the act of publication, will indicate: 1° the name, surname, profession, place of birth, and domicile of the spouses; 2° whether they are of age or minors; 3° the name, surname, profession, and domicile of the parents.

9. The banns will be made by the proper parish priest, according to canon

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1023 § 1.

10. At the judgment of the Ordinary (canon 1023 § 2), the canonical banns may be made in different parishes, when one or both spouses, after reaching puberty, have lived for at least six months in another parish. The proper parish priest will request the banns only from the civil registrar of the place of his parish.

11. If the marriage is to be celebrated abroad between two Italians or between an Italian and a foreigner, the banns will be made both in the parish of the current domicile or quasi-domicile, and in the parish in Italia. If one or both spouses no longer have their domicile in Italia, the banns will be made in the parish of origin or elsewhere, at the judgment of the Ordinary, according to canon 1023 § 2 mentioned above.

ACTA, vol. XX, no. 8. — 8-7-1929.

[*Latin ed. p. 354*]

Acta Apostolicae Sedis - Official Commentary 354 12. In publications, explicit mention shall be made: 1° whether the spouses, being bound by some canonical impediment, have requested and obtained the necessary dispensation from the competent ecclesiastical authority; 2° whether a sentence of nullity of marriage, or a dispensation from a marriage already consummated, or other measures rendered enforceable, have been issued; 3° whether, notwithstanding opposition or conflicting provisions of law, the Ordinary has granted the due authorization to celebrate the marriage. 13. If a dispensation from the ecclesiastical banns is requested, or if the dispensation is granted by canon law (can. 1026-1028), a similar request must be made to the competent civil authority through the civil registrar. In the case that the civil dispensation is not granted, or it is foreseen that the processing of the matter will take a long time, the parish priest, after consulting the Ordinary, may proceed with the celebration of the marriage. After the marriage has taken place, the parish priest, in accordance with item 30 of these Instructions, shall not delay in reporting it to the civil registrar. Let the Reverend Ordinaries know that appropriate instructions will be given by the competent superior civil authority, so that in the aforementioned cases of canonical dispensation, the civil dispensation may be granted as quickly as possible. Consequently, the Reverend Ordinaries will not permit the celebration of the marriage, unless in cases of grave necessity. 14. The Ordinary, for just reasons, may dispense from one of the three oral banns, since thereby the right of the banns in the municipal hall remains intact, and ordinarily, with regard to the duration of time, the canonical banns and the civil banns are equal in this case. The dispensation from one of the civil banns is granted by the Procurator of the Republic, and from both by the General Procurator of the Republic. 15. The Ordinaries, also in compliance with Article 34 of the Concordat, will not grant a dispensation, especially a total one, from the banns, except for very serious and urgent

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reasons. 16. When the parish priest receives from the civil registrar notification of objections or of the existence of an impediment (Law, Article 7), he shall immediately inform the diocesan Ordinary and shall not proceed with the celebration of the marriage without the express authorization of the same, unless the objection is evidently unfounded. 17. If the objection is motivated by a sentence of interdiction due to mental infirmity (Law, Article 12, no. 3) against one of the parties, then...

[*Latin ed. p. 355*]

The Holy Congregation for the Discipline of the Sacraments, 355, inquires whether it is possible, in any way, to proceed with the celebration of marriage without the express authorization of the Ordinary. In this case, the Ordinary, in addition to considering the gravity of the consequences that may result from such a marriage, should bear in mind that it will not be possible to obtain its transcription for civil purposes, except as prescribed in paragraph 38 of this Instruction and in Article 14 of the Law, Chapter 2. 18. – If the opposition is made due to a previous civil marriage – a situation that should not occur under a concordat {cf. nos. 1, 2} – contracted between the same spouses, the parish priest will proceed with the celebration of the marriage, and although this marriage cannot be transcribed for civil purposes that already exist, it will nevertheless be reported to the civil registrar, so that he may take note of it, according to the instructions that will be given by the competent civil authorities. However, if the opposition is made due to a previous civil marriage contracted by one of the two spouses with another person, the parish priest will refer the case to the Ordinary. If the Ordinary believes it permissible to allow the religious marriage, said marriage cannot be transcribed for civil purposes, and therefore any notification is useless (Article 12, nos. 1 and 2 of the Law). 19. – In all other cases of opposition, made for the minority of the contracting parties, for the state of widowhood before the expiration of ten months, etc., the reasons for the opposition will be carefully examined by the Ordinary, and the parish priest will not be able to proceed with the marriage without the judgment of the same. If the judgment is favorable to the celebration of the marriage, this will produce civil effects, and the civil registrar will not be able to refuse its transcription at the appropriate time (Law, Article 7, Chapter 3). However, for minors, even when there is no opposition, the parish priest will follow the provisions of Canon 1034. 20. – The parish priest, before proceeding with the celebration of the marriage, will obtain the certificate referred to in Article 7 of the aforementioned Law. 21. – If the marriage is not celebrated within six months, the publications may be repeated, at the discretion of the Ordinary (Canon 1030 § 2). As for the civil publications, the procedures will be followed according to civil laws. CHAPTER III. Of the celebration of the marriage. 22. – With regard to the time, the place, the canonical and liturgical form of the celebration of the

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marriage, even for the Italo-Greeks in the parishes of the Kingdom, the prescriptions of the Church must be observed exactly.

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - Commentarium Officiale 23. - Si matrimonium celebratur extra territorium parochiale, parrochus qui licentiam dat (ut in can. 1097, § 1, n. 3) , simul cum documentis probationem status liberi sponsorum praebentibus, mittet etiam ad parrochum parochiae ubi matrimonium celebrabitur, certificatum de quo in art. 7 Legis. 24. - Ordinarius, parrochus vel alius sacerdos legitime delegatus, qui matrimonium celebravit, post acceptum consensum coniugum, eis explicabit effectus civiles, legens coram testibus matrimonii, articuli 130, 131 et 132 Codicis Civilis, qui de iuribus et officiis coniugum agunt (Lex, art. 8), secundum textum ad hanc Instructionem annexum (Al. III, mod. XIV). Lectio haec fiet in ecclesia ante Missam, si haec locum habebit. Hoc facto, parrochus qui antea duos actus originales matrimonii compilavit, eos statim signabit, et simul ibi apponendas alias firmas requiritas, prius praeparans ea quae ad id requiruntur; si hoc non fieri poterit vel conveniet, actus statim post dictam lectionem in sacristia signabitur. 25. - Matrimonium celebratum secundum leges canonicas, intra quinque dies stabilitos a Lege, ad Communitatem notificabitur. Effecta translatio, haec semper effectus civiles ab die celebrationis matrimonii producit. 26. - Auctorizatio ad matrimonium minorum aetatis 21 annorum et viduarum ante transitum 10 mensium ab viduitate, ut dictum est (n. 19), prudentiae judicio Ordinarii relinquitur, et habebit effectus civiles. Sed Ordinarius non concedet permissionem viduae ante transitum 10 mensium, nisi si habebit certam fidem quod ea incommoda, quae legislator aevitare intendit, excludantur. 27. - Ordinarii meminerint, ut in art. 7, cap. 3, Legis citatae, auctoritas iuridica civilis, de quolibet oppositione tendente ad impedire celebrationem matrimonii, sententiam non locum habendi pronuntiat, propterea enim quod haec materia iudicio auctoritatis ecclesiasticae reservata est, excepto oppositione facta circa impedimenta de quibus in art. 12 Legis ipsius et in nn. 17 et 18 praesenti Instructioni. 28. - Quoad officiales, militares assimilatos, diplomatas et omnes eos quibus matrimonium sine speciali authoritate civili vetitum est, ad matrimonium religiosum tantum procedi poterit, si graves rationes conscientiae Ordinarium ad permittendum consiliarent, sed non notificabitur ad effectus civiles (cfr. Instructionem Sacrae Congregationis Sacramentorum, 2 Aprilis 1909).

[*Latin ed. p. 357*]

The Holy Congregation for the Discipline of the Sacraments, 357. This also applies to widowed pensioners, and especially to war widows (cf. Instructions of the Holy Congregation of the Sacraments: June 20, 1919; June 10, 1922; and January 25, 1927). When, in such cases, a religious marriage is

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permitted, once the impediment that opposed the registration has ceased, it will be reported to the civil registrar for the relevant effects, at the request of anyone who has an interest (Law, article 14). In permitting such marriages, the Ordinary will proceed with great circumspection, as inconveniences not insignificant may arise.

CHAPTER II. Notification of the marriage to the civil registrar.

29. According to paragraph 24, the parish priest will draw up the marriage certificate in the Italian language and in duplicate, which will be signed by the spouses, unless they are unable or unwilling to write, and by the witnesses, who must be able to affix their name and surname to the certificate, and by the parish priest himself. One of the aforementioned certificates will be drawn up in the parish register, and the other on a separate sheet for the civil registry office. If the marriage is celebrated outside the parish church by a delegated priest, the celebrant will draw up the two original certificates on two separate sheets, which will be given to the parish priest, who, while submitting one to the civil registrar, will transcribe the other in his own parish register, taking care to preserve the original sheet in the archives. The marriage certificate will contain the following information:

1. The name and surname, age, profession, place of birth, domicile, and quasi-domicile, that is, the residence of the spouses;

2. The name and surname, domicile, or residence of their parents;

3. The date of the canonical publications that were made, or the decree of dispensation, as well as the mention relating to the civil publications;

4. Indication of any canonical impediments and the relevant dispensation;

5. The place and date on which the marriage was celebrated;

6. The name and surname of the parish priest, or of anyone else who assisted him in the celebration of the marriage (Law, article 9).

1. The parish priest will first ensure that the date of birth recorded in the civil registers corresponds to that recorded in the baptismal register.

2. In the event of a difference between the baptismal name and the name in the civil registry, both names must be recorded in the certificate, with the appropriate indication of the difference, that is, the name as it appears in the civil registry and the name as it appears in the baptismal register.

[*Latin ed. p. 358*]

358 Acta Apostolicae Sedis - Commentarium Officiale 7: The mention of the reading of articles 130, 131, and 132 of the Civil Code (Law, article 10).

30. The parish priest, within 24 hours, and in any event not exceeding 5 days from the celebration, shall transmit to the municipality one of the original documents of the marriage, so that it may be recorded and preserved in the civil registry archive. Parish priests should be aware of the

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responsibility they assume for any damages that may be incurred by the spouses if the transmission of the marriage certificate to the civil registry office is delayed for more than five days (Law, article 14, section 3).

31. The municipality to which the marriage document must be sent for civil registration purposes is always the one in which the marriage was celebrated (Law, article 8, section 2).

32. The obligation to transmit the marriage document to the municipality always rests with the parish priest (no. 7, preceding section), even if another priest, delegated by him or by the diocesan Ordinary, or authorized by canon 1098, no. 2, was present at the celebration of the marriage. In the case of a legitimate impediment of the parish priest, the transmission shall be made by the cooperating vicar, or, if also he is impeded, by the priest who legitimately assisted at the marriage.

33. If the Ordinary has celebrated the marriage, he shall send the original documents to the parish priest of the place where the marriage was celebrated, and the parish priest shall transmit one of the originals to the civil registry official, in accordance with no. 30.

34. The marriage celebrated in the presence of only witnesses, in accordance with canon 1098, shall be notified by the parish priest to the civil registry office upon his return to the parish; in which case, he must first read to the spouses, in the presence of two witnesses, the articles of the Civil Code concerning their rights and duties (see no. 24). In the case that the marriage was celebrated in the presence of only witnesses due to imminent danger of death, the parish priest shall inform the civil registry office as soon as he has received notice of it.

35. If the marriage was celebrated by proxy in accordance with canon 1089, or in the presence of only the parish priest in accordance with canon 1044, or by a simple priest as per canon 1098, no. 2, this must be indicated in the marriage document.

36. The civil registry official, within 48 hours of receiving the marriage document, shall inform the parish priest of the completion of the registration, the date on which it was carried out, and any other relevant protocol and registry information (Law, article 10, section 2); this communication shall be carefully preserved in the parish archive, and the parish priest shall also make a note of it in the margin of the marriage document compiled in the parish book.

[*Latin ed. p. 359*]

Sacred Congregation for the Discipline of the Sacraments, 359, 37. If, within the aforementioned term, the civil registrar has not transmitted the notification of the completed registration, the parish priest shall urge its transmission, and, should the aforementioned official still neglect this, he shall refer the matter to the Ordinary. The parish priest must, in these

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cases, keep a record of the requests and inquiries made by him, for possible justification.

38. In the event that, in the judgment of the Ordinary, an impediment to marriage due to mental infirmity was admitted, if the sentence of impediment has been revoked and the cohabitation of the spouses has continued for three months from the revocation of said sentence, the registration of such marriage for civil purposes may be requested (Law, article 14, chapter 2).

39. If the registration with the civil authorities has been omitted for any reason, it may nevertheless be requested at any time by those who have an interest, provided that the conditions for the validity of the act, which existed at the time of the celebration of the marriage, have not ceased to exist, except for the rights acquired by third parties. (Law, article 14).

40. The contracting parties cannot regularly object to the notification of the marriage to the municipality for civil purposes, since the parish priest must do so for reasons of office, except in the cases contemplated in nos. 17, 18 and 28, and the provision of the following number.

41. The so-called marriage of conscience, as mentioned in canons 1104 and following, must not be notified to the municipality. However, the parties may at any time request that their marriage be notified so that it may be registered for civil purposes, always respecting the rights acquired by third parties.

42. The Ordinary may also make such a marriage public and notify it to the civil registrar through the parish priest, when this is necessary to avoid scandal or other serious harm, in accordance with canon 1106.

43. The parish priest who is negligent in notifying marriages to the civil registry is subject to the penal sanction prescribed in canon 2383, in addition to the serious responsibility mentioned in no. 30.

CHAPTER: Concerning the validation and, in root, the healing of marriage. Concerning the legitimization of offspring and the Pauline privilege.

44. In the case that a marriage has not yet been notified and registered for civil purposes and is discovered to be null, the procedure shall be carried out in accordance with the law for its ordinary validation. The parish priest shall...

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis - Commentarium Officiale ad officialem status civilis: Actum celebrationis secundae matrimonii, peracta modo superiore, id est, renovando consensum coram parrocho et testibus, praevia dispensatione ab edictis, si ea facta in lapsu fuerint. Si autem matrimonium denuntiatum et translatum fuerit ad effectum civilium, et appareat nullum esse, statim, praeviis necessariis dispensationibus, ad ordinariam eius confirmationem procedetur, et interim Ordinarius, si oporteat, iuxta can.

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1990, sententiam de nullitate illius primi matrimonii pronuntiabit, quae cursum stabilitum pro necessariis annotationibus in registris civilibus sequetur (art. 17 Legis). Si autem ordinaria confirmatio non sit possibilis, omissa sententia supra dicta, ab autoritate ecclesiastica competenti petetur sanatio in radice dicti matrimonii. Rescriptum de sanatione in radice, cum notitia de nullitate matrimonii in questione, previo consenso Ordinarii, si hoc interesse partium requirat, a parrocho officiali status civilis communicabitur, et sanatio matrimonii in registro civili, ad margines partium matrimonii quod sanatum est in radice, transcribetur. 45. - Quoad legitimacionem filiorum, subsequens matrimonium, celebratum secundum legem canonicam, et translatum ad effectum civilium, filios naturales etiam ad dictos effectus legitimos facit (cfr. art. 194 Cod. civ.). Sed sponsi hoc recognoscendum facient coram parrocho, indicantes nomina et datas nativitatis, ut hoc in redactione actus matrimonii inseratur, conditione quod impedimentum legis civilis non sit praesens. 46. - Cum a S. Sede rescriptum de legitimacione filiorum non legitimabilium per subsequens matrimonium concessum fuerit, parochus personis interessatis suggerere poterit ut hoc praesentent autoritati civili competenti, ut etiam legitimacionem civilium obtineant. 47. - Quicquid de privilegio Paulino pertinet, normas contentas in Codice iuris canonici (cann. 1120 et seq.) manent, et practica pro translatatione ad effectum civilium Segretariae Status Sanctitatis ab autoritate ecclesiastica quae dictum privilegium applicaverit, deferetur. 48. - Similiter, si eveniat casus praesumptae mortis cuiuslibet coniugis, si militum in magna guerra dispersorum sit, et sententia tribunalis civilis sit quae praesumptam mortem declaravit, Ordinarius ad Instructionem Sacri Officii anni 1868 aderet, et, permittendo novum matrimonium, hoc cursum ordinarium sequetur, et cum debita cautione ad statum civilium denuntiabitur.

[*Latin ed. p. 361*]

Sacred Congregation for the Discipline of the Sacraments, 361. Outside of this case, the procedures concerning civil effects shall be referred, as above, to the Secretariat of State.

49. The decrees and sentences of nullity of marriage rendered executable (canon 1987), whether the related causes have followed the judicial course, or the administrative or economic course (canon 1990), and the dispensations from marriage already consummated, granted by the Holy See to Catholics, or from marriage not yet consummated, granted to non-Catholics, when only one of the spouses is baptized (canon 1119), and likewise the declarations concerning the dissolution of said marriage already consummated by virtue of a solemn profession (canon 1119), shall be transmitted *ex officio* either by the ecclesiastical court of appeal, or by the diocesan Ordinary, or by the competent Sacred Congregation to the Supreme Tribunal of the Signature, which, in turn, shall communicate

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them to the Court of Appeal of the jurisdiction to which belongs the municipality in which the act of celebration of the marriage was recorded (Law, article 17).

50. In cases of separation, it shall be considered as a principle that, in individual cases, apostasy of one of the spouses and the danger of perversion of the other may be considered as grave offenses.

51. The sentences of separation shall be communicated by the civil court that issues them to the diocesan Ordinary, who, in turn, shall give notice thereof to the parish priest of the spouses (Law, article 19).

52. The jurisdiction of the civil magistrate concerning cases of separation also extends to marriages celebrated before the Concordat.

53. The sentences and decrees relating to the separation of spouses, issued by the civil authority, provided that they are not contrary to divine or ecclesiastical law, have validity also in the canonical forum. Therefore, with respect to the woman legally separated, the provision of canon 93 § 2 is applicable.

54. The sentences or decrees of separation issued by the competent ecclesiastical authority in some special case, may be notified by the authority that issued them, in the interest of the parties, to the civil authority.

CHAPTER VI. Transitional Provisions.

55. The acts and procedures relating to marriage, which have already been initiated by the ecclesiastical authority before August 8, 1929, the date on which the Law of May 27, 1929, for the application of the Concordat in the part relating to marriage, comes into force, shall not be suspended, but shall follow their ordinary course and shall be carried to completion in accordance with the norms and procedures prescribed.

[*Latin ed. p. 362*]

362 Acta Apostolicae Sedis - Commentarium Officiale 5 6. - Si, postquam auctoritas civilis, ex publicationibus vel alio decreto, ordinem vel edictum emiserit, extra casus quos numeri 17 et 18 continent, per quem transcriptionem matrimonii impediri vel differri possit, parochus partibus suggeret ut, ex dispositione legis, contra dictam oppositionem ad E. Curiam appellationum recurrant (art. 21 legis) et ipse ad propriam Ordinariam recurrat. 57. - Si publicationes canonicae iam factae fuerint cum praedicta lex in vigorem veniat, matrimonium sine publicationibus civilibus celebrari poterit. Si hae locum tenuerint vel in processu fuerint, non erit necessarium repetitionem eorum postulari, sed locus fiet celebrationi et transcriptioni matrimonii, praevio certficato a magistro status civilis emisso (art. 7 legis). Incumbit partibus interessatis ut ad Curiam appellationum postulent transcriptionem matrimonii religiosi celebrati ante diem vigorem legis, 27 Maii 1929 (art. 21). Parochus ad talem finem partibus interessatis propriam auxilium praestabit. 58. - Nullitas matrimonii, a auctoritate ecclesiastica ante

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vel post diem 8 Augusti 1929, ex petitione una ex partibus declarata, notificari potest secundum formalitatem quae in numero 49 continetur, ad obtinendum dissolutionem matrimonii civilis, conditione tamen quod nullitas pronuntiata fuerit ex causa etiam ab Codice Civili admissa (lex, art. 22). Similiter, ex petitione utrae partium, obtineri poterit dissolutio civilis eorumque matrimonium ex quo, ante eundem diem, dispensatio pontificalis matrimonii rato et non consummato obtenta fuerit, conditione observationis formalitatum quae in numero 49 continentur (ibidem). Sanctitas N. S. Pii XI, in Audiencia concessa subcripto Cardinale Praefecto S. Congregationis de Disciplina Sacramentorum die 1 Iulii, benigne dignatus est praesentem Instructionem approbare et mandavit ut ea immediate publicaretur et ad omnia iura et officia legis exequenda sit a die 8 Augusti proximo venientis. Roma, ex Sacra Congregatione de Disciplina Sacramentorum, 1 Iulii 1929.

E. M. CARD. LEGA, Episcopus Tuscolanus, Praefectus.

L. S. D. Jorio, Secretarius.

[*Latin ed. p. 363*]

Sacred Congregation for the Discipline of the Sacraments, 363, ADDENDUM: AGREEMENT STIPULATED BETWEEN THE HOLY SEE AND THE ITALIAN GOVERNMENT. Article 34. The Italian State, desiring to restore to the institution of marriage, which is the foundation of the family, a dignity in conformity with the Catholic traditions of its people, recognizes the civil effects of the sacrament of marriage, regulated by canon law. The banns of marriage, as mentioned above, shall be announced, in addition to the parish church, also in the town hall. Immediately after the celebration, the parish priest shall explain to the spouses the civil effects of the marriage, reading the articles of the Civil Code concerning the rights and duties of the spouses, and shall draw up the marriage act, of which he shall transmit a complete copy to the Municipality within five days, so that it may be recorded in the civil registry. Causes concerning the nullity of marriage and the dispensation from a marriage validly contracted but not consummated are reserved to the competence of the ecclesiastical tribunals and dicasteries. The provisions and sentences, when they have become final, shall be brought before the Supreme Tribunal of the Signature, which shall verify whether the norms of canon law relating to the competence of the judge, the summoning of the parties, and the legitimate representation or absence of the parties have been observed. The aforementioned final provisions and sentences, together with the related decrees of the Supreme Tribunal of the Signature, shall be transmitted to the Court of Appeal of the State competent by territory, which, by orders issued in the Chamber of Council, shall make them enforceable for civil purposes and shall order that they be noted in the civil registry, on the margin of the marriage act. As for causes of personal separation, the Holy See permits that they be

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judged by the civil judicial authority.

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis - Commentarium Officiale

ALLEGATO II

LEGGE SUL MATRIMONIO

Numero di pubblicazione 1521.

Legge 27 maggio 1929, nr 847.

Disposizioni per l'applicazione del Concordato del 7 febbraio 1929 tra la Santa Sede e ITALIA, nella parte relativa al matrimonio.

VITTORIO EMANUELE III

PER GRAZIA DI DIO

E PER VOLONTÀ DELLA NAZIONE

RE D'ITALIA

Il Senato e la Camera dei deputati hanno approvato;

Noi abbiamo sanzionato e promulgato quanto segue:

CAPO I. Modificazioni al Titolo V del Libro I del Codice civile.

Art. 1. L'età per contrarre matrimonio, indicata nell'art. 55 del Codice civile, è ridotta a sedici anni compiuti per l'uomo e a quattordici anni compiuti, per la donna.

Art. 2. Quando concorrano gravi motivi, oltre che dagli impedimenti indicati nell'art. 68 del Codice civile, può essere altresì accordata dispensa dagli impedimenti indicati negli articoli 57, 60 e 62 del Codice civile. La dispensa è accordata dal Re o dalle autorità a ciò delegate.

Art. 3. L'articolo 63 del Codice civile è così modificato:

« Il minore non può contrarre matrimonio senza il consenso del genitore che esercita la patria potestà o senza il consenso del tutore.

« Per il matrimonio dei figli naturali legalmente riconosciuti si richiede il consenso del genitore che esercita la tutela e, in mancanza, del tutore.

« Per il matrimonio dei figli naturali non riconosciuti si richiede il consenso del tutore.

« Al matrimonio del figlio adottivo è necessario anche il consenso

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dell'adottante ».

L'art. 67 è così modificato:

« Qualora sia negato il consenso, il matrimonio può, per gravi motivi, essere autorizzato dal procuratore generale presso la CORTE di appello ».

[*Latin ed. p. 365*]

Sacred Congregation for the Discipline of the Sacraments, 365, Article 4. The following articles are abrogated: articles 64, 65, 66, the final paragraph of article 128 of the Civil Code, and any other provision contrary to article 3 of the present law.

CHAPTER II. Provisions relating to marriages celebrated before ministers of the Catholic cult.

Article 5. A marriage celebrated before a minister of the Catholic cult, according to the norms of Canon Law, produces, from the day of the celebration, the same effects as a civil marriage, provided that it is recorded in the registers of the civil state according to the provisions of articles 9 and following.

Article 6. The banns must be made according to the articles 70 and following of the Civil Code and the articles 65 and following of the Royal Decree of November 15, 1865, No. 2602, concerning the organization of the civil state. The request for the banns, in addition to the persons indicated in article 73 of the Civil Code, must also be made by the parish priest before whom the marriage will be celebrated.

Article 7. After three days following the second, or the only, publication, the civil registrar, if no opposition has been notified to him, and if nothing prevents the marriage, issues a certificate in which he declares that there is no evidence of causes which oppose the celebration of a marriage valid for civil purposes. If an opposition has been notified to him according to article 89 of the Civil Code, the civil registrar cannot issue the certificate and must inform the parish priest of the opposition. The judicial authority decides on the opposition only when it is based on one of the causes indicated in articles 56 and 61, first part, of the Civil Code. In every other case, it pronounces a judgment of non-place to deliberate.

Article 8. The minister of the cult, before whom the marriage is celebrated, must explain to the spouses the civil effects of the marriage, by reading articles 130, 131, and 132 of the Civil Code. The marriage act is compiled immediately after the celebration.

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis - Commentarium Officiale, in duplo originali. Alterum horum statim transmitur ad officium status civilis in municipio ubi matrimonium celebratum est, et in omni casu, non plus quam quinque dies post celebrationem. Articulus 9. Officialis status civilis, actum matri-

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monii receptum, curat transcriptionem eius in registris status civilis, ita ut sequentes indicationes apparent: nomen et cognomen, aetas et professionem, locus nativitatis, domicilium vel residentiam sponsorum; nomen et cognomen, domicilium vel residentiam parentum eorum; diem publicationum factarum vel decretum dispensationis; locum et diem in quo matrimonium celebratum est; nomen et cognomen parochi vel alii qui pro eo ad celebrationem matrimonii assistit. Officialis status civilis debet denuntiari procuratori Regis in casibus et ad effectus indicatos in articulo 104 Regii decreti 15 novembris 1865 de ordinatione status civilis. Articulus 10. Si actus matrimonii non transmissus fuerit in originali, vel si hic non contineat indicationes praescriptas ab articulo 9 et mentionem lectionis factae articuli 130, 131 et 132 Codicis civilis praescriptam ab articulo 8, officialis status civilis transcriptionem suspendit et actum ad suam regularizationem retransmitit. Cum actus regularis sit, transcriptio exsequenda est intra viginti quattuor horas ab receptione, et in horis viginti quattuor sequentibus notitia huius paroco transmitenda est, cum indicatione diei in quo facta est. Articulus 11. Transcriptio actus, qui regularis putatus est, exsequenda est, cum certificatum ab articulo 7 editum fuerit, etiam si officialis status civilis notitiam habet de aliqua circumstantia indicata in articulo sequenti, sed in hoc casu debet cito procuratorem Regis informare, qui, si necesse est, secundum regulas articuli 16, providet. Articulus 12. Cum celebratio matrimonii non praecederetur a missione certificati ab articulo 7, locum habet transcriptio, praeter casus sequentes: o Si etiam una sola personarum coniunctarum in matrimonio, alio matrimonio valido ad effectus civiles ligata est, quocumque modo celebrato.

[*Latin ed. p. 367*]

I. The Holy Congregation for the Discipline of the Sacraments, in its decree 367, 2°, declares that: 1° persons united in marriage are already bound to each other by a valid marriage for civil purposes, whatever the form of celebration; 2° if the marriage was contracted by a person under interdict due to mental infirmity.

Art. 13. If the celebration of the marriage was not preceded by banns or a dispensation, the registration can only take place after it has been ascertained that none of the circumstances mentioned in the preceding article 12 exist. To this end, the civil registrar, in addition to requesting the necessary documents and conducting any investigations he deems appropriate, shall affix a notice to the door of the municipal building regarding the marriage to be registered, indicating the particulars of the spouses, the date, the place of celebration, and the minister of the cult before whom the marriage took place. The notice shall remain affixed for ten consecutive days, during which time any person who, according to the Civil Code, could have opposed the marriage, may object to the registration of the marriage for one of the reasons indicated in the preceding article 12. The

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objection suspends the registration and is governed by the provisions of articles 89 and following of the Civil Code, as applicable.

Art. 14. The registration of the marriage act, which for any reason has been omitted, may be requested at any time by anyone who has an interest, provided that the conditions established by law existed at the time of the celebration of the marriage and have not subsequently ceased. The registration may also be requested in the case provided for in paragraph 3 of article 12, if the cohabitation continued for three months after the lifting of the interdict. If the registration is requested after the expiration of five days from the celebration, it does not prejudice the rights legitimately acquired by third parties.

Art. 15. If the civil registrar does not believe that he can proceed with the registration, the provision of article 75 of the Civil Code shall be observed.

Art. 16. The registration of the marriage may be challenged for one of the reasons mentioned in article 12 of this law. The provisions of articles 104, 112, 113, and 114 of the Civil Code apply to such challenges.

[*Latin ed. p. 368*]

368 Acta Apostolicae Sedis - Official Commentary, Article 17. The sentence of the ecclesiastical tribunal, which pronounces the nullity of the marriage, or the decree by which dispensation from the marriage, which has been consummated, is granted, after the decree of the Supreme Tribunal of the Signature, provided for in Article 34 of the Concordat of February 11, 1929, between Italia and the Holy See, are presented in authentic form to the Court of Appeal of the jurisdiction to which the municipality belongs, in which the act of celebration of the marriage was recorded. The Court of Appeal, by an order pronounced in a chamber of council, makes the sentence or the decree of dispensation from the marriage celebrated before a minister of the Catholic cult, and recorded in the civil registry, effective, and orders its annotation on the margin of the marriage act. Article 18. The provision of Article 116 of the Civil Code is also applicable in the case of the annulment of the registration of the marriage, and in the case in which, according to the preceding Article 17, the sentence which declares the nullity of the marriage celebrated before a minister of the Catholic cult is made effective. Article 19. The provisions of the Civil Code relating to the separation of spouses remain in force even for marriages celebrated before a minister of the Catholic cult, when they have been recorded. During the pendency of the nullity proceeding before the ecclesiastical tribunals, temporary separation of the spouses may be requested from the civil court, according to Article 115 of the Civil Code. The request may be made by the public prosecutor, if both spouses or one of them is a minor. The sentence of separation, when it has become final, is communicated to the ecclesiastical authority. CHAPTER III. General and Transitional Provisions. Article 20. For the purposes of Article 124 of the Civil Code, the issuance of the certifi-

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cate referred to in Article 7 is equated with the celebration of the marriage. The civil registrar incurs the fine established in Article 124 of the Civil Code, who omits to promptly carry out the registration.

[*Latin ed. p. 369*]

369 The Holy Congregation for the Discipline of the Sacraments concerning the act of marriage, when the conditions prescribed by the law are present, or that executes the transcription when this is not permitted. Article 2, paragraph 1. The transcription of a marriage celebrated before a minister of the Catholic cult, prior to the entry into force of the present law, may be ordered by the Court of Appeal upon the petition of both parties, through a decree pronounced in a chamber of council, after having ascertained that at the time of the marriage, the conditions required by the Civil Code for contracting marriage were present, and that subsequently, none of the circumstances indicated in the preceding article 12 occurred. Once the transcription has been carried out, the civil effects of the marriage take effect from the day of the same. Article 2, paragraph 2. In the case in which the nullity of a marriage celebrated before a minister of the Catholic cult has been or is pronounced before the implementation of the present law, the sentence produces its effect also with regard to the civil marriage contracted between the same persons, when, observing the formalities of article 17 of the present law, the Court of Appeal, at the request of one of the parties, has ascertained that the nullity was pronounced for a cause also admitted in the Civil Code. The dispensation from a ratified but not consummated marriage, when the formalities of the same article 17 are observed, produces, at the request of both parties, the dissolution of the civil marriage contracted between the same persons before the entry into force of the present law. Article 23. Nothing is altered in the delegation contained in article 3 of the law of December 24, 1925, n. 2260, even with regard to the norms relating to marriage. The present law shall come into force sixty days after its publication in the Official Gazette. We order that this, bearing the seal of the State, be inserted in the official collection of laws and decrees of the Kingdom of Italy, commanding all to observe it and to ensure its observance as a law of the State. Given at Rome, on the 27th day of May, 1929 - Year VII, VICTOR EMMANUEL. MUSSOLINI – Rocco. Seen, the Keeper of the Seals: Rocco. ACTA, vol. XXI, n. 8. - 8-7-1929. 25

[*Latin ed. p. 370*]

370 Acta Apostolicae Sedis - Commentarium Officiale

ALLEGATO III

FORMULARIO MORALIS.

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I. Examen contractorum.

Quaestiones quae ad futurum sponsum et futuram sponsam separatim interrogandae sunt. (can. 1020).

a) Ad sponsum:

1. Quae est nomina et cognomen eius?

2. Quae sunt nomina et cognomina parentum eius, et ubi domicilium eorum est?

3. Ubi et quando natus est?

4. Quae est conditio eius? (solitarius an viduus?)

5. Quae est praesens habitatio eius? (via et numerus). Quotidie ibi habitabat?

6. In quibus parochiis habitavit per alicuius sex mensium spatium post annum quattuordecimum? [can. 1023]. (Indicare parochias, tempus et durationem habitationis). Quarum causa?

7. Contractitne validas sponsiones cum aliis? Quomodo et quando dissolutae sunt?

8. Contractitne iam actum civile matrimonium? Cum quibus?

9. Fuitne umquam ipse civiliter interdictus?

10. Existitne inter ipsum et sponsam vinculum consanguinitatis (can. 1076), affinitatis (can. 1077) vel cognitionis spiritualis (can. 768), vel adoptionis civiles? (cann. 1059, 1080).

11. Si nomina baptismatis sponsorum vel parentum eorum diversa sunt ab illis quae in actis civilibus scripta sunt, vel ab illis quibus vulgo vocantur, ambo nomina scribantur.

12. Allegare certificatum baptismatis, et certificatum cresimae si administratae in alia parochia fuerunt (can. 1021).

13. Accertari oportet ut dies nativitatis qui in acti baptismatis scriptus est, respondeat diei qui ad officium status civilis denunciatus est; si diversitas sit, ambo dies annotentur.

14. Si viduitas est, allegare certificatum mortis coniugis defuncti, si ex libris aliae parochiae, vel litterae ad Curiam vescovilem mittendae sunt. Si praecedentem matrimonium religiosum, vel declaratum nullum vel dispensatum, sententia exequenda vel documentum dispensationis citentur.

15. Verificari oportet si in parochia adquisitum sit domicilium vel quasidomicilium, vel si solum ibi moratur ab uno mense.

16. Si tale vinculum adhuc existit, indicare ubi et quando contractum est: si cessavit, allegare actum mortis vel certificatum sententiae declarationis nullitatis exequendae.

[*Latin ed. p. 371*]

Page 10. (If the Congregation ascertains that there is no other impedi-

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ment of mixed religion [canon 1060], of disparity of cult [canon 1070], of sacred Order [canon 1072] or Vow [canons 1058, 1073], of crime [canon 1075], of public honesty [canon 1078]. — In the case of an impediment already dispensed, the date of the dispensation and its execution shall be noted.) 11. Does she freely consent to the marriage, or is she compelled by someone, either directly or indirectly? 12. (If the groom is under 21 years of age): Do his parents know of the marriage proposal? Do they consent to it? If not, what reasons does he have for celebrating the marriage against the will of his parents? 13. It must be ascertained that he is sufficiently instructed in the Christian Doctrine (canon 1020 § 2). Signature of the groom (the sign of the cross, if he does not know how to write or cannot write). Signature of the parish priest or his delegate. b) For the bride. 1. What is her name and surname? 2. What are the names and surnames of her parents, and what is their domicile? 3. What is the place and date of her birth? 4. What is her condition? (single or widowed). 5. What is her current residence? (street and number). For how long? 6. In which parishes has she resided for at least six months after the age of 12 (canon 1023 § 2)? (Indicate the parishes, the period, and the duration of her stay). For what reason? x) This also applies to similar cases. 2) If the baptismal names of the bride or groom, or of their parents, are different from those registered in the civil records or from those by which they are commonly known, both names should be recorded. 3) Attach the baptismal certificate and the certificate of the *cresima*, if administered in another parish (canon 1021). It must be ascertained that the date of birth registered in the baptismal certificate corresponds to the date reported to the civil registry office: in the event of a discrepancy, both dates should be noted. 4) In the case of widowhood, attach the death certificate of the deceased spouse, if it appears from the records of another parish, or if the document must be sent to the Diocesan Curia. - In the case of a previous religious marriage that has been declared null or dispensed, the sentence executed or the decree of dispensation should be cited. 5) Verify whether she has acquired domicile or quasi-domicile in the parish, or whether she is merely residing there for a month.

[*Latin ed. p. 372*]

372 Acta Apostolicae Sedis - Commentarium Officiale 7. Ha concluso validi accordi matrimoniali con altri? Come e quando furono sciolti? 8. Ha già contratto l'atto civile di matrimonio? Con chi? *) È stata mai civilmente esclusa dal matrimonio? 9. Esistono con lo sposo vincoli di consanguinità (can. 1076), di affinità (can. 1077) o di cognazione spirituale (can. 768), di adozione civile? (cann. 1059, 1080). 10. (Si verifichi se non esista altro impedimento di mista religione [can. 1060], di disparità di culto [can. 1070], di voto [can. 1058], di professione religiosa [can. 1073] di rapimento [can. 1074], crimine [can. 1075], di pubblica onestà [can. 1078]. In caso di impedimento già dispensato, si annoti la data della grazia e della esecuzione). 11.

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Consente liberamente al matrimonio o vi è costretta da qualcuno, direttamente o indirettamente? 12. (Se la sposa è minore di 21 anni): I suoi genitori conoscono la proposta di matrimonio? Vi consentono? In caso negativo, quali ragioni ha per celebrarlo contro il volere dei genitori? 13. Accertarsi se sia sufficientemente istruita nella Dottrina cristiana, (can. 1020 § 2). In nella. Firma della sposa (segno di croce qualora non sappia o non possa firmare) Firma del parroco o del suo delegato x) Se tale vincolo esiste tuttora s'indichi dove e quando fu contratto: se è cessato, si alleghi l'atto di morte o il certificato dell'eseguita sentenza di dichiarazione di nullità. MOD. II. Esame dei testimoni per la prova di stato libero dei fidanzati. (Si devono interrogare due scuno degli sposi: ma testimoni, conosciuti dagli stessi; i testimoni possono però separatamente). Dopo aver ricordato al parroco, per ciascun testimone, la santità del giuramento e le pene che incorrono gli spergiuri e la gravità dell'atto che compie, facendogli toccare i santi Vangeli, gli si deferisca il giuramento con la seguente formula: Giuro in nome di Dio di dire tutta e sola la verità circa le cose sulle quali sarò interrogato. E quindi gli si rivolgano le seguenti domande: 1. Quale è il suo nome, cognome, paternità, data e luogo di nascita, religione, professione, domicilio?

[*Latin ed. p. 373*]

373. Sacra Congregatio de disciplina Sacramentorum 2. Num habuit instructiones, suggestiones, aut incitationes de informationibus quae praebere debent?

3. Ab quibus temporibus et quomodo novit sponsum aut sponsam? Novitne? Ab quibus temporibus et quomodo?

4. Quae sunt generales notiones eorum? Ubi nunc habitant? Ab quibus temporibus? Quam professionem exercent?

5. Scitne in quibus parochiis habitaverunt plus quam sex menses, postquam sponsus quattuordecim annos, et sponsa duodecim annos, complerunt, et ex quibus causis?

6. Scitne utrum sponsi vel sponsae vinculum matrimonii religiosi vel civilis cum aliis contraxerint? Cum quibus? Manetne tale vinculum adhuc?

7. Scitne utrum inter sponsos aliquod impedimentum sit, publicum aut occultum, derivatum ex affinitate vel consanguinitate, etc.?

8. Scitne si consensum matrimoniale ab parte sponsorum libere datus sit, an alicuius coactus sit, et ex qua causa?

9. (Si unus ex sponsis aetatis minor est): Scitne si parentes hoc matrimonio consentant, an ob quas causas opponantur? Habet argumenta ad iudicandum si haec oppositio iusta sit an non?

10. Aliquid aliud adde ad hanc rem de hoc matrimonio?

Firma Testis *Firma Parochi vel eius delegati*

M.O.D.

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III. Quaestiones quae separatim exsequendae sunt parentibus cuiusque futurorum sponsorum qui aetatis minores sunt (can. 1034). (Si Paroco non manifeste notum est absentia quavis opposizione ex parte eorum).

1. Quae est eius nomina, cognomen, patrinomium, locus nativitatis, religio, professionem et domicilium?

2. Scitne de proposito matrimonii inter suos filios... et...?

3. Consentitne ad tale matrimonium? (Si non) ex quibus causis opponitur?

4. Scitne si inter nubentes impedimenta consanguinitatis, affinitatis, etc., publica vel occulta, existant? Scitne si suus filius... vel sua filia... alium vinculum religiosum vel civile contraxerit?

5. Scitne si suus filius... vel sua filia... libere consensum dat, an alicuius coactus est, vel ex qua causa?

[*Latin ed. p. 374*]

374 Acta Apostolicae Sedis - Official Commentary 6. Is there anything further to add regarding this marriage?

Signature of the father. Signature of the parish priest or his delegate. Signature of the mother. Signature of the parish priest or his delegate.

FORM IV. For the supplementary oath (when necessary according to canons 1829, 1830, 1831).

In the year of Our Lord 19... this day of the month, the following person appeared personally before me:

1. ... son/daughter of ... of years, born in ... and baptized in ... of the Diocese of ... in order to prove his/her freedom of state in order to be able to contract marriage, according to the Rite of Holy Church, with ... born in ... in the parish of ... of the Diocese of ...

Having ... left ... from his/her native country from the year ... (continuously or intermittently), and having resided in various places, having been absent for the following years without establishing a permanent residence there, and not being able to produce credible witnesses to prove his/her freedom of state, and having not been able to present analogous testimonies to the aforementioned ecclesiastical authorities, he/she was admitted to supplement this with an oath.

He/She was warned of the sanctity of the oath and the penalties prescribed for perjurers and bigamists: he/she was also made to understand that, by falsely swearing to the existence of impediments, not only would the marriage be null, but it would become the cause of countless sins.

In the presence of me, the undersigned, and kneeling before the Crucifix, he/she pronounced in a clear and intelligible voice the following FORMULA:

I, ... son/daughter of ... and of, knowing my duty as a Christian to always

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speak the truth in every place (especially in such a solemn act), touching these holy Gospels, I declare and swear that for all the time I have spent outside my native country, I have always remained ... free ... and ... without any impediment or bond of marriage.

Signature of the person who swore. Signature of the Ordinary or his delegate.

[*Latin ed. p. 375*]

375. Holy Congregation concerning the Discipline of the Sacraments, FORM V. A unilateral or bilateral promise of marriage, that is, betrothal (when it is explicitly requested). The future contracting parties, having been presented before me, I asked them whether, should no canonical impediment exist, they wished to celebrate marriage between themselves and to receive the holy Sacrament of marriage, according to the rite of the Holy Roman Church, and they, having been informed that the marriage contract would be recorded in the civil registers, responded affirmatively and therefore mutually gave and accepted a true and formal promise to unite themselves in marriage. In witness whereof, they have undersigned with me below.

Signature of the groom.

Signature of the bride.

Signature of a witness, in case one or both of the spouses do not know how to sign or are unable to sign (see canon 1017).

Signature of the parish priest or his delegate.

Remove the reciprocal exchange of words when the promise is unilateral.

FORM V I. Permission to be issued by the Diocesan Curia to the parish priest of the bride. (No. 4 of the Instruction).

Diocesan Curia. Having been presented to this Curia the documents from which it appears that the undersigned contracting parties, after an examination of their will, have expressed their intention to unite themselves in marriage (or have entered into a betrothal for a future marriage) according to the rite of the Holy Roman Church, as well as that they are instructed in the rudiments of Christian doctrine, that they are baptized,

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - Commentarium Officiale. Having been declared free and in a state to marry, the Reverend Parish Priest may make the request for the announcements to be made in the municipal office and proceed with the canonical announcements of the marriage that the parties desire to contract. After these announcements have been made without any doubt of a canonical impediment arising, and after having received from the civil registrar the notification of the announcements made in the municipal office, and after earnestly exhorting the contracting parties to approach

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the Sacraments of Confession and Holy Communion (can. 1033), he will proceed with the celebration of the aforementioned marriage, observing scrupulously what is prescribed in can. 1103 of the Code of Canon Law and in Chapter IV of the Instructions issued by the Sacred Congregation of the Sacraments on July 1, 1929. x) From this aforementioned Curia, this day [date]. The Episcopal Chancellor. 1) Name, surname, and parentage of the spouses. If the groom belongs to another parish, specify it; likewise, if one of the spouses was baptized elsewhere, add the place and date of baptism. Also specify if, and with what date, a dispensation from some impediment was granted. FORM VII. Permission to be issued by the Diocesan Curia to the parish priest of the groom, when the bride belongs to another parish of the same or another Diocese. Curia of. Having been presented to this Curia the documents from which it appears that the aforementioned parties, after their intentions have been explored, have expressed their intention to unite in marriage (or have contracted betrothal for a future marriage) according to the rite of the Holy Church, as well as that they are instructed in the rudiments of Christian doctrine, that they are baptized, confirmed, and in a state to marry, the Reverend Parish Priest of . . . may proceed with the canonical announcements of the marriage that they desire to contract; and after these announcements have been completed without any doubt of a canonical impediment arising, he will send a similar certificate to the Reverend.

[*Latin ed. p. 377*]

The Holy Congregation of 377 concerning the discipline of the Sacraments shall inform the parish priest of the bride, and, if necessary, shall give him immediate notice. From this Tribunal, this [document] is signed: The Episcopal Chancellor. 1. Name and surname, parentage of the bride and groom, specifying the parish of the bride, where the marriage will take place. FORM VIII - (See No. *29 of the Instruction). Canonical announcements to be read in the church. (with the indication of whether they are to be read before, second, or third, or to be posted on the door of the church, with the annotation of the days on which they must be posted [canons 1022-1025]). Announcement of the marriage to be celebrated by: *) x, son of and of, and of; 2, born on the l day of the month, of the profession of; born on the l day of the month, of the profession of; residing at; residing at. 1. The faithful are obligated in conscience to report to the parish priest or to the diocesan Ordinary any canonical impediments that they know of, which might obstruct the celebration of said marriage. The Parish Priest. *) Name and surname. - In the event of a difference between the baptismal name and the civil name, both names must be recorded in the document, with a clear indication of the difference, that is, the civil name and the name in the baptismal record. 2) Ensure that the date of birth recorded in the baptismal certificate corresponds to the date reported to the civil registry office; in the

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event of a discrepancy, note both dates.

[*Latin ed. p. 378*]

378 Acta Apostolicae Sedis - Official Commentary, Volume IX - (Cf. chapter 2 of the Instruction). Request for publication to be made to the municipal office. Diocese of [Parish]. To the [Municipality]. To the Honorable Civil Registrar. The undersigned Parish Priest, having been requested to assist at the marriage which will be celebrated between [Name and Surname] and [Name and Surname], fulfills his duty by requesting Your Excellency to also carry out the necessary publications in this municipal office (optionally add: with a decree from the Reverend Monsignor Ordinary dated [date], the canonical publication has been dispensed with, or the dispensation from the impediment has been obtained). He awaits the declaration of the completed publication once the deadline has expired. [Date]. The Parish Priest. Note. The request for publications must always be made in writing. The civil authority requires that in cities and towns that have more than one parish, the Very Reverend Parish Priests transmit to the civil registrar a sheet on which they will affix their signature (name, surname), their qualification as parish priest, and an imprint of the parish seal. *) Name and Surname. - In the case of civil status, both names must be included in the document, with the appropriate indication of the difference, that is, in the civil registry and in the baptismal record. 2) Ensure that the date of birth registered in the baptismal record corresponds to the date reported to the civil registry office; if there is a difference, note both dates. 3) Dispensations from hidden impediments will not be reported.

[*Latin ed. p. 379*]

379. Holy Congregation for the Discipline of the Sacraments, Model X - (Cf. No. 10 of the Instruction). Request for announcements to be made in other parishes. Diocese of To the Most Reverend Parish Priest of I beg Your Most Reverend Grace to make the canonical announcements in your parish church, according to the prescriptions of canons 1024 and 1025 of the Code of Canon Law, concerning the marriage which the gentleman, and the lady, domiciled in , of the profession of , and the lady, born in , domiciled in , of the profession of , desire to contract. I await the certificate regarding the announcements that have been made. [Date] The Parish Priest. Model XI. Declaration of the Parish Priest concerning the announcements made. Parish of The undersigned attests that in his parish church, the announcements for the marriage which the gentlemen and ladies desire to contract were made on the days of , and that no impediment was reported in this regard. (If, however, some impediment was reported, it should be specified.) [Date] The Parish Priest. Model XII - (Cf. No. 15 of the Instruction). Possible request for dispensation from one or more announcements. (To be addressed to the Diocesan Ordinary). The gentlemen and ladies request

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that a dispensation be granted from one (or . . . .) canonical announcement for their marriage, and they adduce the following reasons:

[*Latin ed. p. 380*]

380 Acta Apostolicae Sedis - Official Commentary. The undersigned presents their petition and declares that the reasons stated therein are true. Signed: The Parish Priest. Note: This request, along with the written permission of the diocesan Ordinary, must be kept in the marriage record. MOD. XIII. a) License for another parish priest (canon 1097). Diocese of [Parish Name]. The undersigned grants the parish priest of [Parish Name] permission to assist in the celebration of the marriage, in which [Mr. Name, surname, paternal name, and current address] desires to marry [Miss Name, surname, paternal name, and current address], and in which nothing adverse to said celebration appears. 3. I transmit the documents proving the free state of the spouses, as well as the certificate issued by the civil registrar [n. 23 of the Instruction of the Sacred Congregation of Sacraments of July 1, 1929]. 19.... The Parish Priest. x) Church or chapel. 2) Name, surname, paternal name, and current address. 3) In cases where the marriage is permitted by the diocesan curia, it is sufficient to send the permission from the curia itself. b) Delegation for a priest, within the limits of his own parish (canon 1096). Parish of [Parish Name]. The undersigned delegates the priest, so that, in their name and instead of them, he may assist in the aforementioned marriage, completing the two original documents attached here. 19.... The Parish Priest. Note: The delegating parish priest will send two copies of form XV to the delegated priest, and the priest who celebrates the marriage will return the aforementioned documents duly completed to the delegating parish priest.

[*Latin ed. p. 381*]

Sacred Congregation for the Discipline of the Sacraments, 381, Mod. XIV. Explanation of the civil effects and reading of articles 130-132 of the Civil Code concerning the rights and duties of spouses. Immediately after the celebration of the marriage, that is, after the consent of the spouses has been declared before the parish priest and the witnesses, and before celebrating the Holy Mass, the parish priest himself will address the following declaration to the spouses: "By the consent now manifested before me and the witnesses, you have entered into marriage according to the rite of the Holy Roman Church, a marriage elevated to the dignity of a Sacrament by Our Lord Jesus Christ. " This same marriage, in addition to divine grace and the effects sanctioned by the sacred canons, among which are primarily the obligation of mutual assistance and that of the religious, moral, and physical education of the offspring, also produces civil effects according to the laws of the State, which you are equally bound to respect and observe. " I will read to you the articles of the Civil Code concerning the rights and

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duties of spouses. " Article 130. - Marriage imposes on the spouses the mutual obligation of cohabitation, fidelity, and assistance. " Article 131. - The husband is the head of the family; the wife follows his civil condition, assumes his surname, and is obligated to accompany him wherever he deems it appropriate to establish his residence. " Article 132. - The husband has the duty to protect his wife, to keep her with him, and to provide her with all that is necessary for the needs of life in proportion to his resources. " The wife must contribute to the support of the husband, if he has insufficient means."

Mod. XV - (See Chapter IV of the Instruction). Marriage certificate to be sent by the parish priest to the civil registrar. Today (day, month, year, and hour), before me, in the province of, in the diocese of, parish priest of the municipality of (or: delegate for this act by the parish priest or the diocesan Ordinary, as evidenced by the attached document), in the aforementioned parish church (or...), the following persons appeared:

[*Latin ed. p. 382*]

382 Apostolic See - Official Commentary 1. The undersigned, in the presence of the witnesses, Mr. 2), in order to contract marriage between themselves, according to the dispositions of the Holy Roman Church. 3. Having seen the permission of the Reverend Episcopal Curia of), the certificates, from which it appears that the ecclesiastical publications were carried out on the days and the civil ones from the day (or the canonical and civil dispensation granted regarding the publications) (eventually the dispensation obtained from the impediment by the competent ecclesiastical authority), I interrogated each of the contracting parties according to the canonical prescriptions, in the presence of the aforementioned witnesses, and having obtained their mutual consent, I declared them united in marriage according to the rite of the Holy Roman Church. Immediately after expressing their consent, in the presence of the aforementioned witnesses, I explained to the spouses, in addition to the sacramental effects of the marriage contracted, also the civil effects, reading the articles of the Civil Code (130, 131, 132) concerning the rights and duties of the spouses. After that, I drafted the marriage act in duplicate, one of which is kept in this parish archive, the other, that is, the present one, is intended for the civil registry office of this Municipality in order to be transcribed in the civil registers. Note. - The aforementioned spouses, in the presence of the aforementioned witnesses, stated that before the marriage, a son (or sons) was born from their natural union, who was baptized on in the parish of under the name of and reported to the civil registry office of as the son of as the son of, and they declared that with this act they recognize him as their own son for the purpose of his legitimization in virtue of the subsequent marriage. 4. Having read this act to those present, they signed it with me.) Groom Bride Witnesses: Parish seal. Parish Priest (or delegate). Note. - This form and the

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following must be appropriately modified if one of the cases referred to in numbers 34 and 35 of the Instruction occurs. 1) Name, surname, age, place of birth, profession, and domicile or residence: name, surname, paternity, domicile or residence of the parents. In the event of differences between the religious and civil certificates, these differences must be specified. 2) Name, surname, paternity, age, domicile. 3) When required by law or custom. 4) If the spouses do not know how to write or cannot write, this must be stated in the marriage act.

[*Latin ed. p. 383*]

383. Sacra Congregatio de disciplina Sacramentorum, Modus XV I. (Cf. caput IV instructionis). Communicatio ad officialem civitatum. Parochia.

Ad Reverendissimum Officiale Civitatum Urbis.

Trasmetto, ad diem octavam mensis Maii, secundum legem, unum ex actis originalibus matrimonii celebrati coram me, sacerdote subcripto (aut ab me delegato), inter dominos, ut transcribatur in registris civitatum huius urbis ad omnia effecta civilia.

Parochus.

[*Latin ed. p. 384*]

384 Acta Apostolicae Sedis - Commentarium Officiale

SACRA CONGREGATIO CONCILII

LITTERAE CIRCULARES

AD OMNES ORDINARIOS ITALIAE

DE ADMINISTRATIONE BONORUM BENEFICIALIUM ET ECCLESIASTICORUM

AD NORMATIVAS CANONICAS ET PACTI INTER APOSTOLICAM SEDEM ET REGNUM ITALIAE CONCORDATI.

Ad Reverendissimos Ordinarios diocesanos Italiae,

In conformitatem Codicis Iuris Canonici (can. 100, 531, 687, 691, 1409, 1489, 1495, 1499, 1518, 1519), et Concordati recenti, stipulati et ratificati inter Sanctam Sedem et Regnum Italiae, ex quo ecclesiis, beneficiis, et aliis entibus ecclesiasticis, religiosis et cultui, non solum recognita est personalitas iuridica (art. 29, 31), et facultas adquirendi et possidendi bona temporalia (art. 30, comma 2), sed etiam ius ad libram administrationem ordinariam et extraordinariam eorumdem, sine obligatione conversionis, per ipsos aut per suos representantes vel administratores, sub vigilantia et controulo

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competentis Authoritatis ecclesiasticae (art. 30, comma 1), salva reservationibus quae continentur in art. 26, comma 2, et in art. 30, commis 2 et 3 eiusdem Concordati.

Ad id igitur, ut recta et regulariter administrantur bona beneficiaria et ecclesiastica quae ad ipsorum Ordinariorum competunt, haec Sacra Congregatio Concilii censet necessarium Reverendissimis Ordinariis diocesanis Italiae praebere instructiones et dispositiones sequentes.

Et hoc cum plena approbatione Sanctissimi Patris, Qui exspectat ut quisque Reverendissimus Ordinarius omnem diligentiam praestet, quae gravitas exceptionis requirit, ad gloriam Dei, honorem Sanctae Ecclesiae, et bonum animarum.

CAPUT I. De Traditione Administrationis Oeconomicae.

Art. 1. Statim post receptionem praesentis Circularis, Ordinarii diocesani Italiae, oportuna conventa cum Oeconomo generali beneficiorum vacantium, et cum suis respective Suboeconomis habebunt, ut quam primum, et in omni casu non ultra finem anni currentis, obtineant traditionem administrationis oeconomicae de beneficiis vacantibus.

[*Latin ed. p. 385*]

385 Sacred Congregation of the Council, Article 2, § 1. With the intention of promptly providing for vacant ecclesiastical benefices, the Ordinary shall ensure that the temporal and ecclesiastical assets pertaining to them are first delivered to themselves, or to a special ecclesiastical delegate appointed by them, by the Economate.

§ 2. This delivery shall also include the title deeds of any named annuities, along with the attached coupons, belonging to each vacant benefice, after a list has been prepared, indicating their quality, quantity, holder, origin, and destination, as well as their serial number, date of issue, nominal capital, and annual income.

§ 3. This delivery shall be made especially based on the record and inventory compiled by the Economate itself at the time of the last taking possession of the temporal and ecclesiastical assets, unless, in the case, further verification is required through expert assessment.

Article 3, § 1. The Ordinary shall also request the following from the Economate:

1° Any bearer bonds or capital notes belonging to each benefice, and left with or otherwise entrusted to the Economate, with a specification of the relevant quantity, origin, and destination;

2° The guarantees or corresponding titles deposited by the beneficiaries with the Economate upon their taking possession of the temporal and ecclesiastical assets;

3° The patrimonial allowances due to the beneficiaries or other ecclesiastics.

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§ 2. If any of the guarantees mentioned in the preceding § 1, number 2, are disputed by the Economate, the Ordinary shall, in the delivery, simply take note of this, unless they include a reservation of all rights and actions in the relevant record.

Article 4. Having received the delivery as mentioned in Article 2, the Ordinary shall collect the corresponding benefice revenues for the current year 1929, keeping a separate record for each benefice, except at the end of the year, when the accounts shall be reconciled according to canon 1480.

For the distribution of mixed revenues for the current year with the Economate, the Ordinary shall apply the substantive provisions of Article 103 of the Economic Regulations of May 23, 1918, No. 978, keeping in mind that the surplus belongs to the Economate.

[*Latin ed. p. 386*]

386 Acta Apostolicae Sedis - Official Commentary, Article 5. The Ordinary shall also request from the same Economate a list of vacant benefices, and, if possible, also of those that are filled: 1° along with their financial status, assets and liabilities, including a detailed description of: a) real estate, that is, cathedrals and parish churches, with an indication of their artistic or historical value; urban and rural land, with an indication of cadastral and mortgage data, property titles, endowments for worship, burdens and charges attached, conditions of structural integrity and maintenance or cultivation, and their approximate value; rents and other payments, etc.; b) movable property, that is, *censi*, bearer bonds, pensions, ecclesiastical vestments, credits and other rights, sacred furnishings and equipment (with an indication of their condition and approximate value), etc.; 2° with their economic status, assets and liabilities, including income, related expenses, and net income; 3° with their valuable, artistic, or historical objects, with an indication of the special characteristics of each, their condition and custody, approximate value, etc.; 4° with their credits and other rights that are uncollectible, with an indication of the origin and date, the names of the debtors, and the reasons for such uncollectibility. Article 6. The Ordinaries shall omit to request from the Economate, and, if necessary, from the General Procurator of the Court of Appeal, the delivery in original, or at least in a conforming copy: 1° of the most recent minutes and inventories, and, if necessary, also of those prior, compiled on the occasion of the taking of possession or the assumption of the temporalities of benefices and ecclesiastical institutions; 2° of other documents, contracts, papers, instruments, etc., that may be of interest to benefices, whether filled or vacant; 3° a statement of the income of each vacant benefice from January 1, 1929, to June 7 of the following year, the date of the exchange of ratifications. However, it is permissible that, prior to such a settlement of accounts, the Ordinaries and the Economate may reciprocally advance sums on income already collected by them, in order to reimburse themselves for expenses

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already incurred, or to meet other urgent expenses to be incurred during the year.

[*Latin ed. p. 387*]

Sacred Congregation of the Council, 387, 3rd point, concerning ongoing practices related to the patrimonial consistency of ecclesiastical benefices, with particular regard to pending cases for their continuation, unless gratuitous legal assistance is requested. Article 7. § 1. Ordinaries, either personally or through their special ecclesiastical delegate, and with the possible assistance of a competent person, even a layperson, shall take care to ensure that the records relating to the transfer, as mentioned in the preceding articles 2-6, are compiled with the utmost diligence and precision, in an administrative form and exempt from any tax, in accordance with Article 3 of the Lateran Financial Agreement, except for the usual reservation of all rights and actions. § 2. These records shall then be signed by the Ordinaries or their ecclesiastical delegate, and by the government representative, in duplicate, of which one copy shall be received by the government representative and the other by the Ordinaries or their delegate for preservation in the diocesan administrative archive. Article 8. In the event that serious difficulties or doubts arise in the transfer, as mentioned in the preceding articles 2-7, the Ordinaries, before receiving the transfer, shall turn to the Sacred Congregation of the Council for appropriate instructions and regulations. CHAPTER II. Diocesan Administrative Office. Article 9. In each Curia, a diocesan office shall be established for the administration, supervision, and control of the assets belonging to cathedral chapters, parishes, and other benefices, as well as to churches, sanctuaries, parish administrations, confraternities, and other ecclesiastical or religious entities. Article 10. § 1. The acts, contracts, and documents received or requested in connection with the transfer, as mentioned in articles 2-7, shall be kept in a separate location within said Office, cataloged, and maintained in good order. § 2. To this administrative archive shall be added the acts, contracts, instruments, inventories, records, reports, appraisals, etc., that will be received subsequently, as well as receipts and other supporting documents, drafts or copies of correspondence sent and correspondence received concerning the administration, supervision, and control of the assets of benefices and ecclesiastical entities.

[*Latin ed. p. 388*]

Acts of the Apostolic See - Official Commentary 388, Article 11. For the purpose of completing the administrative archive with the corresponding accounting system, the Ordinary, upon receiving the present Circular, shall invite the cathedral chapters, parish priests, and other beneficiaries to transmit to the diocesan curia, within a reasonable period of time: 1° either the original or a duly dated and signed copy of the minutes

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and inventory, compiled upon their assumption of possession of the temporal and ecclesiastical assets; 2° the answers to the questionnaire, formulated by the Ordinary himself according to the attached Form A, and adapted to the conditions of the individual dioceses, regarding the financial and economic status of the cathedral chapters, parishes, and other benefices, as well as their respective churches. Article 12. § 1. According to canon 1522 of the Code of Canon Law, these answers shall be given truthfully and accurately by each cathedral chapter, parish priest, or other beneficiary, by preparing three copies, dated and signed. § 2. One of the three copies shall be kept in the beneficiary or ecclesiastical archive, while the other two shall be submitted, within the prescribed period of time, to the diocesan Ordinary, who, after retaining one in his own archive, shall transmit the other – within the next month of December of 1929 – to the Sacred Congregation of the Council, along with the authentic document and with any observations and proposals. Article 13. The Ordinaries shall adopt the same procedure as described in the preceding articles 11 and 12 with the newly appointed holders of benefices that are now vacant, and, in the case of a prolonged vacancy, with the current interim administrators. Article 14. Upon receiving new instructions on this matter from the Sacred Congregation of the Council, the Ordinaries shall also send a similar questionnaire to the rectors and administrators of other churches, sanctuaries, parish buildings, confraternities, and other ecclesiastical or religious institutions, inviting them to respond in the manner, time, and form described in articles 11 and 12. Article 15. For the proper establishment of the diocesan accounting system, at least the following are required: 1° a cash book, in which every transaction involving the movement of money shall be recorded, debiting or crediting the account opened for

[*Latin ed. p. 389*]

Sacred Congregation of Councils, 389: Each benefice, church, and other ecclesiastical or religious entity; as in the attached Form B; 2° An alphabetical rubric, that is, a list in alphabetical order of all individual benefices, churches, and other ecclesiastical or religious entities, marking each of them with its own reference number, to be repeated in every relevant act, contract, inventory, record, file, etc., and in the register, of which the following item 3° speaks, indicating therein also the corresponding pages of the same; . . 3° A register, divided for each benefice, church, and other ecclesiastical or religious entity, and subdivided for each item of real and movable property, so that, as an inventory, the relative financial and economic status will appear, both assets and liabilities, as in the attached Form G. Article 16. The register of which the preceding Article 15, item 3°, speaks, shall be compiled based on the relevant acts, contracts, documents, instruments, etc.; as well as on the records and inventories

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of delivery and redelivery of benefices and ecclesiastical properties; on the data received or requested on the occasion of the delivery referred to in Articles 2-7; on the answers to the questionnaire referred to in Articles 11-14; and in particular on the findings made by the Ordinaries and their delegates. Article 17. The same register shall be updated, for each subsequent year, in the financial section with the addition of the variations that modify the financial status, of the benefice and of the ecclesiastical entity, and in the economic section with the addition of a summary of the respective economic status. Article 18. § 1. The variations in the financial status shall also be inferred from the acts and contracts referred to in Articles 40-42, and from the reports referred to in Articles 46-49, and shall relate especially to: 1° the acts and contracts exceeding ordinary administration as referred to in Article 41; the ecclesiastical authorizations and any civil authorizations referred to in Articles 40-42, with the citation of the details of each act and contract; 2° the renewal of titles and mortgages with the indication of the details of each act; 3° the conditions of the buildings and their conservation, and of the management or lease and cultivation of the land; 4° the mutations and conditions of movable property. § 2. The summary of the economic status shall be inferred from the annual report referred to in Article 45 and shall contain a summary of income and expenses with the net profit.

[*Latin ed. p. 390*]

Acta Apostolicae Sedis - Official Commentary, CHAPTER III. Custody of titles and assets. Article 19. § 1. As soon as the patrimonial and economic situation, as described in articles 2-14, has been ascertained, the Ordinaries shall first invite the respective beneficiaries, and then also other rectors and administrators, to deposit, within a period of one month, in the diocesan curia all titles of registered income and other assets belonging to the benefices and other ecclesiastical or religious entities, upon receipt of a corresponding acknowledgement. § 2. Only cathedral chapters are exempt from this obligation, provided they give reliable assurance, as well as special ecclesiastical or religious entities for serious reasons to be approved by the Sacred Congregation of the Council. Article 20. § 1. These titles and assets, together with those received during the transfer as described in articles 2-4, shall be kept in a special safe, equipped with three different keys, and located in the diocesan curia. § 2. They shall be administered, according to the correct rules of accounting, by the diocesan administrative council referred to in canon 1520 of the Code of Canon Law. CHAPTER IV. Administration of vacant benefices. Article 21. § 1. Upon the occurrence of a vacancy in a benefice, the Ordinaries shall take the necessary precautions, and shall also notify the district office for religious affairs of the vacancy, and shall promptly arrange for the return of the temporal assets of the benefice and the ecclesiastical institutions. § 2. The return shall be made

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by the former beneficiary, or by his heirs, to the vicarius oeconomus, that is, the spiritual administrator referred to in canon 472, no. 1, or to another ecclesiastic entrusted with the temporary administration of the assets of the benefice and the ecclesiastical institutions, with the assistance of the vicarius foraneus referred to in canon 447, or of a member of the diocesan administrative council referred to in canon 1520, or of another ecclesiastic appointed for this purpose, and in the presence of the government representative in accordance with article 30, paragraph 3 of the Concordat. Article 22. This return shall be made in the presence of the former beneficiary or his heirs, who shall be notified of the day and time by registered letter; whereupon...

[*Latin ed. p. 391*]

Article 391. If the prescribed term has elapsed without action, the proceedings will be carried out ex officio, even in the presence of the government representative mentioned in the preceding article 21, paragraph 2.

Article 23. The return of property will be carried out through an inventory of all real and movable property, compiled based on the previous delivery record and inventory, and based on the assessment made, if necessary, with expert evaluation, of their patrimonial and administrative status.

Article 24. Paragraph 1. A record of the return will be drawn up in three copies, to be signed not only by the former beneficiary or his heirs, but also by the vicarius aeconomus or the temporary ecclesiastical administrator, by one of the members mentioned in article 21, paragraph 2, as well as by the government representative mentioned in the same article 21, paragraph 2.

Paragraph 2. Two of these copies will be kept respectively in the beneficiary's or ecclesiastical archive, and in the diocesan administrative archive; while the third will be delivered to the government representative.

Article 25. If the guarantee mentioned in articles 37 and 38 is not sufficient to cover the damages caused by the former beneficiary's mismanagement, the Ordinary will retain the portion of the mixed fruits, according to canon 1480, belonging to the former beneficiary or his heirs, and will also take any other necessary measures.

Article 26. The expenses for the return of the temporal property of the benefice and the Church will be borne entirely by the former beneficiary or his heirs.

Article 27. The Ordinary will adopt a procedure analogous to that described in the preceding articles 21-26 for the return of property by former rectors and administrators mentioned in article 14.

Article 28. The Ordinary will administer the property of the vacant benefice through the vicarius aeconomus mentioned in canons 472, number 1, and 473, or through another temporary ecclesiastical administrator; and, assigning to the former, according to the same canon 472, number

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1, and, if necessary, to the latter, a suitable allowance, the remaining net income will be allocated according to canon 1481.

[*Latin ed. p. 392*]

392 Acta Apostolicae Sedis - Commentarium Officiale Art. 29. In administratione provisoria bonorum quae pertinere sunt ad beneficium vacante, similes dispositiones observantur de administratione bonorum quae pertinent ad beneficia provisita, quae continentur in articulis 39-45, et, secundum canonos 436 et 473 § 1, omne actum et contractum, praeter ordinariam administrationem quae in articulo 41 describitur, durante vacantia, in genere prohibetur. Art. 30. Post finem administrationis temporalis, vicarius oeconomus vel administrator ecclesiasticus provisor, cum auxilio unius ex membris quae in articulo 21 § 2 continentur, temporalitates et bona ecclesiastica ad novum beneficiarium tradit, secundum canonem 473 § 2. Art. 31. Haec traditio per inventory omnium bonorum immobilium et mobilium fiet, compilatum super praecedente verbale et inventory restitutionis quae in articulis 23 et 24 continentur, et, secundum quod statutum fuerit, etiam per peritiam, de statu patrimoniali et amministrativo eorum. Art. 32. § 1. De tradicione verbale in duplici originali redigetur, quod signabitur a vicario oeconomo vel a ministro ecclesiastico provisorio, a novo beneficiario, et a uno ex membris quae in articulo 21 § 2 continentur, et unum conservabitur in archivio beneficiario vel ecclesiastico, et alterum in Curia dioecesana, secundum canonem 1522 n. 2 et 3. § 2. In dicto verbali, secundum dictum canonem 1522 n. 1, etiam iurare debet beneficiarius pro bona et fidelis administratione bonorum beneficiariorum et ecclesiasticorum. Art. 33. Spesae pro tradicione temporalitatum beneficiariorum et ecclesiasticorum totaliter a novo beneficiario feruntur. Art. 34. Vicarius oeconomus vel administrator ecclesiasticus provisor tenetur resarcire damna quae, durante propria gestione, ab eo facta sunt, et, etiam per peritiam, probata sunt, secundum canonos 1476, 1477, 1479, 1523-1543.

[*Latin ed. p. 393*]

Sacred Congregation of the Council, 393, Article 35. In a manner analogous to that described in articles 30-34, the Ordinary shall proceed with the transfer of assets to the new rectors and administrators mentioned in article 14. CHAPTER: Administration of the Reverend Benefices. Article 36. § 1. Each beneficiary, before taking possession of his benefice according to canons 1443-1445, and before receiving the transfer of the temporal assets and ecclesiastical properties mentioned in articles 30-32, shall deposit in the diocesan curia, upon receiving a corresponding receipt, a security in bearer bonds of the Italian State or guaranteed by the same, the amount of which, according to the average rate of the preceding week, corresponds to the net annual income of his benefice. § 2. The security shall accrue interest in favor of the respective beneficiary. § 3. This security, through

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a regular declaration to be issued in the diocesan curia by the beneficiary himself, shall remain bound as a guarantee to the endowment of the respective benefice. § 4. It shall be returned to the deceased beneficiary or to his heirs, after consultation with the district office for cult affairs, only after the return of the temporal assets and ecclesiastical properties mentioned in articles 22-24, and after deducting the amount of damages caused by poor administration by the same beneficiary, and ascertained, even through expert evaluation, according to canons 1476, 1477, 1479, 1523-1543. Article 37. This security may also be provided with an equivalent life insurance policy, preferably with the National Institute of Insurance, to be deposited in the diocesan curia upon receiving a corresponding receipt, and to be bound in the manner described in the preceding article 36. Article 38. The provisions contained in the preceding articles 36 and 37 may, according to the prudent judgment of the Ordinaries, also be applied to the rectors and administrators mentioned in article 14, before they assume their office. Article 39. § 1. Each beneficiary, according to canon 1476, § 1, has the duty to administer the assets of his benefice according to canons 1479, 1523-1543, and also to fulfill the obligations inherent therein, especially according to canons 1475-1477.

[*Latin ed. p. 394*]

394 Apostolic See Commentary - Official Section § 2. Based on the canons mentioned in the preceding § 1, similarly, the following shall apply to rectors and administrators as mentioned in Article 14. Article 40. § 1. Those mentioned in the preceding Article 39, in the construction or reconstruction, and in the enlargement or restoration of their respective churches and sanctuaries, along with the buildings and works attached thereto, must adhere to the prescriptions of canons 1162 and 1164 of the Code of Canon Law. § 2. Otherwise, they shall be held personally responsible not only for the expenses incurred, but also for the damages caused, unless greater penalties are prescribed in the circumstances. Article 41, § 1. For acts and contracts exceeding ordinary administration (purchases, sales, exchanges, donations, feudal leases, redemption of rents and dues, loans, planting of trees, active and passive lawsuits, etc.), the beneficiaries, rectors, and other administrators mentioned in Article 14 must obtain ecclesiastical authorization in accordance with the Code of Canon Law (canons 1526-1543). § 2. Otherwise, in addition to the nullity of the act and contract, they are liable for compensation for the damages caused, in accordance with the canons mentioned in the preceding § 1, unless greater penalties are prescribed in canon 2347. Article 42. § 1. Ecclesiastical entities that are not beneficiaries or of a religious nature, in accordance with Article 30, paragraph 2, of the Concordat, are also required to obtain civil authorization for the purchase of real estate and for the acceptance of donations, inheritances, or bequests, under penalty of the nullity of such purchases and acceptances, according

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to Articles 9 and 10 of the civil law of May 27, 1929, No. 848. § 2. Furthermore, those entities that are beneficiaries, in accordance with Article 30, paragraph 3 of the Concordat, are also required to obtain civil authorization for acts and contracts exceeding ordinary administration, as specified in Articles 12 and 13 of the same civil law of May 27, 1929, No. 848. Article 43. The same beneficiaries, rectors, and administrators, for the proper administration of the assets of beneficiaries and ecclesiastical entities, in accordance with canon 1522, must generally keep, under the supervision of their respective Ordinaries, two books and one register, namely: I or a cash book, similar to that of the diocesan Curia mentioned in Article 15, No. 1, for every operation of credit and debit, that is, of income and expenditure.

[*Latin ed. p. 395*]

395. The Holy Congregation of Councils has decreed that, concerning the administration of the goods belonging to each benefice and other ecclesiastical or religious institutions: 1° there must be a record of the administration of the goods pertaining to each benefice and other ecclesiastical or religious institution; 2° there must be an inventory book containing all real and movable property, including sacred furnishings, equipment, and other objects, belonging to each benefice and other ecclesiastical or religious institution, to be updated with the addition of subsequent annual variations; 3° there must be a register, analogous to the register of the diocesan Curia, as mentioned in articles 15, number 3, and 16-18, concerning the financial and economic status, both assets and liabilities, of each benefice and other ecclesiastical or religious institution, to be updated in the patrimonial and economic sections. Article 44. In addition to the register and the other two books, they must also keep in order, in the benefice or ecclesiastical archive, all documents, contracts, instruments, etc., as well as receipts and other supporting documents, correspondence received, and drafts or copies of correspondence sent, pertaining to their administration. Article 45. § 1. In accordance with canon 1525, § 1, they must, within the month of March of each year, present to their diocesan Curia an accounting of their benefice and ecclesiastical administration, including the fulfillment of religious obligations, for the necessary review and approval, except as provided in § 2 of the same canon. § 2. On this occasion, they will also submit to the same Curia a list of the variations added during the previous year to their inventory and register, as mentioned in article 43, numbers 2 and 3. § 3. They must also present to the same Curia, within the month of October of each year, a preliminary budget, especially of extraordinary expenses, in order to obtain prior ecclesiastical approval and authorization. CHAPTER VI. Diocesan Oversight. Article 46. § 1. In accordance with canons 1478 and 1519, the Ordinary, with regard to the goods of benefices, both endowed and vacant, of churches, and other ecclesiastical or religious institutions as mentioned in article 14, has the right and duty of oversight and control,

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which he will exercise especially during pastoral visits, also making use of the work of the canonries with visiting rights, as mentioned in canon 343, § 2.

[*Latin ed. p. 396*]

396 Acta Apostolicae Sedis - Official Commentary § 2. The Ordinary, on this occasion or at another time, will examine, or will have examined by the same canons visiting, or by a member of the diocesan administrative council, the two books and the register mentioned in Article 43, appending their approval with the date and signature. Article 47. In particular, the Ordinaries will ensure that the vicars forane exercise their vigilance over the aforementioned goods according to the prescriptions of canons 447 § 1, no. 4, and § 2, 1478, and that every six months they present to the Curia the relevant report, in accordance with canon 449. Article 48. § 1. The Ordinaries will also provide for the vigilance and reporting, as mentioned in the preceding Article 47, of the goods belonging to beneficiaries and ecclesiastical institutions that belong to the same vicar forane, either through the neighboring vicar forane or through a member of the diocesan administrative council. § 2. Similarly, they will provide for this vigilance and reporting regarding the goods belonging to beneficiaries and ecclesiastical institutions of the episcopal city. Article 49. The Ordinaries will also ensure that regular inspections, at least annually, and if necessary, also extraordinary inspections, are carried out to verify the financial status and maintenance of the goods belonging to beneficiaries and ecclesiastical institutions, and in particular the structural and conservation condition of churches, shrines, and canonical and parochial houses, making use of the work of the diocesan administrative council mentioned in canon 1520, as well as technical persons, even laypersons, and then taking the necessary measures. Article 50. The expenses of the inspections, both regular and extraordinary, as mentioned in the preceding Article 49, will be borne entirely by the relevant beneficiaries, as well as, according to the prudent judgment of the Ordinary, by the rectors and administrators, or by the inspected churches and other ecclesiastical institutions. Article 51. § 1. In the event of mismanagement of the goods belonging to beneficiaries and ecclesiastical institutions, the Ordinaries, except for removal according to canon 2147 § 2 no. 5, may also, according to the same canon, suspend the beneficiary from.

[*Latin ed. p. 397*]

Section 397 of the Council pertains to the administration, entrusting it to another ecclesiastic duly designated, to whom a suitable compensation will be assigned, and the remaining net income will be allocated to the benefit of the same beneficiary.

§ 2. The Ordinaries will not fail to promptly inform the district office for ecclesiastical affairs of the measure taken.

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Article 52. In cases of poor management of the assets of benefices and ecclesiastical institutions, the same Ordinaries will also apply the provisions of canons 1534 and 2347; and, if necessary, they will also initiate the seizure of the temporal assets of benefices and ecclesiastical institutions by the government representative, in accordance with Article 26, paragraph 2, of the Concordat.

Article 53. The Ordinaries will adopt a similar procedure to that described in the preceding articles 51 and 52 with the rectors and administrators mentioned in Article 14.

Article 54. § 1. Before granting ecclesiastical authorization, or, if necessary, obtaining apostolic approval for acts and contracts exceeding ordinary administration as mentioned in Article 41, the Ordinaries, in accordance with canons 1530-1542, will request, in addition to the consent or vote of the cathedral chapter, the opinion of the diocesan administrative council, and, if necessary, also that of an expert, in accordance with canons 1164 and 1530.

§ 2. They will also ensure that, in accordance with Article 42, civil authorization is requested and obtained, in accordance with Article 30, paragraphs 2 and 3, of the Concordat.

Article 55. The same Ordinaries will ensure that, in accordance with canon 1529, civil laws and commendable local customs are also observed in the acts and contracts of the assets of benefices and ecclesiastical institutions, and that the prescribed provisions of canon 1479 are also observed in the leases of the same.

Article 56. Nor will they fail to ensure that the assets of benefices and ecclesiastical institutions are improved, and, if necessary, even reclaimed, and that the agricultural lands are provided with the necessary agricultural implements and sufficient live and dead stock to support the same lands.

[*Latin ed. p. 398*]

Acts of the Apostolic See - Official Commentary 398, Article 57. Regarding the annual net income of benefices, even those vacant, and of other ecclesiastical or religious institutions as mentioned in Article 14, the Ordinaries shall demand two percent for the expenses of the diocesan administration and for diocesan works. Article 58. Furthermore, the Ordinaries shall, within the month of June of each year, render an account to the Sacred Congregation of the Council regarding the use they have made of the percentages mentioned in the preceding Article 57. CHAPTER VII. Central Administrative Office. Article 59. Within the Sacred Congregation of the Council, a special administrative office shall be established for the superior supervision and control of the assets belonging to benefices; churches, and other ecclesiastical or religious institutions as mentioned in Article 14, especially concerning Italy. Article 60. For this purpose, the Sacred Con-

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gregation of the Council shall send periodic and also extraordinary visits, in order to ascertain the patrimonial and administrative condition of the assets held by benefices and ecclesiastical institutions, their preservation and maintenance, especially with regard to churches, sanctuaries, canonical houses, and parish houses. Article 61. Within the month of June of the year 1930, the diocesan Ordinaries of Italy shall present to the same Sacred Congregation a report concerning the patrimonial and economic condition of the assets held by benefices and ecclesiastical institutions, along with any observations and proposals deemed appropriate, adding thereto a certified copy of the Curia registry as mentioned in Articles 15, paragraph 3, and 16. Article 62. Subsequently, the aforementioned Ordinaries shall present to the same Sacred Congregation, during a five-year period, within the month of June of each year, a supplementary report to the report mentioned in the preceding Article 61, along with any observations and proposals deemed appropriate, adding thereto a certified copy of the updates made during the preceding year in the aforementioned Curia registry as mentioned in Articles 17 and 18.

[*Latin ed. p. 399*]

The Holy Congregation of the Council, 399. This Holy Congregation has full confidence that the diocesan Ordinaries of Italy, for the benefit of the beneficiaries and ecclesiastical institutions, will exert every diligence and care in observing, and ensuring the observance of, the instructions and provisions of this Circular. And awaiting a sign of receipt of the same, I profess particular obedience. Rome, 20 June 1929.

[Signature] D. CARD. SBARBETTI, Bishop of Sabina and Poggio Mirteto, Prefect.

[Signature] L. © S. ● f G. Serafini, titular Bishop of Lampsaco, Secretary.

MOD. A. DRAFT QUESTIONNAIRES

QUESTIONNAIRE I: FOR PARISHES. REAL ESTATE.

I. - PARISH CHURCH

Q. 1. When was the parish church built, and by whom?

Q. 2. What is the style of the church?

Q. 3. If and what artistic or historical value does the church possess, and if and what are its parts?

Q. 4. What is its condition in terms of structural integrity and maintenance?

Q. 5. If and when was it expanded?

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Q. 6. Is it sufficient for the needs of the population?

Q. 7. Is it endowed (i.e., supported by an endowment)?

Q. 8. If the church is endowed:

a) Who is the patron?

b) Has he provided, and does he provide, for ordinary and extraordinary repairs in accordance with canon 1186 of the Code?

c) If not: why?

Q. 9. If the church is not endowed:

a) Who is responsible for providing for both ordinary and extraordinary repairs?

[*Latin ed. p. 400*]

Acts of the Apostolic See - Official Commentary

b) By what title, agreement, or custom is it held?

c) Has provision been made for it, and is provision still being made?

d) If not: why?

Q. 10. When and by whom was the last ordinary and extraordinary repair made to the church?

Q. 11. What did this repair consist of, and what was its cost?

Q. 12. If so, and of what repairs, ordinary and extraordinary, does the church and its parts (chapels, altars, sacristy, bell tower, etc.) currently need?

Q. 13. What cost is required for these repairs?

Q. 14. What sums have already been collected for these repairs, and what other sums are hoped to be collected?

Q. 15. Is the project and design of the work, along with the estimated cost, presented to the diocesan Ordinary for approval, as per canon 1162 § 1?

Q. 16. What premises are adjacent to the church, or above or below it, and for what purpose are they used?

Q. 17. If so, and which, are the active servitudes that the church possesses?

Q. 18. To what passive servitudes is it subject?

Q. 19. Has there been an attempt to remove these passive servitudes, and with what result?

Q. 20. Are there any accesses or windows from private houses, or private courtyards?

Q. 21. If so:

a) By what right or pretext?

b) How, and with what result, has an attempt been made to eliminate any abuses?

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c) What difficulties hinder the elimination of such abuses?

Q. 22. What are the boundaries of the church?

Q. 23. What are the boundaries of the premises and the area annexed to the church?

Q. 24. Is the church insured against fire and theft?

Q. 25. If so: with which insurance company, and for what annual premium?

Q. 26. If not: is it intended to provide insurance, and how?

Q. 27. Is the church provided with sufficient sacred vessels and furnishings?

Q. 28. If not: which new sacred vessels and furnishings are most urgently needed?

Q. 29. What would be the total cost, and by what means could this be provided?

Q. 30. Are the existing sacred vessels and furnishings in good condition?

Q. 31. Are they well preserved and guarded?

Q. 32. Does the church have any pious obligations to fulfill?

Note: Here, insert questions 138-144.

[*Latin ed. p. 401*]

S. Congregation of the Council 401 a Q. 3 3. What are, on average, the total annual offerings for the worship and other needs of the church? a Q. 3 4. Are accounts of these offerings rendered to the Diocesan Ordinary in accordance with canon 1182 § 3? a Q. 3 5. Does the church possess temporal goods? a Q. 3 6. What is the average total annual income from these goods? a Q. 3 7. What is their approximate value? a Q. 3 8. Does a complete inventory exist of the church's real and personal property?

Note. - If the parish church possesses only movable goods, insert, as appropriate, questions 115-133; if, however, it also possesses real property, insert, as appropriate, also questions 57-114. a Q. 3 9. Is the administration of the church's temporal goods entrusted to the pastor, or to a special administrative council or board, in accordance with canons 1183 and 1521? a Q. 4 0. If to a board: a) Is it appointed by the Diocesan Ordinary, or by someone else, and by what authority? b) Is it at least approved by the same Ordinary and dependent on him? c) How many members does it consist of, how many ecclesiastics and how many laypersons? a Q. 4 1. Is the pastor, or someone else, the president of the board? a Q. 4 2. Is the president appointed by the Diocesan Ordinary, or by the board members or by someone else, and by what authority? a Q. 4 3. Is the president at least approved by the Diocesan Ordinary? a Q. 4 4. Does the board administer the temporal goods of the parish church in accordance with canons 1522-1543? a Q. 4 5. Does it perform the duties specified in canon 1184? a Q. 4 6.

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Does it also have authority regarding the celebration of the liturgy and the attached Masses and endowments? a Q. 4 7. If so: by what title or pretext? a Q. 4 8. Does the pastor, or the board, present each year to the Diocesan Ordinary for approval, in accordance with canon 1525, at least a budget of extraordinary expenses and a financial statement? a Q. 4 9. If not: why? a Q. 5 0. Does the church have its own archive? a Q. 5 1. Is it well preserved and organized?

Note. - If the church possesses sacred furnishings and valuable, artistic, or historical objects, insert, as appropriate, questions 145-150. a Q. 5 2. Is the pastor appointed by the ecclesiastical authority by free designation, or by ecclesiastical or lay patronage?

ACTA, vol. XXL, n. 8. — 8-7-929. 27

[*Latin ed. p. 402*]

402 Acta Apostolicae Sedis - Commentary, Question 5, Section 3. Regarding Patronage: Official.

a) Who is the patron, and by what title or right?

b) Does he fulfill all the duties of a patron?

c) Does he exercise any special influence within the church, and if so, what kind?

Question 5, Section 4. What is the average annual net income received by the parish priest?

Question 5, Section 5. What portion of this income does he receive as a governmental allowance and as a supplement to the allowance?

Question 5, Section 6. Is the parish priest obligated to reimburse any sum, in what annual installment, and how does he fulfill this obligation?

Note: If the church is also a sanctuary, include questions 153-157 from Questionnaire I. If the parish priest has subsidiary churches, or in any case, churches dependent on him, or even just rural chapels, add, as appropriate, questions 1-150 for each of them.

II. URBAN FUNDS

Section 1. Parish House

Question 57. Does the parish priest have a parish house?

Question 58. If not:

a) Does he live in his own home or in a home belonging to his family, or in a rented house?

b) How far is this house from the parish church?

Question 59. If yes: Is the house attached to the parish church, or nearby, or how far is it from the church?

Question 60. What is the name of the parish house?

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Question 61. Is the title of ownership of the parish house a donation or a purchase, and by what deed and date?

Question 62. What are its boundaries?

Question 63. What is the street and house number?

Question 64. What is the plot number?

Question 65. What is the assessed value or taxable income?

Question 66. How many floors and rooms does the parish house consist of?

Question 67. When was it built, and by whom?

Question 68. What is its structural condition and state of maintenance?

Question 69. Who is obligated to perform ordinary and extraordinary repairs, according to canon 1477?

Question 70. By what title, agreement, or custom is he obligated?

Question 71. Has he provided for these repairs, and does he provide for them?

[*Latin ed. p. 403*]

I. Concerning the Rectory:

Q. 72. Sacred Congregation of Councils, Decree 403, Question 7, part 2. Why?

Q. 73. What ordinary repairs has the present pastor performed, according to canon 1477, paragraph 3, and when?

Q. 74. Has he also performed extraordinary repairs, when, and at what expense?

Q. 75. What ordinary and extraordinary repairs does the building require?

Q. 76. What would be the total cost?

Q. 77. How and when is it intended to provide for these repairs?

Q. 78. Does the rectory have any active servitudes?

Q. 79. Does it have any passive servitudes?

Q. 80. Is it insured against fire?

Q. 81. With which insurance company, and for what annual premium?

Q. 82. What is the approximate value of the rectory?

Q. 83. Does it have any land attached to it, for use as a courtyard, garden, etc.?

Q. 84. What are the boundaries of this land?

Q. 85. What is the area of this land, in hectares, ares, centiares?

Q. 86. What is the approximate value of the land?

Q. 87. Is there any other house attached to the rectory, belonging to the Church or the parish benefice?

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Q. 88. What is its use, or is it rented out?

Q. 89. If it is rented out, what is the annual rent?

Q. 90. What is the approximate value of this house?

Note: Regarding this house, include questions 60-86.

§ 2. Urban Houses:

Q. 91. Does the parish benefice own any other urban houses?

Q. 92. What is their use, or are they rented out?

Q. 93. If rented out, what is the annual rent?

Q. 94. What is the property tax?

Note: For each urban house, include questions 60-86.

III. Rural Properties:

Q. 95. Does the parish benefice own any land?

Q. 96. How is this land designated, and in what location is it situated?

Note: Include questions 60-65; if there is a farmhouse on the land, include questions 66-81 as appropriate.

Q. 97. Is the land managed directly, or is it rented out, to Kolin, etc.?

[*Latin ed. p. 404*]

404 Acta Apostolicae Sedis - Commentarium Officiale

Q. 98. Sono i terreni coltivati con seminativi, vigneti, oliveti, ecc.?

Q. 99. Quali miglioramenti o bonifiche sono necessari?

Q. 100. Quando e come si intende eseguirle, e a quale spesa complessiva?

Q. 101. Qual è l'imposta sui terreni?

Q. 102. Sono presenti attrezzi rurali sufficienti per i terreni?

Q. 103. Esistono scorte vive e morte sufficienti per i terreni?

Q. 104. Qual è il reddito netto annuale di ciascun terreno?

Q. 105. Qual è il valore approssimativo di ciascun terreno?

IV. - CANONI

Q. 106. Qual è l'intestazione del canone?

Q. 107. Qual è la natura del canone (enfiteutico o meno, attivo o passivo)?

Q. 108. L'enfiteusi è perpetua o temporanea?

Q. 109. Il titolo costitutivo dell'enfiteusi è la donazione o l'acquisto, e con quale atto e data?

Q. 110. Con quale atto e data è stato stipulato l'ultimo atto di riconoscimento dell'enfiteusi?

Q. 111. Si riscuote anche il *laudemium* di passaggio o il *quindennio*, e in quale quantità?

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Q. 112. Qual è l'annualità di ciascun canone?

Q. 113. Come è denominato l'immobile gravato dall'enfiteusi, in quale località è situato, e con quali dati catastali?

Q. 114. Chi è l'attuale *directtore* o utilizzatario?

BENI MOBILI

I. - CENSI

Q. 115. Qual è l'intestazione del censo?

Q. 116. Qual è la natura del censo (attivo o passivo)?

Q. 117. Il titolo costitutivo del censo è la donazione o l'acquisto, con quale atto e data?

Q. 118. Con quale atto e data fu eseguita l'ultima rinnovazione del titolo?

Q. 119. Qual è l'annualità di ciascun censo?

Q. 120. Qual è la sorte di ciascun censo?

Q. 121. Come è denominato l'immobile gravato dal censo, in quale località è situato, e con quali dati catastali?

[*Latin ed. p. 405*]

I. Sacred Congregation of the Council, Question 405, Quinquennial Period 122. Who is the current debtor or creditor? Question 123. What is the approximate value of the stated principal? Question 124. When was the last renewal of the mortgage executed?

II. - NOMINAL ANNUITIES. Question 125. What is the title, origin, and destination of the nominal annuities? Question 126. What is the quality, quantity, serial number, and date of issue? Question 127. What is the total nominal principal, and what is the annual income?

III. - PENSIONS. Question 128. What is the title, origin, and destination of the pension? Question 129. What is the nature of the pension (active or passive)? Question 130. What is the duration of the pension? Question 131. What is the constitutive document of the pension, and with what act and date? Question 132. Who is the current debtor or creditor? Question 133. What is the annual amount of the pension?

IV. - PAROCHIAL ASSESSMENTS. Question 134. What is the number of parishioners? Question 135. What is the average annual number of baptisms and marriages? Question 136. What is the average annual number of deaths (rich and poor)? Question 137. What is the average annual income of the white-collared assessments, and what is that of the black-collared assessments?

V. - RELIGIOUS BEQUESTS. Question 138. What is the current total number of religious bequests, and what is the number of Masses (chanted

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or recited)? Question 139. Does an indult of reduction exist, with what date and for how long, and by whom was it granted? Question 140. If so, what capital and income exist for the fulfillment of the religious bequests and Masses? Question 141. Upon which beneficial and ecclesiastical assets do these religious bequests and Masses burden?

[*Latin ed. p. 406*]

406 Acta Apostolicae Sedis - Official Commentary, Question 1, 4, 2. What is the total annual expense incurred for the fulfillment of such liturgical obligations and Masses?

Question 1, 4, 3. If any, and which liturgical obligations and Masses are borne by public institutions of assistance and charity within the parish?

Question 1, 4, 4. If so, how are they fulfilled?

VI. - PRECIOUS, ARTISTIC, AND HISTORICAL OBJECTS

Question 1, 4, 5. Are there any precious, artistic, or historical objects?

Question 1, 4, 6. What is their origin and provenance?

Question 1, 4, 7. What are their special characteristics?

Question 1, 4, 8. What is their state of preservation, custody, and security?

Question 1, 4, 9. What is the approximate value of each object?

Question 1, 4, 10. Which of these are currently officially inventoried?

Note. - A list of such objects should be transmitted in two copies to the Diocesan Curia, which will forward one copy to the Sacred Congregation of the Council.

QUESTIONNAIRE H FOR CATHEDRAL CHAPTERS

Question 1, 4, 11. Does the Cathedral Chapter habitually care for souls according to canon 471?

Question 1, 4, 12. Does the Chapter operate under the system of the common fund or of distinct benefices?

Note. - Insert questions regarding parishes, as found in Questionnaire I, if and to the extent that they are applicable.

QUESTIONNAIRE III FOR RECTORIES

Note. - Insert, if and to the extent that they are applicable, questions regarding parishes, as found in Questionnaire I.

QUESTIONNAIRE IV FOR SHRINES

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Note. - Insert questions regarding parishes, as found in Questionnaire I, if and to the extent that they are applicable; and also add the following special questions, according to Article 27 of the Concordat.

Question 1, 4, 13. What are the buildings and works associated with the shrine that have a religious character, and which have a purely secular character?

[*Latin ed. p. 407*]

Sacra Congregatio, 407 Concilii, quaestio 1, 5, 4. Qualis est patrimonium sanctuarii, ad scopus religiosos, et qualis ad scopus puramente laicos?

Quaestio 1, 5, 5. Qualis est valor approximativus primi, et qualis secundi?

Quaestio 1, 5, 6. Qualis est in media annua reditus primi, et qualis secundi?

Quaestio 1, 5, 7. Administratio sanctuarii est ecclesiastica, id est, dependens a Ordinario diocesano, an civili vel laica, id est, dependens a Guberno, a Provincia, a Municipio, vel alio ente laico?

QUESTIONARIUM V PRO CONFRATERNITATIBUS

Advertentia. - Insertantur questiones de parochiis, quae in questionario 1, si et in quantum pertinent; et adjungantur sequentes speciales, secundum articulum 29, littera e) Concordati.

Quaestio 1, 5, 8. Qualis est finis primarius confraternitae, et qualis secundarius?

Quaestio 1, 5, 9. Confraternitas habet finem exclusivum vel praevalentem de cultu?

Quaestio 1, 5, 10. Qualis est eius patrimonium ad scopus de cultu, et qualis ad scopus de beneficentiis?

Quaestio 1, 5, 11. A quo erecta est confraternitas, et cum quale actu et data?

Quaestio 1, 5, 12. An ea approbata est a Ordinario diocesano, et cum quale actu et data?

Quaestio 1, 5, 13. De quo anno sunt statuta antiqua, et de quo anno statuta praesenta? (Allegentur copia statutorum antiquorum et praesentium).

Quaestio 1, 5, 14. In qua ecclesia erecta est confraternitas?

Quaestio 1, 5, 15. In qua ecclesia habet ea sedem suam?

Quaestio 1, 5, 16. Ecclesia hodierna est propria confraternitae?

Quaestio 1, 5, 17. Si non:

a) est ea saecularis an regularis?

b) a quo prius pertinuit?

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c) a quo et quando ea cedita est confraternitae?

d) quae hae sunt conditiones hujus cessionis?

e) si et quomodo hae conditiones hodie observantur?

Quaestio 1, 5, 18. Quis sunt hodierni officiales confraternitae?

Quaestio 1, 5, 19. Electi sunt ii secundum statuta?

Quaestio 1, 5, 20. Confirmati sunt ii a Ordinario diocesano secundum canonem 715 § 1?

Quaestio 1, 5, 21. Praebent ii omni anno bilancium praeventivum, alicuius minimi magnitudinis, saltem de expensis extraordinariis, et rendicontem ad eum Ordinarium secundum canonem 1525?

[*Latin ed. p. 408*]

408 Acta Apostolicae Sedis - Commentarium Officiale ab anno 172. Quid sunt legationes cultus, quae a confraternitate fundatae sunt vel statutum sunt? a Q. 173. Omnesne hae satisfactae sunt? a Q. 174. Quarum est expensio annua? a Q. 175. Quid est hodiernus numerus fratrum, et numerus sororum adscriptarum? a Q. 176. Quas res internas habet confraternitas, et quas cum extraneis? a Q. 177. Ecclesiastica, seu spiritualis, a Ordinario dioecesano secundum canonem 698 nominaturne? a Q. 178. Si non: cur?

QUESTIONARIUM VI

P E R ALIOS ENTIA ECCLESIASTICA O CULTO

Advertentia. - Insertantur quaestiones de parochiis, quae in questionario I, et de confraternitatibus, quae in questionario V, pertinentes sunt; et si aliae addantur, secundum circumstantias locales.

[*Latin ed. p. 409*]

S. MODULO

Congregatio 409
Concilii B.

LIBRO CASSA

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Le pagine siano sufficienti almeno per un decennio.

[*Latin ed. p. 410*]

Acta Apostolicae Sedis - 410 Official Commentary. FORM C. REGISTRY OF THE FINANCIAL AND ECONOMIC STATUS OF THE PARISH OF PAßTEI. FINANCIAL STATUS. Liabilities: Lire. Assets or Real Estate. I. - PARISH CHURCH. Description of 1929: 1° Boundaries of the church, including buildings and area. 4° Nature of the church (with or without patronage). 5° Style of the church and artistic or historical value. 6° Administration of the church (parish priest or parish council). Lire.

[*Latin ed. p. 411*]

Sacred Congregation, 411, Council Activities, Assets, Liabilities.

O O 8. Condition: Static and conservative of the church and its parts: . . . . . 9°. Last repairs carried out (ordinary and extraordinary), with date: 10°. Repairs to be carried out: 11°. Fire and theft insurance: 12°. Sacred furnishings (sufficiency and appropriateness): 13°. Church offerings (average annual amount, capitalized at one hundred for four): . . . . . 14°. Endowments for worship and Masses (total number today): 15°. Annual expenditure for fulfilling endowments for worship and Masses, capitalized at one hundred for four: 16°. Approximate value of the church's assets: . 17°. etc., etc.: Variations of 1930: o I etc., etc.: Lire.

[*Latin ed. p. 412*]

Acts of the Apostolic See - Official Commentary, Activities, Year I, Part I. - URBAN FUNDS. § 1. - Parish House. Description of 1929: 1. Cadastral data (heading, location, street and house number, map, boundaries, cadastral estimate or taxable income): 2. Original title (donation or purchase) with deed and date: 3. Date of construction and expansion: 4. Number of floors and rooms: 5. Active and passive easements: 6. Static and conservation condition: 7. Title of the obligation for repairs (ordinary and extraordinary): 8. Last repairs carried out with date: 9. Repairs to be carried out: 10. Fire insurance: 11. Adjacent premises and area with their purpose.

[*Latin ed. p. 413*]

Sacred Congregation of the Council, 413. Activities and Liabilities, in Lire.

12th. Approximate value of the parish house and its appurtenances:

13th. etc., etc.

Variations of the year 1930:

o

[*Latin ed. p. 414*]

414 Acta Apostolicae Sedis - Commentarium § 2. - Casae urbanae. De-

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scriptio anni 1929:

1. Datae catastrales omnium casarum urbanarum (nomen domini, locus, via et numerus civicus, tabula geographica, fines, aestimatio catastralis vel reditus imponibilis):

2. Titulus originarius (donationis vel emptionis) cum instrumento et data:

3. Servitutes activae et passivae:

4. Numerus planorum et cubiculorum:

5. Conditio statica et conservativa:

6. Reparationes ultimas factae cum data:

7. Reparationes quae fieri debent:

8. Loca et area annexa:

9. Usus vel locatio:

10. Asseguratio contra incendia:

11. Valor approximativus domus cum annexis:

12. etc. etc.:

Officialis.

[*Latin ed. p. 416*]

Acts of the Apostolic See - Official Commentary 416 Activities Lire I I I. - RURAL PROPERTIES. Description of 1929:

1. Cadastral data of each rural property (title, denomination, location, map, boundaries, area in hectares, ares, centiares, cadastral estimate or taxable income): . . . . . .

2. Original title (donation or purchase) with deed and date:

3. Active and passive servitudes:

4. Direct management, *colonia*, lease, etc.:

5. Cultivation (crops, vineyard, olive grove, etc.):

6. Agricultural implements:

7. Live and dead stock:

8. Improvements made with date: . . . .

9. Improvements to be made:

10. Farmhouse with indication:

a) floors and rooms: . .

b) structural and conservation condition: . .

c) repairs made with date: . . . .

Liabilities: Lire Q

[*Latin ed. p. 417*]

417 Holy Congregation of the Council, Activities: Lire (currency). d) Re-

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pairs to be carried out: e) Use or lease: 11° Fire insurance: 12° Approximate value of each rural property with its appurtenances: 13° etc. etc. Variations of 1930: 1° etc. etc.: ACTA, volume XXI, number 8. — 8-7-1929. Liabilities or...

[*Latin ed. p. 418*]

418 Acta Apostolicae Sedis - Commentarium Officiale. Actus, Res, Obligationes -p tí © o X V. - CANONES. Descriptio anni 1929:

1° * Natura canonis (activus an passivus):

2° * Titulus constitutivus: enfiteusis cum actum.

3° * Duratio enfiteusis (temporalis an perpetua).

4° * Actum recognitorium ultimum enfiteusis cum.

5° * Laudemium de transitu vel quindennium.

6° * Stabile enfiteuticum cum datis catastalicis (denominatione, loco, mappa, finibus, etc.):

7° * Directtarius vel enfiteuta hodiernus:

8° * Canon annuus, capitalizatus ad centum: 1 Lire a 6.

[*Latin ed. p. 419*]

The Holy Congregation of the Council, 419. Activities and Passivities. Lire. Lire. PI. Variations of the year 1930: or, The Most Reverend Fathers, etc.:

[*Latin ed. p. 420*]

Acta Apostolicae Sedis – Commentarium Officiale – To be read concerning MOVABLE PROPERTY. I. – CENSUSES. Description of 1929.

1. Heading of the census: . . .

2. Nature of the census (active or passive): . . .

3. Constitutive title of the census (donation or purchase) with deed and date:

4. Last renewal of title and mortgage with deed and date:

5. Property subject to the census with cadastral data (denomination, location, boundaries, map, etc.): . . .

6. Creditor or debtor today:

7. Annual amount of the census:

8. Type of census:

9. etc. etc.:

Variations of 1930:

1. etc. etc.: . . . . . .

[*Latin ed. p. 421*]

Sacred Congregation of the Council. ACTIVITIES AND PASSIVITIES.

Translated by churchlatin.ai, a product of Boyne Archives

Reading 0 a O II. - NOMINAL INTEREST-BEARING SECURITIES. Description of 1929.

1. Heading, origin, and destination:

2. Nature (interest-bearing security at 3.50% - consolidated at 5%):

3. Quantity, serial number, date of issue (list of securities):

4. Total annual amount:

5. Total nominal capital:

6. etc., etc.:

Variations of 1950:

1. etc., etc.:

Lire in Lire. PASSIVITIES.

[*Latin ed. p. 422*]

Official Commentary on Activities and Liabilities, in Lire. For the year 1929: PENSIONS. Description: 1° Heading, origin, and destination: 2° Nature of the pension (active or passive): 3° Constitutive document of the pension, with act and date: 4° Duration of the pension (temporary or perpetual): 5° Current creditor or debtor: 6° Annual amount of the pension, capitalized for four years: 7° etc. etc. Variations for the year 1930: 1° etc. etc.: . . . . . -p' Lire PI Ce Acta Apostolicae Sedis - 422.

[*Latin ed. p. 423*]

423 Sacred Congregation of the Council, Activities and Passivities, Lire, Lire, or IV. - CERTAIN INVESTMENTS. Description of 1929: I. Certain annual investments in white vestments, capitalized at one hundred for four: . . II. Certain annual investments in black vestments, capitalized at one hundred for four: III. etc., etc. Variations of 1930: I. etc., etc.:

[*Latin ed. p. 424*]

Acts of the Apostolic See - 424 Official Commentary. Activities. Assets. Liabilities.

I. RELIGIOUS AGENCIES.

Description of 1929:

1. Current number of religious agencies and Masses:

2. Current capital for satisfaction:

3. Current total annual expenditure for satisfaction, capitalized at the rate of one hundred for four:

Variations of 1930:

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Lire += 6.

[*Latin ed. p. 425*]

Sacred Congregation, 425. Council of Lyons, Passivity. Activity O 1 Y I. - PRECIOUS, ARTISTIC, OR HISTORICAL OBJECTS. • Description of 1929: 1° Nature of objects (chalice, statue, painting, etc.). 3° Special characteristics: . ! í V. Variations of 1930: i - 1I j i I Lire §.

[*Latin ed. p. 426*]

426 *Acta Apostolicae Sedis* – Commentarium Officiale. PARTE II. STATO ECONOMICO. Centesimi Lire! Centesimi Lire. Reddito netto. Centesimi Lire. Uscita. Centesimi Lire. Entrata. BENI IMMOBILI. I. – CHIESA PARROCCHIALE. Riepilogo del 1929: 1° Per reddito annuo beni chiesa: 3° Per manutenzione (ordinaria o extraordinaria): 4° Per assicurazione incendi e furti: 5° Per acquisto e riparazione arredi: 6° Per spese di culto: 7° Per soddisfazione legati di culto —

[*Latin ed. p. 427*]

Congregation, 427. Council of Lyons. Summary of 1930: 1° Regarding the annual income of church property: Net sales, less previous expenses. Income in Lire, S.O.

[*Latin ed. p. 428*]

Acts of the Apostolic See - Official Commentary 428 II. - URBAN FUNDS. § 1. Parish House. Summary of 1929: 1° For maintenance (ordinary or extraordinary): . 2° For fire insurance: . . 3° For various expenses: 4° For etc., etc.: Summary of 1930: o 1° For maintenance (ordinary or extraordinary): 2° For etc., etc.: Income Expenses Lire Lire Net Income Lire.

[*Latin ed. p. 429*]

Sacred Congregation of the Council. Useita. Net Income +» Lire § 2. Urban Properties. Summary of 1929: I. For annual rent: . . . . 2. For maintenance (ordinary or extraordinary): 3. For property tax: . . . 4. For fire insurance: . . 5. For miscellaneous expenses: 6. For etc., etc.: Summary of 1930: I. For annual rent: . . . . 2. For etc., etc.: Lire I Lire Lire I Lire

[*Latin ed. p. 430*]

430 Acta Apostolicae Sedis - Commentarium Officiale. Uscita Entrata. Lire 4 = tí ©. Rendita netta •+= Lire tí o©.

III. - FONDI RUSTICI.

Riepilogo del 1929:

2° Per spese coltivazione: . . .

3° Per migliorie o bonifiche: .

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4° Per imposta terreni:

Riepilogo del 1930: 43 Lire tí 6.

[*Latin ed. p. 431*]

Sacred Congregation of Councils, 431. Entered. Read I V. - CANONS. Summary of 1929: 2° For the laudation of passage or fifteen years: . . . . Summary of 1930: 1° For annual canon: . . . . Net income. Expenses. Lire (currency). Lire (currency).

[*Latin ed. p. 432*]

Acts of the Apostolic See 432. BENI I. Sedis - Commentary on MOVABLE PROPERTY. - CENSUS. Summary for 1929: 1. For annual census payments: 2. For the satisfaction of religious obligations, Masses: 3. For other expenses: Summary for 1930: 1. For annual census payments: 2. For other expenses: . . . . Official Income Expenditure Lire Lire Net Revenue.

[*Latin ed. p. 433*]

Sacra Congregatio Concilii, 433. Uscita: Lire. Entrata: Lire. Rendita netta: Lire.

TITOLI DI RENDITA NOMINATIVA.

Riepilogo del 1929:

1° Per reddito annuo (3,50%-5%):

2° Per soddisfazione legati di culto:

3° Per ecc. ecc.:

Riepilogo del 1930:

1° Per reddito annuo:

ACTA, vol. XXI, n 8 - 8-7-929.

[*Latin ed. p. 434*]

434 Acta Apostolicae Sedis - Commentarium Officiale. Uscita Entrata. Lire 4. Pi © O Lire. Rendita netta +3 Pi ® o Lire. Pi O I I I. - PENSIONI. Riepilogo dei 1929: 1° Per annualità pensione: . . . 2° Per spese diverse: 3° Per ecc. ecc.: - Riepilogo del 1930: 1° Per annualità pensione: . . .

[*Latin ed. p. 435*]

Sacred Congregation of the Council, 435 Lire, Part IV. - UNCERTAIN EXPENSES. Summary of 1929: Summary of 1930: • Net Income: Expenses: Income: Lire •+= 1=1 <v O Lire O O

[*Latin ed. p. 436*]

Acta Apostolicae Sedis - Official Commentary. Income and Expenditure - in Lire. Religious Legations. Summary of 1929: Summary of 1930: Lire. Net

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Income: o Lire. Previous Year: 436 o Lire.

[*Latin ed. p. 437*]

Sacred Congregation of the Council. WARNINGS.

I. The register shall be in handwritten form, and in a size approximately double that of the present sheet.

II. The second part of the financial statement may be placed after the first part of the asset statement, leaving a sufficient number of blank pages between the two, for the updating of the first part, that is, for the addition of variations that may occur in subsequent years, for at least a decade.

III. For each individual item, a sufficient number of blank pages shall also be left for subsequent years, for at least a decade.

IV. The present form of the asset and financial statement for a parish may serve as a guide for the asset and financial statement for a canonry or other benefice, for a church, shrine, confraternity, and other ecclesiastical or religious entity.

[*Latin ed. p. 438*]

438 Acta Apostolicae Sedis - Official Commentary

SACRED ROMAN ROTA

Summons by edict concerning the Nullity of Marriage (VON KUCHARSKI-URBANSKI).

Since the actual place of residence of Joseph Urbanski in this cause is unknown, we summon him to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, 94), on August 13, 1929, at 12 o'clock, to resolve the disputed matter, or to subscribe to the following, and to designate the day for the Rotal hearing for the determination of the cause: Whether there exists a nullity in the marriage in this case.

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Joseph Urbanski, ought to take care to ensure that he is informed of this edictal summons.

* L. S. | S. H. Quattrocolo, Prefect.

From the Chancery of the Tribunal of the Sacred Roman Rota, May 11, 1929.

Ioannes Ladelci, Notary.

* The place of current residence of Mr. Joseph Urbanski, defendant in this cause, being unknown, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, n. 94), on August 13, 1929,

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at 12 o'clock, to resolve or subscribe to the doubt reported below, and to fix the day for the cause before the Rota.

Does a nullity of the marriage exist in this case?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Joseph Urbanski, should, as far as possible, inform him of this present summons.

[*Latin ed. p. 439*]

From the Roman Curia Diary:

Tuesday, June 11th, Holiness received in a solemn audience His Excellency, Mr. General NICÀNORE OBARRIO, Extraordinary Envoy and Plenipotentiary Minister of Panama, for the presentation of his credentials.

Tuesday, June 25th, Holiness received in a solemn audience His Excellency, Mr. Count CESARE MARIADE VECCHI DI V A L CISMON, Ambassador and Plenipotentiary Minister of Italia, for the presentation of his credentials.

Thursday, July 1st, Holiness received in a solemn audience His Excellency, Mr. CARLO BEWLEY, Extraordinary Envoy and Plenipotentiary Minister of Ireland, for the presentation of his credentials.

Monday, July 1st, Holiness received in a solemn audience His Excellency, Mr. Doctor EMILIO OCHOA, Extraordinary Envoy and Plenipotentiary Minister of Venezuela, for the presentation of his credentials.

Thursday, July 4th, Holiness received in a solemn audience His Excellency, Mr. Doctor CAIO BREDICEANU, Extraordinary Envoy and Plenipotentiary Minister of Rumehen, for the presentation of his credentials.

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION OF RITES

Tuesday, June 11, 1929, in the Apostolic Palace at the Vatican, with the presence of the Most Reverend and Venerable Lords Cardinals, and with the votes of the Reverend Prelates and Theological Consultors, who comprise the Sacred Congregation of Rites, a Preparatory Congregation was held to discuss the doubt concerning two miracles which are asserted to have been wrought by God through the intercession of the Blessed Catherine Thomas, Canoness Regular of the Order of St. Augustine, and which miracles are proposed for her canonization.

Tuesday, July 2, 1929, in the Apostolic Palace at the Vatican, with the presence of the Most Reverend and Venerable Lords Cardinals, and with the votes of the Reverend Prelates and Theological Consultors, who comprise

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the Sacred Congregation of Rites, a Preparatory Congregation was held to discuss the doubt as to whether there existed the martyrdom and the signs or prodigies of the Venerable Servant of God, John Ogilvie, professed Priest of the Society of Jesus, who was killed in Scotland, as is asserted, in hatred of the Faith.

NECROLOGY

June 10, 1929.

Most Reverend Monsignor Maurizio Ducœur, titular Bishop of Barbalisso.

Most Reverend Monsignor Antonio Barbosa Leâo, Bishop of Oporto.

June 28, 1929.

Most Reverend Monsignor Riccardo Ysása, titular Archbishop of Stauropoli.

[*Latin ed. p. 441*]

July 15, 1929. Year XXI - Vol. XXI. No. 9.

ACTA APOTOLICAE COMMENTATIONIS.

OFFICIAL RECORD OF THE SOLEMN CONVENTION BETWEEN THE HOLY SEE AND THE KINGDOM OF ROMANIA.

His Holiness Pope Pius XI, represented by His Eminence, the Most Reverend Cardinal Pierre Gasparri, His Secretary of State, and His Majesty the King of Romania, Ferdinand I, represented by His Excellency Mr. V. Goldis, His Minister and Secretary of State for the Department of Cults and the Arts, having exchanged their full powers, duly recognized, have agreed upon the following provisions:

ARTICLE I. The Catholic Apostolic Roman Religion, of every rite, shall be practiced and exercised freely and publicly throughout the entire Kingdom of Romania.

ARTICLE II. Within the Kingdom of Romania, the Catholic Hierarchy shall be constituted as follows:

A) For the Greek Rite: The Ecclesiastical Province of ALBA-JULIA and FÂGÂRAS.

ACTA, vol. XXI, no. 9. — July 15, 1929.

30

[*Latin ed. p. 442*]

Acta Apostolicae Sedis - Commentarium Officiale

Metropolitana: BLAJ, cum quattuor suffraganeis:

1. Oradea-Mare;

2. Lugoj;

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3. Gherla (sedes episcopalis et Capitulum quae, consensu communi inter Sanctam Sedem et Regium Imperium, transferentur);

4. Nova Dioecesis quae in Septentrione erigenda est, cum sede episcopali quae, consensu communi inter Sanctam Sedem et Regium Imperium, designabitur. Huius Dioecesis etiam participabuntur Rutheni Graeci, cum administratione speciali.

B) Ad Ritum Latinum: Provincia Ecclesiastica Bucarestensis.

Metropolitana: BUCAREST, cum quattuor suffraganeis:

1. Alba-Julia;

2. Timisoara;

3. Satu Mare et Oradea-Mare, quae una principaliter sunt;

Per approbationem praesentis Concordati, cessat Administratio Apostolica, et territorium Oradea-Mare transit sub jurisdictionem Episcopi currentis Satu Mare.

4. Iasi. Huic Dioecesi adiungitur Bucovina. Territorium antiqui Regni transit ab jurisdictione Congregationis de Propaganda Fide ad jus commune.

[*Latin ed. p. 443*]

Convention between the Apostolic See and the Kingdom of Romania (443 C) Concerning the Armenian Rite: A spiritual head for all Armenians within the Kingdom, with a seat in Gherla. The Holy See will undertake no modification of the Hierarchy, already established, nor of the divisions of the ecclesiastical Provinces and Dioceses, without prior agreement with the Romanian Government, except for minor parochial changes required for the good of souls. ARTICLE III. No part of the Kingdom of Romania shall depend on a Bishop whose seat is located outside the borders of the Romanian State; likewise, no Diocese of Romania shall extend beyond the borders of the country. ARTICLE IV. Direct communication between Bishops, clergy, and the people with the Holy See, and vice versa, in spiritual matters and in ecclesiastical affairs, shall be absolutely free. ARTICLE V. § 1. Those who are called to govern the Dioceses, as well as their Coadjutors *cum iure successionis*, and the spiritual head of the Armenians, must be Romanian citizens, except for exceptions admitted by mutual agreement between the Holy See and the Royal Government. § 2. The Holy See, before their appointment, will notify the Royal Government of the person to be appointed, in order to ascertain, by mutual agreement, whether there are no reasons of a political nature against them.

[*Latin ed. p. 444*]

444 Acta Apostolicae Sedis - Commentarium Officiale

ARTICLE VI. The Bishops, before taking possession of their Dioceses, shall take an oath according to the following formula: "Before God and

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upon the Holy Gospels, I swear and I promise fidelity to His Majesty the King of Romania, as well as to his Successors, and, as befits a Bishop, to respect and to ensure that my subjects respect, with fidelity to the King, the Constitution and the laws of the country. Furthermore, I shall undertake nothing that is likely to undermine public order or the integrity of the State. May God help me, and may these Holy Gospels."

ARTICLE VII. The formula of the prayers for the Sovereign, "O Lord, save the king.", shall be sung in the divine offices, in accordance with the liturgical norms.

ARTICLE VIII. The Ordinaries shall have full freedom in the exercise of ecclesiastical functions and in the governance of their own Dioceses. They may exercise all the rights and prerogatives proper to the pastoral ministry, in accordance with the discipline approved by the Catholic Church, and shall be free to give religious, moral, and ecclesiastical instructions as their sacred ministry requires. In the case where such instructions are of general interest and are published by them, they shall subsequently be brought to the knowledge of the Ministry of Cults. The other members of the Catholic clergy shall depend exclusively on them in all matters concerning their appointment and the exercise of the sacred ministry. The appointment made shall be brought to the knowledge of the Ministry of Cults.

[*Latin ed. p. 445*]

Agreement between the Apostolic See and the Kingdom of Romania, Article IX. The State recognizes to the Catholic Church, represented by its legitimate hierarchical authorities, legal personality, according to the common law of the country. Consequently, Parishes, Archpriestries, Monasteries, Chapters, Prebends, Abbeys, Dioceses, Metropolitan Sees, and other organizations canonically and legally constituted, are legal persons, and the full ownership of their property, of whatever nature it may be, is guaranteed by the State to the Catholic Church, represented by its legitimate hierarchical authorities, according to the Constitution of the Kingdom. Article X. The Catholic Church and its members, Romanian citizens, shall enjoy from the State a treatment that shall not be less than that enjoyed, according to the Constitution, by the other religions of the Kingdom. It is further understood that the Romanian diocesan Bishops of the Greek Rite, as well as the Latin Archbishop of Bucharest, shall be Senators by right. Article XL, § 1. In all Cathedrals, the Chapter of canons shall be maintained in its current legal and patrimonial state, subject to the provisions of Article XIII. The new Diocese shall be provided with its Chapter. § 2. The canons must be Romanian citizens, except for exceptions admitted, by mutual agreement, by the Holy See and the Royal Government.

[*Latin ed. p. 446*]

446 Acta Apostolicae Sedis - Commentarium Officiale ARTICLE XII. §

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1. The Ordinary [i.e., the bishop] shall be free to erect new parishes, and to establish or found chapels dependent upon a parish church; however, if they request a contribution from the State, they must proceed in agreement with the Government, which – will give its consent if there are 400 families in cities and 200 families in villages. In special cases, the Government may give its consent even for a smaller number of families. § 2. The appointment of pastors, who must be Romanian citizens, and who have not suffered a final condemnation for crimes against the security of the State, is the exclusive competence of the Ordinary. The consent of the Government will be requested in the case where a foreigner is to be appointed as pastor; however, he must, nevertheless, subsequently acquire the status of a Romanian citizen. ARTICLE XIII. § 1. A sacred interdiocesan patrimony shall be constituted with Romanian revenue titles, which currently belong to the prebends of the Bishops, Canons, Pastors, and Theological Seminaries. § 2. The purpose of the sacred patrimony is the support of the Ordinaries and their vicariates, the theological seminaries, the Canons, and those persons serving in the parishes. In the case where the revenues mentioned in § 1 do not reach the amount due according to Article X, the State will supplement it, in accordance with the laws in force concerning the remuneration of the clergy. § 3. This sacred patrimony shall be administered by the Council of Diocesan Bishops according to the statutes drawn up by themselves, and approved by the Holy See and by the Government.

[*Latin ed. p. 447*]

Agreement between the Apostolic See and the Kingdom of Romania, 447 § 4. The same Council shall administer the revenues from the rents derived from the General Catholic Fund for Religion and the General Catholic Fund for Education, which already enjoy legal personality and remain in their current patrimonial and legal status. § 5. Sacred property shall enjoy legal personality in accordance with the general law of the country. ARTICLE XIV. The properties of schools, educational and charitable institutions, and all other pious institutions in each diocese, shall be administered by the diocesan authorities and allocated to the same purpose intended and desired by each foundation individually, according to the modalities provided for by the laws of the State. ARTICLE XV. All rights and obligations of patronage of any kind are and remain abolished without any compensation. The sacred buildings, parish houses with their appurtenances, and other properties assigned by the patron to the Church, a) if they are registered in the land registers in the name of the legal persons indicated in Article IX, remain in their full ownership; b) if they are registered in the name of the patrons, remain in the possession of the Church for the use of the respective parishes. In the event that the parish should canonically and legally disappear, the former patron, if it is the State or a state institution, may freely dispose of these properties; if it is a private individual, the

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aforementioned buildings and properties remain in the possession and for the use of the Church.

[*Latin ed. p. 448*]

448 Acta Apostolicae Sedis - Commentarium Officiale ARTICLE XVI. § 1. In singulis Diocesibus, Seminarium ad formationem Clericorum iuvenum erit sub exclusiva potestate Ordinarii. § 2. Professores erunt cives Romanos, nisi exceptiones admittantur, consensu Sanctae Sedis et Regia Gubernationis. § 3. Curriculum studiorum a potestate ecclesiastica competenti determinabitur. § 4. In Seminariis, studium linguae et historiae nationalis erit obligatorium, secundum curriculum stabilitum a Conferentia Episcoporum diocesanorum, cum Ministerio competenti, inquantum non impedit studia theologica et ita ut compatibilis sit cum characteri religioso huius Instituti; ad id efftectum, dictum Ministerium cognoscet curriculum mentatum in paragrapho praecedente. ARTICLE XVII. 1.° Ordines et Congregationes religiosas existentes in Regno debent habere suum Provincialem et membra, cives Romanos, domiciliatos in terra. 2.° Ordini et Congregationibus religiosis, ut talibus, Status recognoscit personam juridicam, si condiciones stabilitae a legibus vigentibus implentur. 3.° Reditus qui pertinent ad Ordines et Congregationes religiosas debent distribuendi secundum voluntatem benefactorum et secundum naturam et finem Instituti religiosi. 4.° Novi Ordines et Congregationes religiosas poterunt stabiliri in Romania, et ii qui iam ibi sunt poterunt aperire novas domus, solum cum approbatione data consensu a Sancta Sede et a Gubernatione Romana.

[*Latin ed. p. 449*]

Agreement between the Apostolic See and the Kingdom of Romania, 449. ARTICLE XVIII. The Catholic Church has the right to provide all kinds of religious assistance to its faithful in the army, civil and military hospitals, orphanages, correctional schools, and prisons, taking into account the regulations of the respective institutions.

ARTICLE XIX. § 1. The Catholic Church has the right to establish and maintain, at its own expense, primary and secondary schools, which shall be under the authority of the respective Ordinaries and under the supervision and control of the Ministry of Public Instruction.

§ 2. Under the same conditions, it may maintain the current number of normal schools.

§ 3. All schools of religious Orders and Congregations are placed under the authority of the Ordinary of the place; consequently, they too shall enjoy the right to determine the language of instruction.

§ 4. All schools mentioned in the preceding paragraphs shall have the right to publicity, according to the provisions of the laws in force.

ARTICLE XX. § 1. The Catholic Church has the right to provide religious

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instruction to Catholic students in all public and private schools of the Kingdom; this religious instruction shall be given to them in their native language.

§ 2. In the secondary schools of the State, which are attended mainly by Catholics, religious instruction shall be given by Catholic teachers, priests or laymen, appointed by mutual agreement by the Ordinary and the Ministry of Instruction.

[*Latin ed. p. 450*]

Acts of the Apostolic See - Official Commentary 450. Public instruction, and employees of the Government, in accordance with the laws in force.

§ 3. In the primary schools of the State, frequented mainly by Catholics, the instruction in the Catholic Religion shall be given by a priest designated by the Ordinary, and, in the absence of priests, by a Catholic layman, who may also be the schoolmaster, provided that he is recognized as capable by the Ordinary.

§ 4. If the Ordinary informs the Ministry that the teacher of religion is not suitable, for reasons relating to doctrine or morality, the teacher shall be obliged to immediately cease teaching, and a successor shall be appointed, according to the §§ 2 and 3 above.

§ 5. In the schools of the State, the program of religious instruction, for Catholics, shall be drawn up by the Ordinary and communicated to the competent Ministry.

§ 6. The textbooks must also be approved by the Ordinary, who shall also have the right to supervise the instruction given in said schools.

ARTICLE XXI. Ecclesiastical property located in Romania, but belonging to legal entities of a religious nature with their headquarters outside the borders of the Romanian State, and vice versa, shall be the subject of a special agreement.

ARTICLE XXII. All difficulties and questions that may arise concerning the interpretation of this Concordat shall be resolved by mutual agreement between the Holy See and the Government.

[*Latin ed. p. 451*]

Agreement between the Apostolic See and the Kingdom of Romania, 451. ARTICLE XXIII. This Concordat shall enter into force immediately after the exchange of ratifications between the Holy See and the Royal Government. Both contracting parties reserve the right to denounce this Concordat, with a notice of six months. ARTICLE XXIV. The exchange of ratifications shall take place in Rome as soon as possible. ADDITIONAL ARTICLE. Within two months after the ratification, a Commission, which shall include a Delegate from the Holy See and another from the Government, shall be constituted to proceed, with the assistance of a Delegate from the Episcopate, to

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the delimitation of ecclesiastical jurisdictions, as well as to the verification of assets, which shall form the sacred patrimony according to Article XIII. In witness whereof, the aforementioned Plenipotentiaries have signed this Concordat. Done at the Vatican, this 10th day of May, 1927. L. Ç$ S. (signed) L. . © S. (signed) V. GOLDIS. P. Card. GASPARRI.

[*Latin ed. p. 452*]

452 Acta Apostolicae Sedis - Commentarium Officiale. The following letters, which form part of the Convention, are included:

MINISTRY OF FOREIGN AFFAIRS, Bucharest, July 20, 1928.

N. 48542

Your Excellency,

The Royal Government has always considered itself obligated to proceed with the ratification of the Concordat signed on May 10, 1927, with the firm hope that this act will definitively establish between the Holy See and Romania close and cordial relations, for the greatest good of Romania and the Catholic Church.

It is with the aim of establishing these mutually desired relations that the Royal Government has refrained from any hasty action, which, even through erroneous interpretations, could have harmed the great goal of concord that the entire policy of the Royal Government towards the Holy See has consistently pursued.

The Royal Government has come to the conviction that the ratification of the Concordat would avoid serious opposition if it were able to provide certain clarifications regarding some passages of the Concordat. These clarifications are self-evident, but the ability to provide them in agreement with the Holy See would appease many sensitivities and thereby serve the common goal being pursued.

Therefore, I respectfully request that Your Excellency kindly intercede with His Most Reverend Excellency, Archbishop Ange, Apostolic Nuncio, on behalf of His Eminence the Secretary of State, concerning the matter of Mary Dolci, Apostolic [representative] in Bucharest.

[*Latin ed. p. 453*]

The Convention between the Apostolic See and the Kingdom of Romania, 453. The Holy See, desiring to facilitate the task of the Royal Government, kindly makes the following interpretative declarations:

I. – Regarding the legal personality, of which mention is made in Part 9 of the Concordat, the Catholic Church, apart from the organizations enumerated in Article 9 (Parishes, Archpriestries, Monasteries, Chapters, Prebends, Abbeys, Dioceses, Metropolitan Sees, and other organizations canonically and legally constituted), shall not enjoy legal personality nor possess property.

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II. – That § 3 of Article 19, where it is written: "All schools of Orders and religious Congregations are placed under the authority of the Ordinary of the place; consequently, they also shall enjoy the right to determine the language of instruction," should be understood as: "Except for schools which currently have the Romanian language as the language of instruction."

III. – Regarding Article 20:

a) With respect to § 3 combined with § 4, the following declaration is accepted: "In the case where the teacher of religion is also the teacher of the school, the notification by the Ordinary to the Ministry that the teacher is not suitable, for reasons relating to doctrine or morality, obliges the teacher only to cease the teaching of religion. He will continue, in accordance with Romanian laws, the rest of his teaching. In this case, the Ordinary may appoint another teacher of religion at his own expense."

b) That in § 4, for the sake of clarification, the word "teacher" refers to the word "of religion," and the word "instruction" refers to "religious instruction"; and in § 6, the words "textbooks" refer to "religious textbooks," and the word "instruction" refers to "religious instruction." Consequently, §§ 4 and 6 of Article 20 must be understood as follows:

§ 4. – If the Ordinary informs the Ministry that the teacher of religion is not suitable, for reasons relating to doctrine or morality, the teacher of religion shall be obliged to immediately cease the teaching of religion, and the successor shall be appointed according to §§ 2 and 3 above.

§ 6. – The religious textbooks must also be approved by the Ordinary, who shall also have the right to supervise the religious instruction given in said schools.

[*Latin ed. p. 454*]

454 Acta Apostolicae Sedis - Commentarium Officiale.

Si Sacra Sedes, considerans difficultates graves quae Regimen Royale in occasione voti legis de cultibus sustinuit, volens adiutare Regimen in labore suo, per adhesionem ad declarationes supra dictas, Regimen se obstringit erga Sacram Sedem, ut Concordatum, die 10 Maii 1927 signatum, coram Camerae ad sessionem ordinariam huius autumni praebet, et ut coram illis ratificationem eius sustineat, ut haec ad finem perveniat ante festum Nativitatis Domini. Peto, Excellentissime, ut gratiam meam altiorem accipiat.

Minister (Signatum) N. TITULESCU.

[*Latin ed. p. 455*]

Agreement between the Apostolic See and the Kingdom of Romania.

APOSTOLIC ROMANIA, No. 5310, Bucharest, October 22, 1928.

Your Excellency,

The undersigned Apostolic Nuncio has the honor to respond to Your Excellency's Note No. 48524 of July 20 of this year, in which certain desires

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of the Government are set forth prior to the ratification of the Concordat.

The Holy See, in order to offer yet another proof of its good will in facilitating, as much as possible, the task of the Government for the ratification of the agreement already signed, seeks to anticipate the desire of the Government itself regarding Article 9.

This article is very clear in its terms and in its substance. Consequently, if the Government declares, during parliamentary discussions or on any other occasion, that, in virtue of this article, the Catholic Church in Romania, apart from its organizations enumerated in Article 9, will not be able to exercise its legal personality with regard to the possession of property, the Holy See, for its part, declares that it will not raise any objection.

With regard to Articles 19 and 20 concerning schools, the Holy See also gives its assent to the declaration of the Government proposed in the aforementioned Note of Your Excellency.

The undersigned Apostolic Nuncio seizes this opportunity to express to Your Excellency sentiments of his high consideration.

(Signed)

Mgr. ANGELO M. DOLCI,

Apostolic Nuncio

To His Excellency Mr. C. Argetoiano, Minister of Foreign Affairs.

[*Latin ed. p. 456*]

456 Acta Apostolicae Sedis - Commentarium Officiale. Having been concluded between the Holy See and the Government of Rumehen, and signed by their respective Plenipotentiaries on the tenth day of May in the year nineteen hundred and twenty-seven, a Concordat, today, the seventh of July, 1929, His Eminence, the Most Reverend Cardinal PIETRO GASPARRI, Secretary of State of His Holiness, and His Excellency, the Most Honorable CAIO BREDICEANU, Envoy Extraordinary and Minister Plenipotentiary of the Kingdom of Rumehen, having met in the chambers of the Apostolic Palace at the Vatican, and after having read their respective instruments of ratification, found them to be fully in conformity in all and each of their articles. Consequently, they both proceeded to the exchange of said ratifications, and in faith of this Act, they have signed with their own hands this present record in duplicate, affixing thereto the seals of their arms. Rome, from the Papal Palace at the Vatican, L. '£ß S. L.)$i S., the seventh of July, 1929. PIETRO CARDINAL GASPARRI. CAIUS BREDICEANU.

[*Latin ed. p. 457*]

Year XXI - Vol. XXI, August 3rd, Number 10.

ACTA APOSOLICAE SEDIS, Official Commentary.

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ACTS OF POPE PIUS XI.

SACRED CONGREGATION.

I. – SECRET CONSISTORY.

On Tuesday, July 15th, 1929, in the Vatican Apostolic Palace, a Secret Consistory was held, the acts of which are reported in the following order.

I. – DELIVERY OF THE SACRED COLLEGE'S SEAL.

The Most Reverend Cardinal Ragonesi presented and returned the Seal of the Sacred College of the Most Holy Roman Church to His Most Holy Lord Pope, who delivered it to the Most Reverend Cardinal Locatelli, for this year, as Chamberlain of the aforementioned Sacred College of Cardinals.

II. – CREATION AND PUBLICATION OF A NEW CARDINAL OF THE HOLY ROMAN CHURCH. CONFIRMATION OF THE PATRIARCH OF THE MARONITES.

Then, the Most Blessed Father spoke these words:

"VENERABLE BROTHERS: Concerning the more serious affairs of the entire Church, although, following the ancient custom, we are accustomed to refer something to your Sacred College in the Consistories, today we shall not address you on such matters: but this opportunity, having been passed over, will not be lacking in the future. This, indeed, is the year of our Fiftieth Anniversary of the priesthood, which, by the Providence of God, will be marked by more memorable events in the annals of the Catholic name, nay, in the very history of human society, and which cannot be omitted from the records."

ACTA, vol. XXI, n. 10. – 3-8-1929.

[*Latin ed. p. 458*]

The Acts of the Apostolic See – Official Commentary 458 will be able. However, in order that we might today be present and sit with you in this majestic hall of the Consistory, a certain urgency and necessity have prompted us to provide pastors for certain churches, especially for that beloved Milan, which, not only has been the cradle of our priestly life and of more rigorous studies, but also was, and is, as is fitting, the seat of our former honor. On the sixth and twentieth days of the preceding month, we elected Benedict, a brother distinguished by piety and abundant learning, as the Most Reverend Archbishop of that very large archdiocese; and moreover, it pleases us to honor him with the dignity of the Roman purple, so that in your sacred College we may replace at least one of the many who

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have passed away, and especially another distinguished man of the same Order, Aidan Gasquet, whom we have recently lost to the common grief. And in doing this, we certainly wish to do a most pleasing and honorable thing for the entire family of Saint Benedict, which this very year celebrates its fourteenth centenary since its foundation in the monastery of Monte Cassino. Here is: ILDEPHONSUS SCHUSTER, Abbot of Saint Paul outside the city walls, and Ordinary, elected Archbishop of Milan. What do you think? Therefore, by the authority of Almighty God, of the holy Apostles Peter and Paul, and of Ourselves, We create and publicly proclaim ILDEPHONSUS SCHUSTER, of the Sacred Order of Priests, Cardinal. With the necessary and appropriate dispensations, derogations, and clauses. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen. It is necessary that We interpose Our authority, concerning the nation of the Syrians, who are without a Patriarch since the eighth day of the month of May, on which day the Venerable Brother Ignatius Ephraem Bahmani departed this life.

[*Latin ed. p. 459*]

The acts of Pope Pius XI, a man supremely worthy, whom, because of his fortitude of spirit, pastoral prudence, and profound knowledge of Eastern affairs, we commemorate and praise in this place. Meanwhile, we instructed Gabriel Tap'puni, the Archbishop of the Syriac Vicariate Apostolic of Alep [Beroea, Halab], whom, after the death of the Patriarch, we had reported as being appointed as Apostolic Vicar to fill the vacant See, to summon the Syriac clergy to elect a new Patriarch according to custom. Those who had convened in Synod, by unanimous consent, on the fourth and twentieth days of the preceding month, declared the Most Reverend Brother Gabriel Tappuni as Patriarch, and, having jointly presented letters, they requested that we consider the election made by them as valid. The newly elected Patriarch, aware of this, earnestly requested it in a most courteous letter, adding a profession of the Catholic faith. We presented this to the Cardinals of the Sacred Congregation for Eastern Churches, and they considered the request of the Syriac bishops to be acceptable. Indeed, the elected Patriarch not only flourishes in the praises of his character and intellect, but he has also for a long time and greatly directed several schools for the youth of his nation; therefore, he has been called by the Apostolic See to the episcopate and to more important duties. Therefore, by the authority of Almighty God, of the holy Apostles Peter and Paul, and by Our own authority, we confirm and ratify the election or request made by the Most Reverend Syrian Bishops concerning the person of the Most Reverend Brother Gabriel Tappuni, and we appoint him, freed from the bond by which he has been bound to the Syriac Church of Alep until this day, as Patriarch of the Syriac Church of Antioch, as will be expressed in the decree and in the Consistorial records: notwithstanding any objections to the contrary.

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In the Name of the Father, and of the Son, and of the Holy Spirit. Amen. It remains to be seen what we will decide concerning the Churches. No. - THE ASSIGNMENT AND COLLATION OF A SUBURBAN CHURCH. Here, the Most Reverend Cardinal Boggiani, having relinquished the titles of SS. Quiricus and Julitta, requested the Suburban Church of Portuense and St. Rufina, and then he left the Consistorial hall.

[*Latin ed. p. 460*]

The Acts of the Apostolic See - Official Commentary 460. Then, Our Most Holy Lord Pope, intending to follow up with benevolent favor the announced intention, provided for the Churches of Oporto and Santa Rufina, appointing the Most Reverend Monsignor Thomas Pio, S.R.E., Cardinal Priest Boggiani, as their Bishop and Pastor. Upon the Reverend Cardinal Boggiani again entering the hall, who sought his final place among the Cardinals of the episcopal order, Our Most Holy Father proceeded with the appointments for the Churches, as follows.

iv. – CHURCH APPOINTMENTS: To the Metropolitan Church of Naxos, Tinos, and Mykonos, he appointed the Most Reverend Monsignor Alexander Guidato, formerly the titular Bishop of Adada. To the titular archbishopric of Garpathos, the Reverend Monsignor Joseph Lagumina, formerly the titular Bishop of Samos. To the titular bishopric of Caesarea, the Reverend Monsignor Hercules Attuoni, Apostolic Protonotary, archdeacon of the primatial Church of Pisa, and also General Vicar of the same archdiocese, whom he granted as an Auxiliary to the Most Reverend Monsignor Peter, S.R.E., Cardinal Maffi, Archbishop of Pisa. Furthermore, he publicly announced the resignations of other Sacred Ministers, already submitted through Apostolic Letters under seal, namely:

ARCHBISHOPS: Petrensis, Aloysius S.B.E., Cardinal Sincero, who relinquished the title after episcopal consecration. Goan and Damanensis, with the annexed title of Patriarch for the honor of Eastern India, Theotonius Emmanuel Ribeiro Vieira de Castro, already Bishop of St. Thomas of Mylapore. Rhodiensem, John M. Aemilius Castellani. Sergiopolitanum, Francis M. Kersuzan, already Bishop of Cap-Haïtien. Nicopolitanum in Epirus, John Bapt. Frederick Vallega, already Archbishop of Smyrna. Petrensis, Angel Bartolomasi, already Bishop of Pineroliensis. Dyrrachiensem, Peter G. Jura. Amorianum, Michael Joseph O'Brien, already Bishop of Peterborough, Coadjutor with the right of future succession, to the Most Reverend Monsignor Michael Joseph Spratt, Archbishop of Kingston.

[*Latin ed. p. 461*]

461 Acts of Pope Pius XI: Mcthymnaeum, Thomas O'Donnell, already Bishop of Vitoria, appointed Coadjutor with right of succession to the Most Reverend Edward Mae Carthy, Archbishop of Halifax. Heraclea, Francis

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Borgongini Duca, Apostolic Nuncio to Trent. Caelestinus Endrici, elevated to the rank of Archbishop in Italy. Birmingham, Thomas Wilhams. Mexico, Paschal Diaz, already Bishop of Tabasco. Milan, Ildephonsus Schuster, already Abbot and Ordinary of St. Paul without the Walls. Aehridanum, Cletus Cassani, already Archbishop of Turin.

BISHOPS:

Cillitanum, Boleslaus.

Dionysianensem, Sloskan.

Antonium Malecky.

Antofagasta, Aloysius Silva Lezaeta, formerly Bishop of Olena, recently deceased.

Lyeiensem, Albert Costa, formerly Bishop of Melphien, Rapolla, and, by reason of union in the person, Venusinum.

Rochester in America, Sacramento, Bion, John Robert Francis O'Hern.

Armstrong.

Raymund Perez Rodríguez, formerly Bishop of Badajoz.

HildesMensem, Patna, Nicholas Bernard Bares.

Sullivan.

Avellino, Francis Joinville, Pius Petronelli.

Freitas.

Buroeensem, Dionysius Tibiletti, Auxiliary to the Most Reverend Aloysius Niella, Bishop of Corrientes.

Himeria, Justus Cawet, Coadjutor with right of succession to the Most Reverend Thomas Lewis Heylen, Bishop of Namur.

Gotennensem, Evarist Tchang, Apostolic Vicar of Tsining.

Calydon, Edward Sheehan, Apostolic Vicar of Yukiang.

[*Latin ed. p. 462*]

In Zamora, Emmanuel Arce y Ochotorena. In Segovia, Lucian Perez Platero. In Coire, Emmanuel Lopez Arana, Apostolic Administrator of Ciudad Rodrigo. From Dinajpur, John Baptiste Anselm. In Luni, or Spedi, Sarzana, and Brugnato, dioceses newly erected, John Constantini. In Soren, William Finnemann, Auxiliary to the Most Reverend Michael Doherty, Archbishop of Manila. In Stadia, Francis Kamprath, Auxiliary to the Most Reverend Gustav Frederick, Servant of God, Cardinal Piffl, Archbishop of Vienna. From Lingayen, a diocese newly erected, Caesar Guerrero. In Nisyrus, Francis Fellinger, Auxiliary to the Most Reverend Barlassina, Patriarch of Suren. Aloysius, Bishop of Ponce, in Jerusalem. Stephen Hasz. In Natal, Marcolinus de Souza Dantas. In the Port of Saint John, Edwin Byrne, formerly in Uzes. In Ponce, Aloysius Wellinger. In Semta, Gregory Rozman, Coadjutor with right of succession to the Most Reverend Anthony Bonaventure Jeglic, Bishop of Laibach. In Sulul, Angel Michael Paul Hiral,

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Apostolic Vicar of Canalis Suesii. In Panemotichita, Wenceslaus Kinold, the first Apostolic Vicar of Sapporo. In Vazarita, Burchard Huwiler, the first Apostolic Vicar of Bukoba. In Zattara, Anthony Oomen, the first Apostolic Vicar of Mwanza. In Włocławek (Kujawy, Kalisz), or Kalisch, Charles Badonski, already Bishop of Beriss. In Trisipa, Stephen Breyer, Auxiliary to the Most Reverend Justinian George, Servant of God, Cardinal Serédi, Archbishop of Gran. In Meath, Thomas Mulvany.

[*Latin ed. p. 463*]

463 Bagusinum, Joseph Carevic. Of Vannes in France, Hippolytus Tréhiou. Of Montauban, Aemilius Roques. Of Philomelium, Frederick Emanuel, Auxiliary to the Most Reverend Donati, Cardinal of the Holy Roman Church, Bishop of Sabina and Mandelensis, and to the Most Reverend Aloysius, Auxiliary Bishop. Of Melo, Michael Paternam. Of Heliopolis, Gerald Patrick O'Hara, Auxiliary to the Most Reverend Dionysius, Cardinal Dougherty, Archbishop of Philadelphia. Of Tabbora, Linus Roderick Ruesca, Auxiliary to the Most Reverend Vincent, Cardinal Casanova y Marzol, Archbishop of Granada. Of Madytus, Valentinus Dymek, Auxiliary to the Most Reverend August, Cardinal Hlond, Archbishop of Gnesen and Posen. Of Tarbien and Lourdement, Peter, Metropolitan; Rudolph Jarre; Cyril Gerlier, Apostolic Vicar of Tsinanfu. Of Macren in Mauretania, Frederick Provost, Coadjutor with right of succession to the Most Reverend Felix Perroy, Apostolic Vicar of Southern Burma. Of Abydos, Basil Ladika, Ordinary for Catholics of the Greek-Ruthenian rite who have migrated to Canada. Of Toowomba, in the newly erected diocese, James Byrne. Of Nellore, in the newly erected diocese, William Bouter. Of Lund, Martin Meulenberg, the first Apostolic Vicar of Iceland. Of Dunn and Gonnoren, Daniel Mageean. Of Verbium, John Aloysius Coleman, Coadjutor with right of succession to the Most Reverend Patrick O'Connor, Bishop of Armidale. Of Vatarba, Edmund Joseph Gleeson, Coadjutor with right of succession to the Most Reverend Vincent Dwyer, Bishop of Maitland. Of Berissen, John Jeremich, Auxiliary to the Most Reverend Peter, Cardinal La Fontaine, Patriarch of Venice. Of Plymouth, John Barrett, now Bishop of Assus. Of Langres, Louis Tillon. Of Hólar, Martin Meulenberg, now elected Bishop of Lund.

[*Latin ed. p. 464*]

464 Acta Apostolicae Sedis - Official Commentary

THE ABBOT of the Territorial Abbey of Santissima Trinità di Cava de' Tirreni, Ildephonsus Rea.

V. - THE REQUEST FOR THE PALLIUM

Then, the Most Reverend Cardinal Boggiani took the oath. Upon receiv-

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ing it, the Most Blessed Father graciously approved the request for the Sacred Pallium for the Patriarchal Church of Antioch of the Syrians.

II. - PUBLIC CONSISTORY

On Thursday, July 18, 1929, a public Consistory was held in the hall above the portico of the Patriarchal Basilica of the Vatican, at which the Most Blessed Father solemnly presented the pontifical red galero to the Most Reverend Cardinal ILDEPHONSO SCHUSTER, who had been created and publicly announced in the preceding secret Consistory. In the meantime, through the advocate of the Sacred Consistory, Franciscus, Marquis of Pacelli, for the first time, the cause for the beatification and canonization, or for the declaration of martyrdom, of 252 Servants of God who suffered the ultimate punishment for the Faith during the persecutions under the English, in the sixteenth and seventeenth centuries, was presented.

III. - SECRET CONSISTORY

Subsequently, in the customary hall of the Apostolic Palace of the Vatican, a Secret Consistory was held, in which the Most Blessed Father granted a hearing to the Most Reverend Cardinal Schuster, and then proposed the titular archiepiscopal Church of Stauropolis for the Reverend Father Ioannes Dellepiane, until now Apostolic Administrator of Smyrna. Immediately after the Most Reverend Cardinal Schuster was given the floor, to whom, after being presented with the ring, the presbyteral title of Saints Silvester and Martin in the Mountains was assigned, the Most Blessed Father deigned to graciously approve the requests for pallia. Indeed, the same Most Reverend Cardinal Schuster urgently, more urgently, and most urgently requested the Pallium for his metropolitan Church of Milan; and after him, through legitimate representatives, similar requests were made for the pallia for the archiepiscopal Churches of Goa and Daman, Bhodi, Vercelli (by succession), Dyrrhachium, and Birmingham, and for the elevation of the See of Trident. Furthermore, by privilege, requests were made for the episcopal Church of Tarbes and Lourdes.

[*Latin ed. p. 465*]

Acta Pii PP. XI 465 CONSTITUTIONES APOSTOLICAE I DE NOVA ARCHIDIOCESIBUS MADRASPOLITANAE ET PONDICHERIENSIS CIRCUMSCRIBTIONE AC DE DIOECESIS NELLORENSIS ERECTIONE. PIUS EPISCOPUS SERVUS SERVORUM DEI AD PERPETUAM REMEMORIAM.

For the greater increase of religion and the more easily securing the salvation of souls, the Roman Pontiffs ought to diligently strive to ensure

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that the circumscriptions of the Churches are suitably adapted to the times, places, and circumstances. The region of Eastern India, in which are situated the archdioceses of Madras and Pondicherry, demands of Us, as a matter of duty, that its boundaries be suitably altered and that a new diocese be established. Wherefore, having before Our eyes the proposals and desires of the venerable brother Edward Mooney, Archbishop of Irenopolis in Isauria, Our Apostolic Delegate in Eastern India, and having obtained the consent of those concerned or who are presumed to have an interest, and after consultation with the Venerable Brethren Our Cardinals of the Sacred Congregation for propagating the Christian Faith, We decree and ordain the following with Our supreme authority:

I. From the territory of the archdiocese of Madras, We separate, in the first place, that portion which comprises the civil districts of Nellore, Guntur, Kurnool, Annantapur, Cuddapah, whose inhabitants speak the Telugu language, as well as a part of the civil district of Gitoor, namely, the civil circumscriptions commonly called Madanapalle, Vayalpad, Punganuru, GhandmgMri, Kalahasti, and Puttur. This territory, separated from the aforementioned archdiocese of Madras and comprising the aforementioned civil circumscriptions, We erect into a new and distinct diocese, which We wish to be called from the city of Nellore, and We establish its seat and cathedral in the very city of Nellore, which We accordingly raise to the rank of a cathedral city. We elevate the church of that city to the dignity and honor of a cathedral church, and for this reason We grant to it and to its Ordinaries, for the time being, all rights, honors, insignia, favors, graces, and privileges, which are commonly or legitimately granted to cathedral churches and their prelates.

[*Latin ed. p. 466*]

466. The Acts of the Apostolic See – the official records – are held in high regard and are widely consulted in the Eastern Indies, and we likewise bind ourselves to their provisions and obligations. However, we entrust this new diocese of Nellore to the Society of Missionaries of Saint Joseph, commonly known as the Mili Hill Society, and we establish it as a suffragan of the Metropolitan Church of Madras, subjecting its bishops, for the time being, to the metropolitan jurisdiction of the Archbishop of Madras; nevertheless, We reserve to the Apostolic See the faculty freely to determine the division or circumscription of this diocese, whenever it may seem opportune in the Lord. Since circumstances currently prevent the establishment of a canonical Chapter in this new diocese, We command that, in lieu of a canonical Chapter, diocesan Consultors be appointed, according to canon 423 and following. The episcopal revenue of this new diocese shall consist of the emoluments and other offerings that are customarily provided by the faithful, for whose benefit this diocese has been established. Furthermore, with regard to the governance and administration of this diocese,

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We command that the election of a capitular vicar or administrator, in the event of a vacancy, and the rights and obligations of the clergy and laity, and other matters of this kind, be governed according to what the sacred canons prescribe.

11. The aforementioned diocese of Nellore, thus erected and established by Us, we separate from the archdiocese of Pondicherry, with the consent of our venerable brother, the current Archbishop, and we detach that portion which is called North Arcot, whose inhabitants are similar in language and customs to those who inhabit the territory of the archdiocese of Madras, and we annex and assign it to the archdiocese of Madras. We entrust this archdiocese, now circumscribed by these new boundaries, to the pious Society of Saint Francis de Sales. Furthermore, with regard to the clergy in particular, We decree that, as soon as the aforementioned divisions and the erection of the new diocese have been carried out as stated above, all the clergy shall be considered to belong to that Church; within whose territory they legitimately reside. Moreover, each Ordinary shall take care to ensure that all documents and records pertaining to both the new diocese of Nellore and the archdiocese of Madras are, as soon as possible, delivered to their respective chancelleries, so that they may be preserved in the archives. Therefore, with the foregoing provisions made, We entrust the execution of all these matters to our venerable brother Edward Mooney, the Apostolic Delegate in the Eastern Indies, granting him the necessary and appropriate faculties, including the power to delegate any person holding an ecclesiastical office or dignity, to carry out the aforementioned purpose, and We impose upon him the obligation to provide the Sacred Congregation for the Propagation of the Faith with an authentic copy.

[*Latin ed. p. 467*]

467 The acts of the Most Holy Fathers, after their execution, are to be transmitted within six months from the date of receipt of these letters. Moreover, these letters, and everything contained within them, shall never, at any time or for any reason, be subject to challenge, annulment, or nullification due to any defect, whether of fraud, error, or any other unforeseen deficiency; but they shall always be considered valid and effective, having been issued with full knowledge and authority, and shall produce their full and complete effects, and shall be inviolably observed by all to whom they apply. And if, by any authority, knowingly or unknowingly, it should happen that they are attempted to be disregarded, we declare and decree that they shall be entirely null and void. Finally, we wish that the copies of these letters, even if printed, shall have the same validity as the original, provided they are signed by a public notary and sealed with the seal of a person holding an ecclesiastical office, just as if the original had been presented three times. Notwithstanding any rules established in synodal, provincial, general, or universal councils, or

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any special or general constitutions and ordinances of the Holy See, or any other dispensations or provisions of our predecessors, the Popes of Rome. To no one shall it be permitted to infringe or contradict this page of division, erection, elevation, union, concession, statute, derogation, mandate, and our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Peter and Paul, His Apostles. Given at Rome, near the Holy Peter, in the year of Our Lord nineteen hundred and twenty-eight, on the third day of the month of July, in the seventh year of Our pontificate.

F. R. ANDREAS CARD. FRÜHWIRTH,

G. M. CARD. VAN ROSSUM,

Chancellor of the Sacred Congregation of the Propagation of the Faith.

Alfonsus Hector Carinci, Apostolic Prothonotary.

Castelli, at the place of Plumbi Reg. in Cane. Ap., vol. XXXVIII. n. 42.

M. Riggi, Apostolic Prothonotary.

[*Latin ed. p. 468*]

468 Acta Apostolicae Sedis - Official Commentary

BRISBANE AND ROCKHAMPTON ARCHDIOCESES.

In the Archdiocese of Brisbane in Australia, a division is made, and a new Diocese of Toowoomba is established.

PIUS, Servant of the Servants of God, for the perpetual memory of the wider propagation of the Christian name and for the more useful and salutary care of souls, greatly contributes to the proper arrangement of the Catholic world, to which end the territory of dioceses is sometimes divided and new dioceses are established, so that, with an increase in the number of pastors, the flock of the Lord may more easily receive the necessary aids and more abundant spiritual helps for the Christian life.

Moved by this purpose, We have received the humble petitions of the venerable brother James Duhing, the present Archbishop of Brisbane in Australia, in which he has repeatedly requested that the territory of his archdiocese, which is too extensive, be divided, that a new and distinct diocese be established in the central and western region, and that a part of the northern region of the same territory be united to the neighboring Diocese of Rockhampton. We have considered these petitions to be worthy of approval.

Wherefore, after consultation with our venerable brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of

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the Faith, and after obtaining, as required, the consent of those concerned or presumed to be concerned, having carefully considered all matters, We decree the following with Apostolic authority:

I. From the Archdiocese of Brisbane, in the Australian Federal State of Queensland, we separate and divide a portion of territory, as defined below, and we establish a new and distinct diocese from it, which we wish to be called the Diocese of Toowoomba, from the name of the principal city of that region, Toowoomba.

II. The boundaries of this new diocese shall be as follows:

To the north, the twenty-fifth degree of south latitude, from the mountains which are called the Amburn Mountains, commonly known as the Ariburn Mountains, in the eastern part, up to the boundaries of the Northern Federal Territory, as it is called, commonly known as the Northern Territory, in the western region.

To the south, the boundaries of the State of New South Wales, from the boundaries of the State of New South Wales to the junction of the McPherson Mountains, commonly known as the McPherson Mountains.

[*Latin ed. p. 469*]

Following the Pontificate of Pope Pius XI, at latitude 469 south, there are continuous mountains, commonly called the Main Range. To the east, the series of mountains, commonly called the Great Dividing Range, extends from latitude 25 south to Bange. To the west, the boundaries of the State of New South Wales extend within the limits of the State of New South Wales, and to the north, to the aforementioned latitude 25.

We establish the seat of the newly erected diocese of Toowoomba in the city commonly called Toowoomba, and therefore we raise it to the rank of a city and episcopal see. We establish the bishop's chair in a larger and more suitable church in the same city, and for this reason we elevate that church to the dignity of a cathedral; accordingly, we grant to it and to its bishop, for the time being, all rights, honors, insignia, privileges, and exemptions, with which other cathedrals and their bishops are endowed by common law or legitimate custom in Australia, and we subject them to the same burdens and obligations to which other bishops throughout the world are subject.

We establish the new diocese of Toowoomba as a suffragan diocese of the Metropolitan Church of Brisbane, and therefore we place its bishops under the metropolitan jurisdiction of the Archbishop of Brisbane.

Since, for the time being, circumstances prevent the erection of a canonical Chapter in the cathedral church, we grant that, in the meantime, diocesan Consultors be established according to the law.

Moreover, we earnestly desire that, in the new diocese of Toowoomba, as soon as it is possible, at least a small seminary be established, according to the canonical laws and norms prescribed by the Sacred Congregation

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for Seminaries, with all due care taken that piety, moral rectitude, and doctrine flourish and thrive among the students who are destined to serve the Church.

We establish the episcopal mensal, in addition to the offerings of the faithful, for whose benefit this diocese has been erected, and the revenues of the episcopal curia, the cathedraticum, which must be paid to the bishop as a sign of his submission, as well as a specific portion of the revenues of the cathedral church, which the bishop may collect according to local custom. Furthermore, we grant to the same bishop, so that he may better fulfill the duties of his episcopal dignity, the faculty, according to the custom prevailing in Australia, of reserving one or two parishes from the diocese to himself.

With regard to the governance and administration of the diocese of Toowoomba, we command that the election of a capitular vicar or administrator be held when the see is vacant, and that the rights and obligations of the clergy and laity, and other matters of this kind, be observed, as prescribed by the sacred canons.

Since the Archdiocese of Brisbane, even after the territory from which the new diocese of Toowoomba has been formed has been separated from it, still extends too far, we separate from that archdiocese the regions north of latitude 25 south.

[*Latin ed. p. 470*]

470 Acta Apostolicae Sedis - We append a commentary concerning the neighboring diocese of Rockhampton. X. With regard, however, especially to the clergy, We decree that as soon as this Constitution is ordered for execution, all clergy shall be considered to be assigned to that Church within whose territory they legitimately reside. X I. It shall be the duty of each Ordinary to ensure that all documents and records pertaining to those regions separated from the archdiocese of Brisbane are, as soon as possible, extracted from the chancery of that same archdiocese and delivered to the chancelleries of the dioceses of Toowoomba and Rockhampton, so that they may be preserved in their respective archives. X I I. Finally, We reserve the faculty for Ourselves and for the Apostolic See to enter a new circumscription, both within the archdiocese of Brisbane and within the new diocese of Toowoomba, whenever it shall seem expedient in the Lord. XIII. Therefore, in order that all the above-mentioned matters may be carried out, We entrust the venerable brother Bartholomew Cattaneo, titular Archbishop of Palmyrene, Apostolic Delegate in Australasia, to execute these things, and for this reason We grant him the necessary and appropriate powers, including the power to delegate any person in office or ecclesiastical dignity to carry out the aforementioned purpose, and We impose upon him the duty of transmitting to the Sacred Congregation for the Propagation of the Faith an authentic copy of the completed execution within six months from

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the receipt of these Letters. We also decree that these Letters, even if copied or printed, shall have the same validity as if originally presented or shown, provided that they are signed by the hand of a public notary and sealed with the seal of a person in ecclesiastical dignity or office. Furthermore, We declare that these Letters and everything contained therein shall never, at any time or for any reason, be subject to challenge or dispute on the grounds of fraud, forgery, nullity, or any other invented defect, but that they shall always be considered valid and effective, emanating from full knowledge and authority, and shall have their full and complete effect and shall be inviolably observed by all to whom they apply, and if, contrary to this, anything should happen to be attempted against them by anyone, knowingly or unknowingly, We decree and declare that it shall be entirely void and of no effect. Notwithstanding any rules in synodal, provincial, general, and universal Councils, special or general Apostolic constitutions and ordinances, and any other dispositions of our predecessors, the Roman Pontiffs, and all other contrary provisions. No one shall be permitted to infringe or contravene this division, erection, elevation, union, concession, statute, derogation, mandate, and Our will. If anyone, with reckless audacity, should attempt to do so...

[*Latin ed. p. 471*]

Acts of Pope Pius XI, folio 471: He knew that he would incur the indignation of Almighty God and of the blessed Peter and Paul, His Apostles. Given at Rome, near Saint Peter, in the year of Our Lord nineteen hundred and twenty-nine, on the twenty-eighth day of the month of May, in the eighth year of Our Pontificate.

[Signed]

F. R. ANDREAS CARD. FRÜHWIRTH,

Grand Master.

CARD. VAN ROSSUM,

Chancellor of the Holy Office.

Prefect of the Congregation for the Propagation of the Faith.

In place of:

Johannes Zani,

Hector Castelli,

Caprelli,

Apostolic Notary.

Apostolic Notary.

Lead, Heg. in Cane. Ap., vol. XL, n. 35 - M. RIGGI.

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III. THE TRIDENTINE EPISCOPAL SEAT IS ELEVATED TO THE ARCHIEPISCOPAL RANK.

PIUS, SERVUS SERVORUM DEI, TO THE EVERLASTING MEMORY.

Among the many concerns to which the Apostolic See is devoted, it gladly turns its attention to those by which cathedrals of the Church, conspicuous for their antiquity and piety, and flourishing in Christian virtues, may be adorned with more distinguished titles and enriched with special favors. Such apostolic generosity is certainly due to the venerable Church of Trent, which shines both for the religious observance of its faithful and for their greatest connection with the Roman Pontiffs, and especially because, as is well known, in the city of Trent, in the sixteenth century, a memorable ecumenical Council was held, which contributed greatly to rejecting the errors of the innovators and to restoring ecclesiastical discipline, whose salutary effects are still felt in the morals of the clergy and the Christian people. Therefore, when recently the clergy and faithful of the diocese of Trent, having the opportunity to celebrate the twenty-fifth anniversary of the time when the venerable brother Celestine Endrici undertook the governance of the diocese, presented us with their prayers, so that, for the sake of the excellence of the Church of Trent, it might be...

[*Latin ed. p. 472*]

472 Acta Apostolicae Sedis – We deem it fitting to contribute to the honor and splendor of the archiepiscopal see: After mature deliberation, desiring to offer some testimony of Our benevolence towards the city and the diocese of Trent, and towards its present Pastor, and wishing to enhance the glory of the Church of Trent, We have decided to grant the prayers offered. Therefore, with the fullness of Our Apostolic authority, and after obtaining the consent of those concerned, or of those who presume to have an interest, We elevate and establish the cathedral church of Trent, which has long been and is immediately subject to the Apostolic See, to the rank and dignity of an archiepiscopal church, without, however, designating any suffragan bishops; and We grant and assign to it all the rights and privileges enjoyed by other archiepiscopal churches. Therefore, We grant the title of Archbishop to the present holder of the see of Trent, and We bestow upon him the use of the pallium, after it has been requested and granted in the Sacred Consistory, and We grant him the right to carry the cross before him, according to the prescriptions of the sacred canons, and We bestow upon him other rights, insignia, honors, and privileges which other archbishops enjoy and possess by common law or legitimate custom. Furthermore, We decree that the venerable brother Celestine Endrici, who, as stated above, presently holds the episcopal see of Trent, shall, by these present Letters, truly be and be considered the Archbishop of Trent, and

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that new Apostolic Letters shall be issued to him for the increase of his dignity. Moreover, We elevate and ennoble the chapter of canons of the great church of Trent, dedicated to Saint Vigilius the Martyr, to the rank and title of an archiepiscopal chapter, with all the rights and privileges enjoyed by other archiepiscopal chapters. To ensure the execution of all these matters, We appoint the same venerable brother Celestine Endrici, and We grant him the necessary and appropriate powers, including the power to delegate another person of ecclesiastical standing to carry out the aforementioned purpose, and to definitively resolve any difficulty or opposition that may arise, with the obligation to send to the Sacred Congregation of the Consistory, within six months from the date of these Letters, an authentic copy of the completed execution. We decree that these Letters, even when transcribed and printed, shall have the same validity as if they were presented or shown in their original form, provided they are signed by the hand of a public notary and sealed with the seal of a person of ecclesiastical standing or office. Finally, We declare that this Our Constitution shall remain firm, valid, and effective, and shall have its full and complete effect, notwithstanding any contrary provisions, even those deserving of special mention. Therefore, all that has been decreed by Us in these Letters shall not be frustrated by any human being, at any time.

[*Latin ed. p. 473*]

Acts of Pope Pius XI, 473: It is permitted to alter or, in any way, to change these [rules]. But if anyone, may God prevent it, should presume with reckless audacity to attempt this, let him know that he will incur canonical penalties. Given in Rome, near St. Peter's, in the year of Our Lord 1929, on the fourteenth day of the month of June, in the eighth year of Our Pontificate.

F. R. ANDREAS CARD. FRÜHWIRTH, S. B. E., Chancellor.

Joseph Wilpert, Dean.

CAROLUS CARD. PEROSI, S. C., Consistorial Secretary.

Göll, Apostolic Protonotary.

Dominicus Jorio, Apostolic Protonotary.

Reference: 5$ Lead Register, in Canon. Ap. vol. XL, no. 36. - M. Riggi.

APOSTOLIC LETTERS: Concerning the Beatification of the Venerable Servant of God, Theresa Margaret Redi, of the Sacred Heart of Jesus, a professed nun of the Discalced Carmelite Order.

PIUS PP. XI. For the perpetual memory of this matter.

"Decor Carmen," the daughter, who, faithfully following in the footsteps of her holy mother, Saint Theresa of Jesus, like mystic flowers enclosed in a garden, spreads forth her love for God and her devotion in the sweetest fragrance from within the sacred enclosure of the monastery. Indeed, many daughters of Carmel, and truly remarkable ones, have existed throughout

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the world, from the very beginnings of the Order to the present time; and among them, the Venerable Servant of God, Theresa Margaret Redi, of the Sacred Heart of Jesus, deserves to be counted. She was born in Arezzo, in Etruria, from pious and noble parents, on the Kalends of July, in the year 1747; and on the following day, she was bathed with lustral waters in the cathedral church, and the name Anna Maria was given to her. Raised in the fear of the Lord, she entered the monastery of Florence, of the Holy Apollonia, after ten years, to be dedicated to the institution of the nuns of that order; and there, among the students, she was innocent, simple, modest, always docile and obedient to the superiors, attentive to those older than herself and to all, exceedingly human, with an admirable frequency of the Sacraments, endowed with gifts of mind surpassing her age, constant in prayer...

[*Latin ed. p. 474*]

474 Acta Apostolicae Sedis - Commentarium Officiale. Marked by piety towards God and the Blessed Virgin, she remained there for seven years. Then, to obey her father's will, she returned to her paternal home, where she spent only a few months, setting an example for others; for soon after, she was called, as it is said, in an extraordinary manner by the most holy Theresa of Jesus, and she entered the Order of Discalced Carmelites. On the first of September of the year 1709, she was received with great joy by the sisters of the Monastery of Saint Theresa in Florentini, and shortly thereafter was admitted to the novitiate. On the eleventh of March of the year 1715, having received the name Theresa Margaret of the Sacred Heart of Jesus, she put on the religious habit of the Carmelites; and on the tenth of March of the following year, having completed her novitiate with the approval of all, she pronounced her solemn vows, with great joy of spirit. Thus, the Venerable Servant of God attained what she had most desired in her heart. For she had long been consumed by a burning desire to wear the habit of Saint Theresa and to enter that Order, so that she often humbly said that she wished to enter the monastery as a lay sister, at least, and to embrace the rule of the Carmelites. Having entered the monastery, she spent only a few years of her life there; but she filled those years with much activity. Scarcely a novice, she seemed to all to be soaring to the heights of perfection, although she carefully tried to conceal the virtues and spiritual gifts with which she was adorned. Soon she proved to be an excellent example to all, imitating the divine Mother Theresa, and endowed with angelic innocence and simplicity in her eyes, her words, her gait, and her gestures; and, following Aloysius Gonzaga as an example, she preserved the flower of her purity, untouched until her death. Having become a nun, she always proceeded with a serene and cheerful countenance, always the same, and with uncommon zeal and diligence, she readily undertook the duties entrusted to her: devoted to the care of the sick nuns, to the tasks of

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the sacristy, and to the care of the veils and wool, she constantly showed her great charity towards her neighbor in these and other duties, and she devoted herself to everything that pertained to the salvation of souls and to the glory of God. From the time she entered the religious life, the Servant of God proposed to herself never to let pass any opportunity to do good to her neighbor, and therefore she not only served the sick, for whom she was most beloved, and silently endured all the inconveniences, but, with strict silence and opportune dexterity, she avoided conversations about matters pertaining to the monastery or to the nuns, carefully directing her words and actions so that she would never cause harm to anyone; she raised the spirits of her companions by quoting passages from Holy Scripture and the writings of the Saints, and, when the opportunity arose, she encouraged them to turn to God; and she herself, in constant prayer and sacred meditation, diligently sought that all might love God and pray with all their strength. Filled with a vehement sense of piety, attentive to the offering of divine praise,

[*Latin ed. p. 475*]

475 The acts of Pope Pius XI, who displayed a particular devotion both to the Most Holy Heart of Jesus, from which he chose the name that distinguished him when he entered religious life, and to the Most Holy Eucharist, as the center of all of God's love, and who, faithful to Christ as her spouse, constantly raised herself from visible things to invisible things and to the love of the Creator, are recorded. Before her religious profession, she already endured the inconveniences of life and the infirmities of the flesh with remarkable patience, due to her love for God; after taking her vows, she tormented her flesh with floggings, haircloth, and fasts, and, chastising her body, she subjected it to servitude. She rejoiced even when things necessary to her were lacking, and she practiced poverty beyond the common custom of religious women; from the moment she entered the monastery, she strove to conform herself to the life of the other nuns in every way, both in her food and in her very hard bed; sometimes she slept on the floor, and, fasting, she gave her food to the poor; but she combined the desire to suffer with prompt obedience; indeed, she obeyed her confessors, her superiors, and even her equals with constant humility. Never fearing anything except sin, she devoted herself daily to a subtle and discerning examination of her own defects: she referred all things, her actions, her words, her thoughts, solely to God, and she faithfully and exactly fulfilled the vows she had made to her heavenly Spouse, persevering in the arduous path of perfection until her death. At the age of twenty-three years, she was seized by an untimely death and, on March 7th of the year 1677, she departed this life to join her heavenly spouse, Jesus, whom she constantly invoked even in the midst of the most excruciating pains of her final illness, dying most piously. The entire city of Florence was deeply moved by the

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precious death of this virgin nun, who was renowned for her exceptional purity and holiness, and almost all of its citizens came to view her body religiously. It remained unburied for fifteen days, and it was preserved in a most remarkable manner; but it seems to be preserved incorrupt even to our time. Moreover, the piety towards the relics of the Servant of God never diminished, not only in the city of Florence, but throughout all of Etruria, due to the constantly increasing fame of her holiness. Immediately after her funeral, the Archbishop of Florence himself, considering the circumstances of the case, instituted judicial inquiries into the life, virtues, and the fame of miracles of the Servant of God; after these were completed and reported to the Roman Curia, our predecessor, the most blessed Pope Pius VII, with his own hand signed the Introduction of the Cause for Beatification on July 15th of the year 1807. Therefore, after all that was necessary in such a trial had been completed, the discussion began concerning the virtues of the Venerable Servant of God, which, it was affirmed, had reached a heroic degree; and indeed, our predecessor, the most blessed Pope Gregory XVI, on the eighteenth day before the Kalends of [month],

[*Latin ed. p. 476*]

476. The Acts of the Apostolic See – Official Commentary. In the year one thousand eight hundred and thirty-nine, a solemn decree sanctioned. Before the question concerning the miracles, which were said to have been miraculously wrought through the intercession of the Handmaid of God, could be considered, a period of silence followed. But finally, first in the preparatory congregation, then in the general congregation, and finally in the general congregation held before Us, the matter was discussed, and after all things had been investigated with the utmost diligence, on the fifth day before the Ides of March in the year one thousand nine hundred and twenty-nine, We declared that two miracles were established, and that therefore the process could proceed further in the case. Since, according to the institutions of the Holy See, nothing remained except that the Cardinals entrusted with the safeguarding of the sacred rites, and others accustomed to giving counsel, might be consulted as to whether they considered it safe to proceed with the solemn beatification of the Venerable Handmaid of God, in the general congregations which were recently held before Us on the twenty-third day of the month of April, both the Most Eminent Cardinals and those Prelates and Consultors who were present, unanimously expressed a favorable opinion. But in this matter of such great importance, We hesitated to reveal Our mind until, through fervent prayers, We might first seek clearer light from Heaven. Which, indeed, having done so, on the eighth day before the Ides of May of this same year, during the most devout Eucharistic Sacrifice, in the presence of Our beloved sons, Cardinal Camillo of the Holy Roman Church, Prefect of the Congregation of Sacred Rites, and also Cardinal Alexander Verde, Promoter of the Cause,

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and the Reverend Fathers Angelo Mariani, Secretary of the same Sacred Rites Congregation, and Charles Salotti, General Promoter of the Faith, We solemnly decreed that the Venerable Handmaid of God, Theresa Margaret Redia, a professed nun of the Order of Discalced Carmelites, might henceforth be called Blessed, and that her body and relics should be publicly presented for the veneration of the Christian faithful, not however in the solemn litanies, and We also permitted that images of the same Handmaid of God might be venerated. Furthermore, by the same authority, We grant that the Office should be recited annually concerning this Handmaid of God, from the Common of Virgins, with readings approved by Us, and that the Mass of the same Common of Virgins, with proper prayers, also approved by Us, should be celebrated, all things being observed as they ought to be. However, We grant that the recitation of this Office and the celebration of the Mass may take place only in the diocese of Arezzo, where the Handmaid of God was born, and in the archdiocese of Florence, in which she passed away to the Lord; also in churches and chapels.

[*Latin ed. p. 477*]

477 The Acts of Pope Pius XI, which are found throughout the world and are used by the Order of Discalced Carmelites, are to be observed by all the faithful who are bound to recite the canonical hours, and with regard to Masses, by all priests, both secular and regular, who are assigned to churches or chapels in which the feast is celebrated. Finally, We grant the faculty that the solemnities of the beatification of the Venerable Handmaid of God, Saint Margaret Mary Redia, of the Most Sacred Heart of Jesus, aforementioned, may be celebrated in the aforementioned temples, on a day designated by legitimate authority, within one year from the same solemnities duly performed in the sacred Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic constitutions and ordinances, nor any decrees concerning non-cult, and any other contrary provisions whatsoever. We wish that copies of these Letters, even printed ones, provided they are signed by the hand of the Secretary of the aforementioned Congregation of Sacred Rites, and sealed with the seal of the Prefect, may be given the same full credence even in judicial proceedings, so that they may be held to signify Our will, as expressed in these Letters.

Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the ninth day of the month of June, in the year 1929, in the eighth year of Our Pontificate.

P. CARD. GASPARRI, Secretary of State.

II. THE VENERABLE SERVANT OF GOD, CLAUDE DE LA COLOMBIÈRE, PROFESSOR PRIEST OF THE SOCIETY OF JESUS, IS DECLARED BLESSED.

PIUS PP. XI. For the perpetual memory of the matter.

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— With ardent love for Jesus, who redeems us with His precious blood, outstanding men are sometimes raised up in the Church of Christ, who, inflamed with the flame that burns within them, strive to kindle all the faithful, despising all worldly things in order that they may only look to the spiritual good of their neighbors, and desire nothing else than that men may be united to Jesus the Redeemer with the love with which the Son of God Himself loved men even unto death.

Among these outstanding men, Claude de la Colombière must certainly be mentioned, the spiritual director of Saint Margaret Mary Alacoque, whom Jesus Himself deigned to choose above all others to establish and promote the devotion to His Most Sacred Heart, so that the men of our miserable age, of whatever condition or status, may find in that most holy Heart a secure refuge, a most safe asylum, and true peace. This, indeed, the holy nun happily accomplished with the help of the Venerable.

[*Latin ed. p. 478*]

478 Acta Apostolicae Sedis - An official record concerning the venerable Claudio de la Colombière, who, through his ardent zeal and admirable concern for promoting and spreading devotion to the Most Sacred Heart of Jesus, proved not only to be a discerning guide of souls, but also a man filled with the Spirit of the Lord, and a witness to all of the will of God. He was born in the town of Saint Symphoriani de Ozon, then within the Viennese diocese, now the Gratianopolitan diocese, near the *fines*, on the second day of February, in the year one thousand six hundred and forty-first, from most honorable parents, who, with all care and diligence, raised him in Christian institutions; and the young boy responded fully to the constant efforts of his parents, so that from a tender age he so disliked idleness that he devoted himself entirely to the pursuit of virtues and studies. He entered the college of Our Lady, which was managed by priests of the Society of Jesus in Lugdunum, from which, after completing his studies in grammar, he transferred to another college, the Most Holy Trinity, to dedicate himself to the humanities and philosophy. In these colleges, he not only made remarkable progress in his studies, but also, having been chosen among the Marian confreres, he firmly and maturely resolved in his heart to follow God alone, rejecting worldly vanities, and to seek only His glory and the salvation of souls for all time. To more easily attain this goal, and after overcoming various and diverse difficulties, he entered the Society of Jesus, having deservedly earned the best reputation in the matter of the Catholic faith. During his novitiate, the Venerable Servant of God conducted himself so consistently that he could be presented to older and most virtuous confreres as an example of obedience to the rules, and as a disciple of the holy Father Ignatius, adorned with all virtues. Having completed his novitiate with the praise of all, and having pronounced his first religious vows, he returned to the aforementioned college of the Most

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Holy Trinity, where he served as a professor of eloquence. Soon after, he devoted himself to theological studies in Lutetiae, Paris, and with great joy of spirit, he was ordained a priest in that great city. Later in Lugdunum, he was chosen as a preacher and confessor, and he devoted himself entirely to the ministry of souls; and in fulfilling these sacred offices, he showed himself to all to be endowed with timely instruction, prudence, and a most uncommon diligence. Having begun his third year of probation, as was the custom, and deeply moved by the same school, then heroically resolved, and until his death, he adhered steadfastly to fulfilling each and every rule of his Order perfectly. Finally, on the second day of February in the year 1675, in the chapel of the house of Saint Joseph, with his mind completely surrendered to the will of God, he pronounced his solemn vows. From there, he went to Parodium, where he presided over a small college of the Society and also fulfilled the office of preacher; which...

[*Latin ed. p. 479*]

It appears that, by divine Providence, the Most Holy Pope decreed that the Venerable Servant of God, Saint Margaret Mary, who at that time was a nun in the Visitation monastery of Paray-le-Monial, should be guided; and that she, through counsel, prudence, and exhortations in the Lord, should be so assisted that she herself, who was suffering greatly in distress and affliction, might regain spiritual tranquility. The method of guidance employed by the Venerable Servant of God was truly remarkable, most prudent, and filled with the Spirit of God; so that he was not undeservedly considered to have been divinely chosen for this task, and not only by the aforementioned Saint Margaret Mary and by other pious women of the Visitation monastery of Paray-le-Monial, but also by all others of every kind and condition, whose hearts he had directed towards God and eternal truth, that they might regard him as a saint even while he was still living on earth. How surprising, then, that, adorned with such evident virtues, he was sent as a preacher to the Duchess of York in the court of the King of England, where he lived, far removed from all worldly things and vanities which are characteristic of royal courts, as if in a secluded place and in a dwelling of holiness, and there he subjected his body to every kind of mortification, and expended so much effort and labor for the glory of God and for the salvation of souls, with such ardent charity and skill, that he converted heretics to the true Faith, and led unbelievers to God. Therefore, the heretics, oppressed by the Venerable Servant of God, who, because of his particular zeal for the Catholic cause, had so greatly increased his influence, opposed him in every way, seeking to cast him into prison, and then to banish him in some manner. Finally, he returned to his homeland; and there, although he was seriously ill due to the hardships and the strictness of the imprisonment he had already endured in England, he nevertheless, without diminishing his usual ardor of charity, continued his ministry to

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souls, with tireless diligence and skill, and at the same time he devoted himself as much as possible to promoting devotion and expanding the cult of the Most Sacred Heart of Jesus. Then, returning to Paray-le-Monial, he remained there in the college, obeying the will of God, and there, surrendering himself entirely to the Most Sacred Heart of Jesus, he awaited the end of his mortal life with a strong and confident spirit. On the Sunday of the fifteenth of February, in the year one thousand six hundred and eighty-two, around the seventh hour of the evening, the Venerable Servant of God, having lived beyond his fortieth year, peacefully fell asleep in the Lord. The remains of the Servant of God, which had previously been buried in the church of the college of Paray-le-Monial, were later, due to the upheavals of the eighteenth or nineteenth centuries, transferred to various places, and were long kept among the sisters of the Visitation monastery; now they are in the house of the Society of Jesus in Paray-le-Monial, where they are visited by the faithful, who, since the death of the Venerable Servant of God, have venerated them piously and continuously.

[*Latin ed. p. 480*]

480 Acta Apostolicae Sedis - Official Commentary. The servant, whom the most holy Margaret Mary Alacoque, seeing in the heavens, marvelously declared to be a glorious saint and already a powerful intercessor with God, did not hesitate to proclaim. Indeed, after the death of Claude de la Colombière, his reputation for outstanding sanctity, which arose immediately after his death, never diminished with the passage of time, but rather grew more vivid each day, spreading throughout the world; and it can certainly be said that the name of the Venerable Servant of God has been praised far and wide, as far as the religion of the Most Sacred Heart of Jesus extends. Therefore, it is not surprising that, after about two centuries since the death of the Venerable defender and advocate of the cult of the Most Sacred Heart of Jesus, a cause was begun with the Sacred Congregation of Rites, concerning the granting of the honors of the blessed in Heaven to the Servant of God. Our Predecessor, Pope Leo XIII, having carefully considered all the circumstances, by a decree issued on January 8, 1888, appointed a Commission to investigate the cause. After all that was necessary for such a judgment had been completed, discussions began concerning the virtues of the Venerable Servant of God; which, as being endowed and adorned with heroic qualities, were approved and declared by a solemn judgment of the Apostolic See, with Our remembered Predecessor, Pope Leo XIII, presiding, on March 15, 1901. Then the question of three miracles, which were said to have been wrought by God through the intercession of the Venerable Servant of God Claude de la Colombière, was considered. After two congregations, namely a preparatory and a general congregation, which was held before Us on April 22 of the past year, after all matters had been thoroughly investigated, We solemnly declared on May 8 of this year,

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1929, that three miracles had been established, and that the process could therefore proceed further. Since, according to the statutes of the Sacred Forum, nothing remained except that the Cardinals presiding over the Sacred Congregation of Rites and others, as is customary, should be consulted, as to whether they considered it safe to proceed to the solemn beatification of the Venerable Servant of God, in a general meeting held before Us on May 28 of the present year, both the Cardinals of the Holy Roman Church and those Prelates and Consultors present unanimously responded that it was safe to proceed. We, in this matter of such importance, hesitated to reveal Our thoughts, lest We should first seek heavenly assistance through fervent prayers. Which, indeed, We did on June 1, of the past year, on which day the feast of the Most Sacred Heart of Jesus is celebrated, with Our beloved sons, Cardinal Lawrence, Prefect of the Sacred Congregation of Rites, and Cardinal Alexander of the Holy Roman Church, present.

[*Latin ed. p. 481*]

The Acts of Pope Pius XI, page 481, state that, after hearing the reports of the Relator, and also the Most Reverend Lords Angelo Mariani, Secretary of the aforementioned Congregation of Rites, and Carolus Salotti, Promoter of the Holy Faith, We have declared, by Our authority, that the solemn Beatification of the Venerable Servant of God, Claudius de la Colombière, may proceed safely. Therefore, moved by the prayers of many Bishops, and also of the entire Society of Jesus, by Our apostolic authority, by the tenor of these present Letters, We grant the faculty that the Venerable Servant of God, Claudius de la Colombière, a professed priest of the Society of Jesus, be henceforth called by the name of Blessed, and that his body and relics, although not to be carried in solemn processions, be publicly presented for the veneration of the faithful; and We permit that images of the same Servant of God be venerated. Furthermore, by the same Our authority, We decree that an Office be recited annually concerning him, from the Office of the Common of Confessors, not of Popes, with readings properly approved by Us, and that a Mass be celebrated concerning him, from the same Common, with proper prayers, also approved by Us, observing what is to be observed, but only in the diocese of Gratianopolis, in which the Servant of God was born, and in the diocese of Autun, in which the same Venerable Servant of God passed over to the Lord; and also in temples and chapels throughout the world in which the Society of Jesus makes use, by all the faithful who are bound to recite the canonical hours, and, as far as Masses are concerned, by all priests, both secular and regular, who attend the churches in which the feast is celebrated. Finally, We grant that the solemnities of the Beatification of the Venerable Servant of God, Claudius de la Colombière, observing what is to be observed, be celebrated in the aforementioned dioceses, and also in the churches or chapels of the aforementioned Society of Jesus, on days to be designated by legitimate

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authority, within one year after the same solemnities have been completed in the most holy Patriarchal Basilica of the Vatican. Notwithstanding any constitutions and apostolic ordinances, and also decrees concerning non-cult, and any other contrary things whatsoever. We wish that copies of these present Letters, even printed ones, have the same faith given to them in discussions, even judicial ones, provided they are signed by the hand of the Secretary of the Sacred Congregation of Rites, and sealed with the seal of the Cardinal Prefect, as would be given to the meaning of Our will expressed in these Letters. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the sixteenth day of the month of June, in the year 1929, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 482*]

482 Acta Apostolicae Sedis - Official Commentary. The VENERABLE SERVANT OF GOD, GOMIDAS KEUMURGIAN, ALSO KNOWN AS COSMAS OF CARBONIANO, PRIEST AND ARMENIAN PAROCHIAL CLERGYMAN, IS DECLARED BLESSED. PIUS PP. XI. For the perpetual memory of the event. — The crown of martyrs has shone continuously from the beginnings of the Church to our own times; for a great number of martyrs, everywhere and at all times, from every nation, have shed their blood to testify to the Catholic truths. Persecutors, likewise, have arisen from every nation, order, and condition, and have often been not only enemies of the well-known name of Christ, but also false brethren. Thus it happened to the Servant of Christ, Cosmas of Carboniano, who, from the most noble and happy Armenian nation, and especially through the works of the first of his people, met his martyrdom. He was born in the city of Constantinople in the year one thousand six hundred and fifty-six, and was of a noble lineage; his name was Gomidas Keumurgian, whom they also call Cosmas of Carboniano. Even as a young man, he made great progress in letters under a certain Armenian schismatic bishop, and, endowed with a keen intellect, he excelled in both philosophy and theology with great distinction. Following the custom of his people, he later married and was a Christian family man in all respects, worthy of being held up as an example. Later, he was raised to the priesthood and assigned to the Constantinopolitan clergy, and, through the integrity of his life and the virtues with which he shone, he gained the esteem and reverence of his colleagues and the people, so that, being distinguished with the dignity of archpriest, he was appointed by his superiors to the parish church of Saint George in Sulumanistiri. Having undertaken this office, he fulfilled it with uncommon diligence and study; he showed a clear piety towards God, outstanding charity towards the faithful, and excellent conduct; diligent in the reading and study of the Holy Scriptures, he strove only to serve God and constantly sought to learn the truth. Because of his steadfast love for the truth, by the grace

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of God, he finally came to know the Catholic religion and embraced it with all his heart. From that time onward, clearly responding to divine providence, he devoted himself to the Apostolic and Roman cause for the defense and promotion of the faith. It is therefore not surprising that the Servant of God decided to remove several of the more vehement and more misguided schismatics from their midst, who, being eloquent speakers and distinguished men, were leading others in his nation to abandon the schism and return to Roman unity.

[*Latin ed. p. 483*]

Acta Pii PP. XI, - 483, diligently urged. He captivated the minds and hearts of the audience, both through the best method of preaching and through the brilliance of his life, which he presented as an example. Distinguished by his charity towards his neighbor, the Venerable Servant of God labored intensely for ten years for the spiritual salvation of the Armenians, disregarding hardships and vexations, with which his adversaries vehemently assailed him, always surrendering himself entirely to the will of God, and sometimes even desiring to die for the true doctrine of Jesus Christ, so that all might be restored to unity of faith. Finally, he was seized by force one night from his home by his adversaries! And Turkish soldiers, led by the leaders of the heretical faction, who most desired his death, took him away. The following day, however, he was thrown into prison, accused of undermining the Turkish government, and subjected to insults, injuries, and beatings. Brought before the tribunals several times, he easily refuted the false charges brought against him before the magistrates; but in the meantime, he so bravely confessed the Catholic faith that he was finally condemned to death by a certain judge, whom the heretics had bribed with lavish gifts. He firmly refused the freedom offered to him afterward, on the condition that he would convert to the religion of the Mohammedans, and he rejected the honors that the Turkish prince, moved by the virtue of this great man, promised him as a reward. On the fifth of November of the year seventeen hundred and seventy-seven, after having previously atoned for his sins and been strengthened by the Eucharist in prison, this brave Christian and servant of Christ, reciting the Apostolic Creed from his heart, was killed by having his head cut off. The body of the martyr, solemnly carried in a funeral procession to the Greek temple, was honorably buried in a tomb, and pious Catholics and schismatics alike visited it, who, from those very glorious days of his death until our time, have preserved with great piety and devotion not only the memory of the Venerable Servant of God, but also his relics, as the relics of the true Martyr of Christ, now a powerful intercessor with God, to obtain graces. With these things carefully considered, We, on the eleventh day before the Kalends of May of the present year, one thousand nine hundred and twenty-ninth, on the third Sunday after Easter, solemnly decreed that the martyrdom of Cosmas of

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Carboniano was to be recognized. This judgment of Ours was prepared by historical information collected from authentic documents and sworn testimonies of witnesses, which Our Predecessor, Pope Pius IX, graciously permitted to be considered in place of an informative process; to which were added the decree of the Introduction of this Cause, as well as the preparatory meeting, held on the sixth day of March in the year nineteen hundred and twenty-eight, and the preparatory meeting itself, convened on the fifteenth of January of this year; and finally, the Congregation of Sacred Rites, which, on the ninth day of April last past, was convened before Us in the Vatican, unanimously decided, with those who were present, concerning the same Servant of God.

[*Latin ed. p. 484*]

484 Acta Apostolicae Sedis - The official commentary affirms that the martyrdom and the cause of martyrdom are established. Therefore, it was determined to grant a dispensation concerning the signs or miracles. Consequently, when it was requested that the Sacred College of Cardinals and Consultors be asked whether, with the approval of the martyrdom and the cause of martyrdom, and also with the dispensation from the signs or miracles, it would be safe to proceed with the solemn beatification of the same Cosmas of Carboniano, at the general assembly held on the seventh day of last May, before Us, both the Cardinals of the Holy Roman Church and the Prelates and Consultors present answered that it would be safe to proceed. However, in this matter of such importance, We were compelled to open Our mind to seek heavenly light through fervent prayer beforehand. Which, indeed, We did on the second day of Pentecost, after the most devout Eucharistic Sacrifice, with Our beloved son Cardinal Lawrence of the Holy Roman Church, Prefect of the Sacred Congregation of Rites, and also with Our beloved son Cardinal Francis of the Holy Roman Church, promoter of the cause, and in the presence of the Reverend Lords Angelo Mariani, Secretary of the same Sacred Congregation of Rites, and Charles Salotti, general promoter of the Faith, We solemnly decreed that it would be safe to proceed with the solemn beatification of the Venerable Servant of God Cosmas of Carboniano. Therefore, moved by the prayers of the Bishops of the Armenian nation, as well as of Catholics from that same noble people, We, by Our Apostolic authority, grant that the Venerable Servant of God Der Gomidas Keumurgian, otherwise known as Cosmas of Carboniano, an Armenian priest and parish priest, be called Blessed in the future, and that his body or relics be publicly presented for the veneration of the faithful, but not in the solemn litanies; and We also permit that images of the same Servant of God be reproduced. Furthermore, by the same Our authority, We grant that an Office be recited annually concerning the same Servant of God, of the Common of a Martyr, with readings properly approved by Us, and also a Mass be celebrated likewise

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concerning the same Common, with the rubrics observed, and with prayers properly approved by Us. However, We grant that the recitation of this Office and the celebration of the Mass be permitted only in the Armenian Patriarchal Archieparchy of Constantinople, in which the Servant of God was born and migrated to the Lord, and also in all temples throughout the world that belong to the Armenian nation, by all the faithful, both secular and regular, who are obliged to recite the canonical hours, and as for the Masses, by all priests in the temples in which the feast of the same Blessed is celebrated. Finally, We decree that the solemnities of the beatification of the same Venerable Servant of God Cosmas of Carboniano, with the due observances, be celebrated in the aforementioned Archieparchy, on a day designated by the Ordinary, and also at the aforementioned time, within one year from the same solemnities being duly performed in the Holy Patriarchal Basilica of the Vatican.

[*Latin ed. p. 485*]

485. Acts of Pope Pius XI. Notwithstanding the constitutions and ordinances of the Apostolic See, and the decrees concerning the prohibition of certain practices, and all other contrary things whatsoever. We desire that, with respect to copies of these present Letters, even those printed, as long as they are subscribed by the hand of the aforementioned Congregation of Sacred Rites and are sealed with the seal of the Prefect, the same faith be given to them, which would be accorded to these Letters by the signification of Our will contained therein. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twentieth day of the month of June, in the year 1929, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. IV. The Most Reverend Servant of God, FRANCIS, MARY of Camporubeo, a lay professed member of the Order of Friars Minor of Saint Francis, the Capuchins, is declared blessed. PIUS PP. XI. For the perpetual memory of this matter. — In the Gospel, those who are meek of heart and poor in spirit are called blessed; for theirs is the kingdom of heaven; and in order to attain this, humility, meekness, and poverty are also required. Therefore, in the Church of Christ, certain groups of people, or Orders, are sometimes established; men who, from their beginnings to our own times, have shone forth with these very virtues, following them as an example. Among these groups, the Order of the Capuchins is truly worthy of remembrance, which, although only having arisen in the sixteenth century, can boast of so many and such followers, whom, especially for their purity of mind and simplicity, we must consider among the number of those who are meek of heart and poor in spirit. To these, Francis, Mary of Camporubeo, a lay professed member of the aforementioned Order of Friars Minor of Saint Francis, the Capuchins, must also be added, who, even while still living a mortal life, and although constantly a brother worker, has merited to acquire the holy name of Father. The Servant of God was born on the twenty-seventh day

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of December, in the year one thousand eight hundred and forty-four, in the diocese of Ventimiglia, in a small village called Camporubeo; and his parents, honest people who lived a virtuous life, gave him the name John at the sacred font. From his earliest years, the boy showed himself to be most inclined towards works of piety, and he fully responded to the spiritual cares of the parish priest, to whom he was entrusted by his parents. As a young man, while tending his father's flock...

[*Latin ed. p. 486*]

486 Acta Apostolicae Sedis - Commentarium Officiale. He was devoted to the holy Sacrifice of the Mass, attending it daily; and while others sought amusement, he either devoted himself to prayer or instructed his peers in Christian doctrine. Later, embracing the path of a more perfect Christian life, he spent two years in the monastery of the Conventual Brothers; but, called by the grace of God to a stricter life, he first resided in Vulturii, among the Capuchins, in the humble condition of a tertiary, and then was sent to Genoa to complete his novitiate in the monastery of Saint Barnabas, where, having received the religious name of Francis Mary, he pronounced his solemn vows in December of the year one thousand eight hundred and twenty-six. Not long afterward, he was transferred by his superiors to another monastery in Genoa, dedicated to the Immaculate Virgin, where he lived until his death. In that same house, even as a young man, he served for seven years with the utmost humility and willingness, performing the various tasks that are customarily assigned to the lay brothers according to the customs of the Order; and in carrying out these duties, he always proceeded with a serene and cheerful countenance, showing absolute obedience to the commands of his superiors, even when they were difficult, and maintaining a strict and unwavering silence, demonstrating a diligent observance of the rules. With equal diligence and care, he later fulfilled the task assigned to him of collecting funds for the monastery and for the monastery's infirmary. But at that time, this humble and obscure task wonderfully elevated the servant of God to the dignity and effectiveness of true apostolate, which he exercised daily, both in the streets and in the squares, sometimes in workshops, and even in shops. For, as the servant of God, in the course of his duties, was constantly among the people and the common folk of Genoa, he acquired great knowledge of all kinds of misery and misfortunes, with which the common people are afflicted; and therefore, moved by compassion, he seized every opportunity to help the poor and the needy, devoting himself wholeheartedly to their assistance and to their eternal salvation, and he also offered them counsel and encouragement; he refreshed the spirits of those who were afflicted, and he bore with a serene countenance the injuries that he sometimes received, denying himself whatever was necessary for the love of Christ; he was constantly prudent in his actions, and he always showed obedience to his superiors;

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until his death, he presented himself to all as a perfect example of a humble and benevolent brother. He was ardent in his love for chastity and poverty, and he showed piety to God and a singular devotion to the Blessed Virgin, and to his patrons, Saint Francis of Assisi and Saint Anthony of Padua. Indeed, adorned with all the Christian virtues to an extraordinary degree, and endowed with supernatural gifts, he was regarded as a saint by both the pious and the impious, by men of distinction and learning, as well as by the common people. In the year one thousand eight hundred and sixty-six, when a pestilential disease was raging in the city of Genoa, the servant of God, moved by compassion for his fellow citizens, who were threatened with such great danger,

[*Latin ed. p. 487*]

The acts of Pope Pius XI, page 487, recount how he generously offered his life; and God signified that this offering was accepted, for Brother Francis, of Mary, from Camporubeo, fell ill, and on the seventeenth of September, he departed piously and holily to the Lord. But with the death of this Servant of God, the force of the raging illness also quickly subsided, and it was completely extinguished in a short time. The venerable body of the Servant of God was properly laid to rest in the cemetery called Stagliene; later, through the piety and expense of the people of Genoa, it was transferred from the common burial ground to a marble monument; and there, citizens of every kind and order still visit it, grateful and mindful. Furthermore, the humble lay brother, a member of the Capuchin Order, whose reputation for holiness grew more and more each day, and after an ordinary investigation of this matter was completed in the court of Genoa, the cause was begun before the Congregation of Sacred Rites, concerning the granting of the honors of the blessed to this Servant of God; and our most revered predecessor, Pope Leo XIII, on the ninth of August of the year 1896, signed the Introduction of the Cause Commission. After the proofs of the heroic virtues of this Servant of God were completed, We, by a solemn decree, issued on the sixteenth of the Kalends of January of the year 1922, declared that the Venerable Servant of God, Francis of Mary, of Camporubeo, had attained the summit of heroic virtues. Then, the question of two miracles, which were said to have been wrought by God through the intercession of this same Venerable Servant of God, was considered. After two congregations, namely a preparatory one held on the nineteenth of June of the year 1928, and a preparatory one held on the twenty-sixth of February of the following year, and also another general congregation, held before Us on the seventh of the preceding month of May, after all matters had been thoroughly investigated, We solemnly declared on the thirteenth of the Kalends of June of this year 1929 that the two proposed miracles were established; and therefore, it was possible to proceed further in the case. Since the matter of the heroic degree of the virtues and of the miracles

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had been decided, only one thing remained to be discussed: whether the Venerable Servant of God could safely be reckoned among the blessed in Heaven. This doubt was proposed by our venerable brother, Januarius, Cardinal of the Holy Roman Church, Pignatelli di Belmonte, Bishop of Albano Laziale, Relator of the Cause, in the general assemblies held before Us on the twenty-eighth of May of the last year, and all who were present, both Cardinals, Consultors of Sacred Rites, and Prelates, unanimously answered in the affirmative. However, in a matter of such importance, We hesitated to express our opinion until, after fervent prayers, We sought assistance from the Father of Lights. And after We had done this, finally, on the seventh of June, on the day when the solemn feast of the Most Sacred Heart of Jesus is celebrated, after having devoutly performed divine services, and with our beloved son, Camillus, of the Holy...

[*Latin ed. p. 488*]

488 Acta Apostolicae Sedis - Official Commentary of the Roman Church. To Cardinal Laurentius, Prefect of the Congregation of Sacred Rites, and also to the Most Reverend Father, His Eminence Cardinal Pignatelli di Belmonte, Bishop of Albano Laziale, Promoter of the Cause, together with the Reverend Fathers Angelo Mariani, Secretary of the Congregation of Sacred Rites, and Carolus Salotti, General Promoter of the Holy Office, We have decreed, with Our authority, that the solemn beatification of the Venerable Servant of God Franciscus Maria a Camporubeo may proceed safely.

Since these things are so, We grant, by Our Apostolic authority, to all those of the Order of Friars Minor of Saint Francis of Assisi, who observe the vows, that the Venerable Servant of God Franciscus Maria a Camporubeo, a professed layman of the aforementioned Capuchin Order, may henceforth be called by the name of Blessed; and that his body and relics, although not to be carried in solemn processions, may be presented for the public veneration of the faithful; and that images of him may be depicted.

Furthermore, by the same Our Apostolic authority, We grant that the Office of the Order of Confessors, not of Pontiffs, with proper readings approved by Us, may be recited annually concerning him, and that a Mass of the same Order, with proper prayers, also approved by Us, may be celebrated, observing what is to be observed, but only in the diocese of Ventimiglia, in which the Servant of God was born, and in the archdiocese of Albano, in which the aforementioned Venerable Servant of God departed this life; also, in temples and chapels throughout the world in which the Order of Friars Minor of Saint Francis of Assisi is present, that all the faithful who are obliged to recite the canonical hours may do so, and that, with regard to Masses, all priests, both secular and regular, who attend churches in which the feast of the Blessed is celebrated, may do so.

Finally, We grant that the solemnities of the beatification of the Venerable

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Servant of God Franciscus Maria a Camporubeo, observing what is to be observed, may be celebrated in the aforementioned dioceses, and also in the temples or chapels of the aforementioned Order of Capuchins, on days to be designated by legitimate authority, within one year after the same solemnities have been completed in the most holy Patriarchal Basilica of the Vatican.

Notwithstanding any constitutions and ordinances Apostolic, or any decrees concerning non-cult, or any other contrary things whatsoever. We wish that copies of these letters, even printed ones, may have the same faith in discussions, even judicial ones, provided that they are signed by the hand of the Secretary of the Congregation of Sacred Rites, and sealed with the seal of the Cardinal Prefect, as would be given to the meaning of Our will expressed in these letters.

Given at Rome, near Saint Peter, under the Fisherman's ring, on the thirtieth day of the month of June, in the eighth year of Our pontificate.

P. CARD. GASPARI, Secretary of State.

[*Latin ed. p. 489*]

The Most Holy Congregation of the Holy Office, 489. ACTS OF THE SUPREME SACRED CONGREGATIONS. Volume I. DECREE OF PROHIBITION. Thursday, the 3rd of June, 1929. In the general assembly of the Most Holy Sacred Congregation of the Holy Office, the Most Eminent and Reverend Cardinals, entrusted with the safeguarding of faith and morals, having heard the vote of the Most Reverend Consultors, declared, according to canon 1399, 2, 3, and 4, that the following work is to be condemned and placed on the Index of Prohibited Books, both in its original language and in the germanica version: DITLEF NIELSEN, *Den hisioriske Jesus*. Published by H. Aschehoug et C o, Copenhagen, 1924. DITLEF NIELSEN, *Der geschichtliche Jesus*. German edition by HILDEBRECHT HOMMEL, based on the expanded Danish original. Meyer und Jessen Verlag, Munich. And on the following Friday, the 4th of the same month and year, the Most Holy Father, Pope Pius XI, in the usual audience granted to the Reverend Fathers Assessors of the Holy Office, approved, confirmed, and ordered the publication of the resolution of the Most Eminent Fathers. Given at Rome, from the offices of the Holy Office, on the 27th of July, 1929. A. Subrizi, Notary of the Supreme Sacred Congregation of the Holy Office. ACTS, Volume XXI, No. 10. — 3-8-S29. 33.

[*Latin ed. p. 490*]

490 Acta Apostolicae Sedis - Official Commentary II

DOUBT:

This doubt was proposed to the Most Holy Sacred Congregation of the Holy Office: "Whether it is permissible to directly masturbate in order to obtain semen, so that a contagious disease, scientifically called gonorrhea,

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may be detected and, as far as possible, treated."

The Most Reverend and Eminent Cardinals, Inquisitors General, entrusted with safeguarding the faith and morals, after the vote of the Most Reverend Fathers Consultors, on Monday, July 24, 1929, judged that the answer should be: "No."

And on the following Friday, July 26 of the same month and year, the Most Holy Father, Pope Pius, of divine Providence, in an audience granted to the Most Reverend Prelate, Assessor of the Holy Office, approved the resolution presented to him by the Eminent Fathers and ordered it to be made public.

Given at Rome, from the offices of the Holy Office, on August 2, 1929.

A. Subrizi, Substitute Notary of the Most Holy Sacred Congregation of the Holy Office.

SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS

RULES TO BE OBSERVED IN PROCEEDINGS CONCERNING VALID MARRIAGES NOT CONSUMMATED, IN ORDER TO PREVENT FRAUDULENT SUBSTITUTION OF PERSONS.

1. In proceedings concerning valid marriages not consummated, it sometimes happens, unfortunately, that someone, appearing before the tribunal to give testimony, or to be subjected to the examination of experts, substitutes another person who has been legally summoned, or who is in some way involved in the process, through deceit. Especially in large cities, due to the ease and frequency with which people move from one place to another, this crime must be prevented.

Therefore, this Sacred Congregation, concerned about the sanctity of this Sacrament, and so that the judicial investigation may be directed more towards discovering the truth than towards weaving deceptions, decrees and commands the following:

[*Latin ed. p. 491*]

491. To ensure that the truth may be ascertained in matters concerning the administration of the Sacraments, the Congregation for the Discipline of the Sacraments has decreed that the following norms must be observed in such proceedings.

1. § 1. Those officials charged with conducting such cases must diligently inquire into the identity of the persons involved in the proceedings, and especially of the plaintiff and the defendant, and must retain in the records the original or an authentic copy of a document properly executed by ecclesiastical or civil authority, which establishes the identity of the parties.

2. § 2. If an authentic copy, although it does not contain all the particulars

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usually found in such documents, such as a photograph, nevertheless contains distinguishing features that clearly identify a person, those features must be carefully noted.

3. § 3. If such a document cannot be obtained, the identity of the persons must be established by other equally reliable documents, or by witnesses, and such documents or testimonies must also be retained in the records.

4. § 4. If the judge, the advocate, or the clerk knows the plaintiff or defendant, or the defendant, personally, they may, without requiring the document of identity, attest in the records their certain knowledge of the person's identity.

5. In the judicial investigation, the same precautions must be observed with regard to the identity of witnesses and also of experts, or midwives.

6. These precautions must be observed with greater diligence, as the circumstances require, whenever the plaintiff, the defendant, or witnesses or experts are summoned from another jurisdiction.

7. § 1. Whenever the plaintiff or the defendant is required to undergo a physical examination, documents establishing the identity of the person, already recorded in the proceedings, or copies thereof, must be provided to the experts or midwives, so that they may properly examine the person to be subjected to the examination.

8. § 2. If the experts, midwives, or the midwife, respectively, personally know the person to be examined, to such an extent that it is unnecessary to transmit the aforementioned documents, an attestation to this effect must be made in the records.

9. § 3. After the examination has been completed, and while the usual questions are being put to the experts or midwives, the person who has undergone the examination must also be summoned to appear before the tribunal, so that questions regarding the identity of the person may be put to them.

10. § 4. If the person refuses or is unable to appear, questions regarding the identity of the person subjected to the examination must be asked, taking into account both the report of the experts and the documents that have been transmitted for this purpose, as stated in § 1.

11. These precautions must be observed with greater strictness, as the circumstances require, if the examination is to be conducted in another jurisdiction by order of a judicial mandate.

In *casus*, these precautions must be observed.

[*Latin ed. p. 492*]

Acts of the Apostolic See - Official Commentary 6. It is possible that, through the omission of certain precautions, or the improper observance of those precautions, or through insufficient diligence, a fraudulent substitution of a party may occur and be discovered, and this may happen: 1°

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during the course of the proceedings; 2° after the proceedings have been closed, but not yet transmitted to Rome; 3° after the proceedings have already been transmitted to Rome.

1° - § 1. During the course of the proceedings, the judge shall inquire whether the plaintiff or defendant, or a party involved, has attempted a substitution; and if this party has made such a substitution, and the opposing party does not object, after hearing the defender of the bond, the judge shall decide whether the plaintiff's party has rightfully proceeded with the further presentation of the case, and shall declare this with a corresponding decree, to be recorded in the records.

§ 2. If the opposing party objects, the judge, after also hearing the defender of the bond, shall decide whether and with what diligence further proceedings should be undertaken.

§ 3. If the opposing party has attempted a fraudulent substitution, the judge, after hearing the plaintiff or defendant and the defender of the bond, shall issue a ruling as to what must be done in the case to completely remove the effects of the fraud, and to establish the truth of the facts, taking into account all the circumstances of the case.

§ 4. If the plaintiff and the opposing party have conspired in a fraudulent substitution, the judge shall declare that further procedural investigation cannot proceed, and shall decide accordingly, and shall bring the proceedings to an end.

§ 5. To the plaintiff's party, who, repenting of the act, excuses themselves, and requests further proceedings based on newly presented arguments, the instructing judge, after considering the matter with the defender of the bond, taking into account especially the new arguments presented, and excluding any further risk of fraud, may agree, by ordering the continuation of the further investigation.

§ 6. If the fraudulent substitution was made not by the plaintiff or the opposing party, but by another person, the judge shall decide, with the advice of the defender of the bond, how the effects of the fraud can be addressed, so that the truth of other testimonies, or the entire process, is not undermined.

2° - § 1. If a fraudulent substitution is discovered, and the proceedings have already been closed, but not yet transmitted to Rome, the Ordinary, after hearing the instructing judge and the defender of the bond, shall decide whether the entire process should be declared invalid due to the fraudulent substitution, or only in part; and whether it is appropriate to remedy the defect of the fraudulent substitution by supplementing the records.

§ 2. In the case where a fraudulent substitution has occurred in order to achieve the plaintiff's or defendant's intention, to such an extent that it may be presumed to further confirm that intention, the Ordinary, when trans-

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mitting the records to Rome, shall clearly explain and declare the matter.

§ 3. However, it will not always be appropriate, provided that the necessary precautions are observed, to further complete the records of the process, in order to more clearly explain the facts.

[*Latin ed. p. 493*]

493. The Holy Congregation for the Discipline of the Sacraments: "3°. Whenever a deceitful substitution is discovered, and the process has already been transmitted to Rome, the Ordinary shall immediately transmit his observations to this Holy Congregation, after having heard the judge, the instructor, and the defender of the bond, reporting all the circumstances of the case, and the presumed cause of the fraud and the opportunity for it. 7°. To restrain such a crime, judges, instructors, and Ordinaries should keep before them the prescriptions of canons 1743 § 3°, 1755 § 3°, and 2362, and apply them accordingly. In enacting these norms, this Holy Congregation intends that they be considered to be in harmony with the Rules published on May 7, 1923; which have already yielded abundant fruit in the instruction of processes concerning valid and consummated marriages, and it is reasonable to hope that they will produce even greater results in the future, if they are more strictly applied in legal proceedings, and if their intention is more thoroughly understood, which depends greatly on the good faith of the parties and witnesses; this, indeed, is asserted and confirmed by an oath, which the parties, when taking it, must diligently explain and impress upon themselves, that they must only adhere to the truth, lest they inflict almost irreparable harm on their own souls, and perhaps on their children. The judge must never fail to diligently explain and impress this upon them. Furthermore, the Most Eminent and Reverend Fathers Cardinals, Prefects of the Holy Congregation for the Discipline of the Sacraments, having subjected the aforementioned norms to careful examination, approved them in plenary sessions on March 23 of the current year, and resolved that they should become public law, if it pleases the Most Holy [See]. The Most Holy Lord Pope Pius XI, in an Audience held on March 27, 1929, with the undersigned Secretary of the Holy Congregation, deigned to approve and confirm all of these things. Given in Rome, from the offices of the same Holy Congregation, on March 27, 1929. [Signature] M. CARD. LEGA, Bishop of Tusculanus, Prefect. [Signature] L. S. D. Jorio, Secretary.

[*Latin ed. p. 494*]

494 Acta Apostolicae Sedis - Commentarium Officiale. SACRED CONGREGATION OF THE COUNCIL TO THE MOST REVEREND AND ILLUSTRIOUS LORD, ACHILES LIÉ WART, BISHOP OF INSULENSEM. Concerning a Certain Conflict Between Employers and Workers in the Region of Suborto.

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Most Reverend Lord,

This Sacred Congregation of the Council, having received a petition from Mr. Eugène Mathon, on behalf of the Consortium of Employers of the Roubaix-Tourcoing region, and being requested to render its judgment on the conflict that has arisen between said Consortium and the Christian workers' unions of the same region, after a careful and thorough examination of this grave and delicate matter, has reached the following conclusions, which it communicates to Your Eminence, in the hope that, when brought to the attention of the interested parties, they may bring an end to the dispute and unite all the forces of Catholics against the enemies of religion and of social order.

First of all, this Sacred Congregation deems it appropriate to recall that the competence of the Church in such matters cannot be doubted, under the pretext that it involves purely economic interests. Pope Leo XIII proclaimed this competence when, considering the relationships between employers and workers in the Encyclical *Rerum novarum*, he declared: "With confidence We approach this subject, and with all the fullness of Our authority." Similarly, Pope Pius X, in the Encyclical *Singulari quadam*, of September 24, 1912, stated: "The social question and the controversies related to it, concerning the nature and duration of work, the determination of wages, strikes, are not purely economic and, therefore, are not capable of being resolved outside the authority of the Church."

It will therefore be useful, and indeed necessary, to remind the parties, in broad terms, of the principles of Catholic social doctrine and the practical guidelines of a moral nature, issued by the Supreme Ecclesiastical Authority, with the aim of regulating the organization and activity of Christian unions.

The Church recognizes and affirms the right of employers and workers to form trade unions, either separately or jointly, and sees in this a means of effectively resolving the social question. "Employers and workers themselves can greatly contribute to the solution, through all those endeavors that effectively alleviate hardship and promote understanding between the two classes... But the first place belongs to the workers' organizations, which, in themselves, embrace..."

[*Latin ed. p. 495*]

The Holy Congregation of the Council 495 "approves almost all works... Today, with generations being "more educated, morals more refined, and the demands of daily life "more numerous, it is beyond doubt that it is necessary to adapt "corporations to the new conditions. Therefore, We are pleased to see "societies of this kind forming everywhere, either composed of workers "alone, or mixed, bringing together both workers and employers; it is "desirable that they increase in number and in the effectiveness of their "action" (Leo XIII, Berum novarum, May 15, 1891). "When it comes to

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forming societies, one must be very careful "not to fall into error. And here We wish to speak specifically "about workers, who certainly have the right to unite in associations in "order to safeguard their interests: the Church consents to this, and "nature does not oppose it" (Leo XIII, Longinqua Oceani, January 6, 1895).

II. The Church, in the present state of affairs, considers it morally necessary to establish such trade unions. "Never before, at any other time, has there been such a "multiplicity of associations of all kinds, especially associations of "workers. From whence many of them come, where they are tending, by "what path, it is not the place to investigate here. But it is an opinion "confirmed by many indications, that they are ordinarily governed by "secret leaders and that they obey a slogan equally hostile to the "Christian name and to the security of nations: that after having "monopolized all enterprises, if there are workers who refuse to join "their ranks, they make them atone for this refusal through poverty. In "this state of affairs, Christian workers have only two choices: either "to join these associations that are dangerous to religion, or to form "others themselves and thus unite their forces in order to boldly "escape from such an unjust and intolerable yoke. Is there anyone, who "truly desires to rescue the greatest good of humanity from imminent "danger, who can have the slightest doubt about this?" (Berum novarum).

III. The Church exhorts to establish such trade unions. "We exhort, first of all, to establish among Catholics "such societies that are being established more or less everywhere in "order to safeguard interests in the social sphere. For this type of "society is very suitable for our times: it allows its members to "consider the defense of their interests at the same time as the "preservation of faith and morals" (Pius X, to the Archbishops and "Bishops of Brazil, January 6, 1911). The same Pontiff exhorted Count "Medolago Albani, by letter, to...

[*Latin ed. p. 496*]

Acta Apostolicae Sedis - Commentarium Officiale 496 of March 19, 1904, states as follows: "Continue, therefore, dear son, as you have done until now, to promote and direct, not only institutions of a purely economic nature, but also others related to them, such as professional, worker, and employer unions, establishing good relations between them; People's Secretariats, which will provide legal and administrative advice...; you will not lack encouraging and comforting words." And to the Directors of the Italian Economic Union, he addressed these words: "Which institutions should you preferably promote within your Union? Your industrious charity will decide. As for Us, those called 'syndicates' seem very opportune to Us." Pope Benedict XV wrote on May 7, 1919, to Canon Murry of Autun, through the Cardinal Secretary of State, that he "desires to facilitate the access of truly professional unions, and to see spread throughout the

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entire territory of France, powerful unions animated by the Christian spirit, gathering in vast general organizations, fraternally associated, workers and workwomen of the various professions. He knows well that, in formulating these encouragements, he serves at the same time the most sacred interests of the working class, those of social peace, of which he is the supreme representative, and also those of the noble French nation, which is so dear to him." Pope Pius XI, gloriously reigning, had written on December 31, 1922, through the Cardinal Secretary of State to Mr. Zirnheld, President of the French Confederation of Christian Workers: "It is with the greatest pleasure that the Holy Father has learned of the progress of this group, which strives to obtain the improvement of the working classes through the application of the principles of the Gospel, as the Church has always applied them to the solution of social questions." "The Holy Father offers his best wishes, so that the Catholic members of your groups always keep their faith alive and their piety fervent through regular participation in the various Catholic religious practices in which they draw, with the means of personal sanctification, the ardor of zeal and devotion that they demonstrate in the trade union associations..."

IV. - The Church desires that trade union associations be established and governed according to the principles of the Christian Faith and Morality. "It must be a universal and constant rule to organize and govern corporations in such a way that they provide for each of their members..."

[*Latin ed. p. 497*]

The Holy Congregation of the Council has 497 members, and these members seek the means by which they may attain, through the easiest and shortest path, the goal they propose, which consists in the greatest possible increase in the goods of the body, the mind, and fortune.

But it is evident that the principal object must be aimed at first, which is moral and religious perfection; it is this end above all that must govern the economy of these societies; otherwise, they will quickly degenerate and fall, or almost fall, into the ranks of societies in which religion has no place (Leo XIII, *Berum novarum*).

This is precisely the reason why We have never urged Catholics to join associations intended to improve the lot of the people, nor to undertake similar works, without also warning them that these institutions must have religion as their inspiration, companion, and guide (Leo XIII, *Graves de communi*, January 18, 1901).

Whatever he does, even in the order of temporal things, the Christian is not permitted to neglect supernatural interests; moreover, the prescriptions of Christian doctrine obligate him to direct everything towards the Supreme Good as towards the ultimate End (Pius X, *Singulari quadam*, September 24, 1912).

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Furthermore, the Church desires that trade unions be instruments of concord and peace, and for this purpose, she suggests the institution of mixed commissions as a means of union between them.

Those who glory in the title of Christians, whether taken individually or as grouped in associations, must not, if they are aware of their obligations, foster animosities and rivalries between social classes, but rather peace and mutual charity (Pius X, *Singulari quadam*).

Let Catholic writers, in defending the cause of the working class and the poor, take care not to use language that may inspire the people with aversion towards the higher classes of society... Let them remember that Jesus Christ willed to unite all men by the bond of mutual love, which is the perfection of justice and which entails the obligation to work mutually for the good of one another (Instruction of the Sacred Congregation of Extraordinary Affairs, January 27, 1902).

Those who preside over institutions of this kind (aimed at promoting the well-being of workers) must remember... that nothing is more conducive to the general good than concord and good harmony between all classes, and that Christian charity is the best bond of union. Therefore, those who work to the detriment of this harmony,

[*Latin ed. p. 498*]

498 Acta Apostolicae Sedis - Commentarium Officiale: "Those who pretend to improve their living conditions would only help them in 'the acquisition of ephemeral and fragile earthly goods, neglecting to dispose minds to moderation by reminding them of Christian duties; moreover, they would even go so far as to incite even greater animosity against the wealthy, by engaging in those bitter and violent declamations by which men foreign to our beliefs are accustomed to incite the masses to social upheaval" (Pius XI to the Bishop of Bergamo, March 11, 1920).

"May the rights and duties of employers be perfectly linked with the rights and duties of workers. In order to prevent any claims that may arise in one class or another regarding violated rights, it would be very desirable for the statutes themselves to entrust prudent and honest men, drawn from within their ranks, with settling the dispute as arbitrators" (Leo XIII, *Rerum Novarum*).

"Catholic associations must not only avoid, but also combat class struggle as fundamentally contrary to the principles of Christianity... It is opportune, useful, and very in accordance with Christian principles to continue, in principle, insofar as it is practically possible, the simultaneous and separate establishment of employer associations and worker associations, creating, as a point of contact between them, joint commissions charged with discussing and peacefully resolving, according to justice and charity, the disputes that may arise between the members of these two

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kinds of worker associations" (Letter of Cardinal Gasparri to the Union Economique Sociale, February 25, 1915).

VI. "The Church desires that associations formed by Catholics for Catholics should be constituted among Catholics, without, however, disregarding that particular necessities may require acting differently.

'Catholics should associate preferably with Catholics, unless necessity compels them to act otherwise. This is a very important point for the safeguarding of the faith' (Leo XIII to the Bishops of the United States, January 6, 1895).

"As for worker associations, although their purpose is to provide temporal advantages to their members, these nevertheless deserve unqualified approval and should be regarded as the most suitable of all for ensuring the true and lasting interests of their members, which have been founded with the principal basis of the Catholic religion, and which openly follow the directions of the Church: We have frequently declared this ourselves, when the opportunity arose in one country or another. It follows that it is necessary to establish and favor in every way this kind of Catholic confessional associations."

[*Latin ed. p. 499*]

S. Congregatio Concilii 499 "quales appellantur," primum in terris catholicis, "et etiam in omnibus aliis regionibus, ubi videbitur posse per eas necessitatibus diversis sociorum providere" (Pius X, Singulari quadam).

VII. Ecclesia commendat unionem omnium catholicorum ad operandum commune in vinculis caritatis christianae. "Ita vero, conditio id requirit, et vehementer requirit: cordes fortes et vires compactas indigemus. Certe, vasta est visio miseriarum quae oculis nostris apparent: terribiles sunt minae perturbationum funestarum quae super capita nostra pendent, a vi crescente socialistarum" (Leo XIII, Graves de communi).

"Ut ministri sacri omnes vires animae et omnia opera zelii suae deployant, et ut, sub auctoritate verborum vestrorum et exemplorum vestrorum, Venerabiles Fratres, semper docant hominibus omnium ordinum regulas evangelicas vitae christianae; ut laborent omni potentia ad salutem populorum, et prae omni, ut curant in se ipsis et in aliis suscitare, ab altioribus ad humilissimos, caritatem, reginam et dominam omnium virtutum. Est enim ex abundantissima effusione caritatis quod praecipue salutem exspectare debemus. De caritate christiana loquimur, quae totum Evangelium comprehendit, et quae, semper parata ad solamen proximi, est antidotum certissimum contra arrogantiam saeculi et amorem immoderate sui: virtus de cuius officiis et aspectibus divinis Apostolus sanctus Paulus descripsit in his verbis: "Caritas patientissima est; caritas benigna est; caritas non quaerit quod sua sunt; caritas omnia sperat, omnia tolerat" (Leo XIII, Herum no-

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varum).

Sub luce harum principiorum et directionum, perspicue videtur via quae sequenda est ad iudicium aequum de hac questione ferendum. Et, incipiens ab associationibus operariorum, non potest negari Christianis operariis ius constituendi associationes suas, distinctas ab associationibus patronorum, sine tamen eis opponendas. Hoc praesertim, cum, ut hic est casus, hae associationes volunt et incitatae sunt a potestate ecclesiastica competenti, secundum regulas morales sociales catholicae, cuius observatio imposita est adhaerentibus, per statuta sua, in activitate associationum, ubi praesertim inspiri debentur a Encyclica Berum novarum. Praeterea, manifestum est quod constitutio talium associationum, distinctarum ab associationibus patronorum, non est incompatibilis cum pace sociali, cum,

[*Latin ed. p. 500*]

500 Acta Apostolicae Sedis - Commentarium Officiale. Ex una parte, ipsi, ex fundamento, pugnam classium et collectivismus sub omnibus formis repudiant; ex altera, formam contractuum collectivorum admittunt, ad pacifica inter capitale et laborem inter officia constituenda. Et industriales hoc non debent videre ut actum contumeliosum, praesertim in praesentibus circumstantiis, cum perspicue apparet necessitatem promovendi et favendi, contra syndicatos socialisticos et communisticos, syndicatos in quibus Christiani operarii de suis legitimis interest oeconomicis et temporalibus tractare possint, sine detrimento interest spiritualium et aeternorum. In hoc puncto, non videtur esse dissensio inter duo syndicata in contentione. In facto, Dominus Mathon, in suo secundo relatu, declarat Consortium syndicatum patronorum vehementer cupere constitutionem syndicatum vere Christianorum, defendentium interest operariorum, confrontantium haec interest cum suis, disputantium in tota libertate et in tota independentia cum organisationibus patronalis; hae utque hae, causas discordiae in tota aequitate, in tota iustitia, studere debent, sine praeiudicio sentimentorum charitatis Christianae quae animos unius et alterius animare debent. Differentia consistit in hoc quod Consortium existimat, usque ad praesentem, syndicata Christianorum non vere Christianis esse; id est, existimat quod, in exercitio operis sui, non effective fideles fuerunt principiis morales sociales Christianae; et ad probationem assertionis illius, allegata certa adducit. Exceptis intentionibus et bona fide implorantium, statim patet quam gravis sit accusatio. Quare, Sacra Congregatio, antequam ullum iudicium pronunciaret, mandavit investigationes multas et attentas: informationes plenissime dignas fide, ex fontibus valde autoritatibus, collectit, ad iudicandam probationem tam gravis criminis. Hoc facto, Sacra Congregatio censet oportet declarare, secundum documenta irrefutabilia et secundum probationes collectas, quaedam allegationum esse exaggerata; alias, gravissima, quae syndicatis animum marxistam

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et socialismum statale tribuent, omnino fundamento carent et iniusta sunt. Sacra Congregatio, tamen, non negat syndicata Christianorum quaedam errores tacticorum commissa esse, et quaedam eorum membra publice locutiones usus esse quae non omnino conformes sunt doctrinae Catholicae. Quare, vult ut duces exhortentur ad efficacius providendum educationi syndicatae Christianae omnium membrorum, utentes mediis quae laudabiliter iam adhibent: secre-

[*Latin ed. p. 501*]

The Holy Congregation of Councils notes the existence of trade union assemblies, weekly meetings, study groups, gatherings of propagandists, and weeks dedicated to spiritual exercises; all of these are undertaken to imbue trade union activity with a Christian spirit, characterized by charity, justice, and moderation. And on this subject, in order to achieve a more complete and appropriate Christian social formation for the young, the Holy Congregation suggests that in patronage organizations and in various educational works, instruction in social matters be given, proportionate to the understanding of the young (which is already being done in some dioceses with excellent results). This instruction will not only protect them from the errors to which they are exposed, but will also make them aware of the beneficial action of the Church in the social sphere. Furthermore, particular care must be taken to ensure that all, especially leaders, also possess a sufficient practical knowledge of technical, professional, and economic matters. Regarding the exceptional formation of what is called an inter-union cartel, between Christian unions and unions that are neutral or even socialist, for the defense of legitimate interests: it must always be remembered that such a cartel is only licit if it is undertaken only in certain specific cases, if the cause that is being defended is just, if it involves a temporary agreement, and if all precautions are taken to avoid the dangers that may arise from such a union. Having made these observations, the Holy Congregation declares that it views with favor the establishment of these truly Catholic trade unions, in spirit and in action, and it expresses its hopes that they will grow in number and quality, so that through them, the good result indicated and promised by Pope Leo XIII may also be achieved, namely, to prepare a safe refuge for workers enrolled in anti-Christian unions who would feel the duty and the need to free themselves from a bond that, for purely economic interests, enslaves the conscience. "To all these workers, Catholic societies can be of wonderful utility: if hesitant, they invite them to come and seek within their ranks a remedy for all their ills, and if repentant, they welcome them with eagerness and assure them protection and support" (Leo XIII, *Rerum Novarum*). Turning then to what directly concerns the industrialists of the Consortium, the Holy Congregation has learned with great pleasure of all that the Consortium has done for the relief of the misery of the workers, as well as the magnificent works of

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paternal charity that it has already organized, especially through the development of "family allowances," a work of high charity as well as social justice.

[*Latin ed. p. 502*]

502 Acta Apostolicae Sedis - Commentarium Officiale. S'adressant à des catholiques, la Sainte Congrégation ne peut ne pas les inviter à réfléchir que, dans la question entre industriels et ouvriers, pour maintenir la concorde et une paix durable, il ne suffit pas de faire appel à des « solidarités professionnelles » et de multiplier les œuvres de bienfaisance inspirées par une philanthropie purement humaine. La vraie concorde et la véritable paix ne peuvent s'obtenir que par l'adhésion de tous aux principes lumineux de la morale chrétienne. De même, la Sainte Congrégation félicite ces industriels d'avoir senti et compris le besoin de constituer eux aussi une organisation patronale, afin de procurer plus efficacement la paix sociale. Toutefois, elle n'a pas pu ne pas relever que, bien qu'individuellement les dirigeants du Consortium fassent ouvertement profession de catholicisme, ils ont constitué de fait leur association sur le terrain de la neutralité. À ce propos, il est bon de leur rappeler ce qu'écrivait Léon XIII : « Les catholiques doivent s'associer de préférence à des catholiques, à moins que la nécessité ne les contraigne à agir différemment. C'est là un point très important pour la sauvegarde de la foi » (Léon XIII, Longinqua Oceani, 6 Janvier 1895). S'il n'est pas possible, pour le moment, de former des syndicats patronaux confessionnels, la Sainte Congrégation estime cependant nécessaire d'attirer l'attention des industriels catholiques, spécialement de ceux qui font partie de l'Association chrétienne des Patrons du Nord, sur leur responsabilité personnelle dans les résolutions qui sont prises, afin qu'elles soient conformes aux règles de la morale catholique et que les intérêts religieux et moraux des ouvriers soient garantis, ou du moins ne soient pas lésés. Qu'ils aient particulièrement à cœur d'assurer, de la part de leur Commission intersyndicale, les égards dus selon l'équité aux syndicats chrétiens, en leur faisant un traitement sinon meilleur, du moins égal à celui qui est fait aux autres organisations nettement irréligieuses et révolutionnaires. Ces réflexions faites au sujet des deux sortes de syndicats, la Sainte Congrégation veut que les défiances disparaissent, que le différend cesse et que des relations justes et pacifiques, conformément aux principes chrétiens, s'établissent désormais entre les deux syndicats. Que les membres de l'un et de l'autre se souviennent des grandes responsabilités sociales qu'ils ont comme catholiques: car les deux syndicats doivent donner l'exemple de cette collaboration des classes que demande la morale qu'ils professent. Étant donné que le Consortium s'est déclaré disposé à discuter sur les causes éventuelles de dissentiments, en pleine liberté et indépendance réciproque, à la lumière des principes d'équité et de justice, cette Sainte Congrégation verrait avec plaisir qu'on établisse un mode

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régulier de rapports entre.

[*Latin ed. p. 503*]

The Holy Congregation of the Council, in document 503, entrusted the two unions to a permanent mixed Commission. This Commission would have the task of addressing, in periodic meetings, common interests, and of ensuring that professional organizations are not instruments of strife and antagonism, but, as they ought to be according to the Christian conception, means of mutual understanding, benevolent discussion, and pacification. The Holy Congregation cannot fail to commend the Reverend Ordinaries of the Northern region for having entrusted to competent and zealous priests the task of assisting the leaders and members of the unions in spiritual matters, as well as in those questions in which principles of morality are involved; it prays that in other industrial regions, the Bishops appoint priests, whom they call "Missionaries of Labor," whose apostolate, in addition to protecting the people against the evils of indifference and the socialist and communist peril, will also be a testimony of the maternal solicitude with which the Church surrounds the workers. Benedict XV demonstrated how necessary, and not merely opportune, this matter is, when he declared, in the letter already cited to the Bishop of Bergamo: "Let no member of the clergy imagine that such an action is 'foreign to the sacerdotal ministry under the pretext that it is carried out 'on the economic field': for it is precisely on this field that the 'eternal salvation of souls is in danger. Therefore, We wish that priests consider it 'as one of their obligations to dedicate themselves as much as possible to 'social science and action, through study, observation, and work, and to 'encourage with all their power those who, in this field, exert a 'healthy influence for the good of Catholics." Finally, the Holy Congregation invites both employers and workers to rise to higher considerations and sentiments. The impressive progress of socialism and communism, and the religious apostasy provoked among the working classes, are undeniable facts that deserve serious reflection. Taking advantage of the real miseries of the workers, socialism and communism have succeeded in making them believe that they alone are capable of effectively promoting professional, political, and social interests, and have grouped them in trade union organizations. It is therefore urgent that all Catholics unite their forces in order to oppose such a great evil, which leads so many souls onto the path of eternal perdition, and undermines the foundations of social order, preparing the ruin of peoples and nations. Let all dissensions be set aside; and let us, with mutual concord, with reciprocal trust, and above all with great charity...

[*Latin ed. p. 504*]

504 Acta Apostolicae Sedis - Official Commentary, in order that (institutions which are inspired by the principles of Catholic morality may arise,

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and which ensure to workers, along with their economic interests, the freedom to declare themselves Christians and the possibility of fulfilling all the duties that result therefrom. I beseech Your Eminence to please, in executing the decisions contained in this letter, employ the most effective means that Your Eminence's tact and prudence will suggest, in order to more easily achieve the goal that this Holy Congregation has set for itself, for the greatest good. I would be grateful to Your Eminence to inform us of all that has been done. Please accept, Your Eminence, the expression of my most devoted sentiments in Our Lord. June 5, 1929.

Most Reverend Cardinal SBARBETTI, Archbishop of Sabine and Bishop of Mirteto, Prefect.

Most Reverend Jules, titular Archbishop of Lampsacus, Secretary.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

APPOINTMENTS

By Apostolic Briefs, the following were appointed:

April 10, 1929. — Reverend Father Angelus Maria Hiral, of the Order of the Friars Minor, Apostolic Vicar.

June 7. — Reverend Monsignor Martinus Canalis, Apostolic Vicar of Sweden.

July 15. — Reverend Monsignor Melchior Souen, titular Bishop of Ésbonensis, Apostolic Vicar of Ankuo in China.

By Decrees of the Sacred Congregation for the Propagation of the Faith, dated June 13, 1929, the following were appointed Presidents of the Pontifical Mission for the Propagation of the Faith in Czechoslovakia: Mauritius Picha for the Bohemians, Venceslaus Feierfeil for the Germans, Alexander Illnitzky for the Slovaks, Andreas Skrabik for the Ruthenians.

[*Latin ed. p. 505*]

Page 505. Congregation of Rites. Sacred Congregation for the Propagation of the Faith. August 1. Concerning the Beatification and Canonization of the Venerable Servant of God, Claude de la Colombière, Priest, Member of the Society of Jesus. Regarding the Doubt: Whether, with the approval of virtues and three miracles, it is possible to proceed to the solemn Beatification of the aforementioned Venerable Servant of God. It was divinely ordained that the honors of the Venerable Servant of God, Claude de la Colombière, who proved to be an outstanding defender and propagator of the sacred Heart of Jesus, be conferred during this time, in which the entire Catholic world rejoices and exults with a certain joy due to the marvelous increase and most fervent celebration of this devotion. The most merciful God did not delay in rewarding His servant, Claude de la Colombière,

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who, although his life, counted by years, was not long, illuminated the Society of Jesus, of which he was a most distinguished member, and indeed the entire Church, with his integrity of character and the light of wisdom. He was a guide and teacher of piety to the Virgin Margaret Mary Alacoque, whom he so thoroughly and religiously directed, and who, in defending and vindicating the august Heart of Jesus, which from the beginning encountered not a few opponents, merited to be counted among the most prominent promoters and distinguished apostles of this devotion. Concerning her virtues, the very saint Margaret Mary, even shortly after his death, recorded writings and composed a prayer in which she commended herself to his intercession. It was not difficult, when it was permitted to begin judicial investigations, to gather suitable proofs of his virtues and sanctity, and it was declared by the Most Holy Pope, blessed Leo XIII, that the Servant of God had attained the highest degree, which we call heroic, in the practice of these virtues. Most recently, on the day of the octave of the month of May just past, a decree was issued, based on three miracles, granting the Apostolic dispensation, previously postponed for legitimate reasons, from the burden of the fourth miracle required by law. Having completed these proceedings according to the discipline of our forum, there remains one thing to be accomplished, namely, whether all things will proceed amicably, so that the solemn... ACTA, vol. XXI, no. 10, 3-8-929. 34

[*Latin ed. p. 506*]

Acts of the Apostolic See - Official Commentary 506. The beatification of the Venerable Servant of God can safely proceed. This was determined on the 28th of May of the current year, in the general congregations held before the Most Holy Pope Pius X, in which the Most Reverend Cardinal Alexander Verde, Relator of the Cause, proposed the following question for discussion: Can the solemn beatification of the Venerable Servant of God safely proceed, given the approval of his virtues and of three miracles? The Most Reverend Cardinals and the Consultors, one by one, expressed their favorable opinions, which the Blessed Father received with a joyful and eager spirit, and he recommended that prayers should not be interrupted, but rather continued, so that the abundance of divine grace might be obtained, and he decided to postpone his judgment to another day. However, he designated this most auspicious day, on which the solemnities in honor of the most sacred Heart of Jesus are celebrated with greater solemnity, for the sake of which the Venerable Servant of God devoted himself entirely, as the day on which he would express his opinion; therefore, having zealously engaged in sacred matters, and having summoned the Most Reverend Cardinals Camillo Laurenti, Prefect of the Congregation for Sacred Rites, and Alexander Verde, Relator of the Cause, together with Father Charles Salotti, General Promoter of the Holy Faith, and myself, the undersigned secretary,

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and in their presence, the Blessed Father entered this noble hall of the Vatican, sat on the pontifical throne, and solemnly declared: The solemn beatification of the Venerable Claudius de la Colombière can safely proceed. And he ordered that this decree be made public, that it be recorded in the acts of the Congregation for Sacred Rites, and that Apostolic Letters be issued in the form of a Brief concerning the solemn beatifications, to be celebrated as soon as possible in the patriarchal Basilica of the Vatican, on the seventh of June, in the year nineteen hundred and twenty-nine.

C. CARD. LAURENTI,

L. S. B. C.

Prefect.
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Secretary.

[*Latin ed. p. 507*]

The Holy Congregation of Rites, 507 II, ANDEGAVEN. Concerning the Beatification and Canonization of the Venerable Servant of God, Francis Maria of Camporubeo, a Layman Professed in the Order of Minor Friars, of the Order of Capuchins. After a year, with the virtues and the approval of two miracles having been established, can the process proceed to the solemn Beatification of the aforementioned Venerable Servant of God? To fulfill the offices of evangelical charity, and to beg alms for the needs of oneself and one's companions, are two things that deserve particular praise, if they are performed religiously and properly. Indeed, it is difficult to extend a helping hand in such a way that it never transgresses just limits, and that one preserves and grants to each what is due. Having diligently performed both of these offices for a long period of forty years, the Venerable Servant of God, Francis Maria of Camporubeo, who, in the office of a seeker, encompassed all needs, and sought to assist the needy and the poor with suitable acts of charity, both in word and in deed, was protected by the license of his superiors, lest he should sometimes seem to violate the rights of the monastery. Thus concerned with restoring peace and harmony, he offered salutary advice and precepts, comforted and uplifted depressed souls. At his funeral, great lamentation was made; piety and confidence in his intercession increased. Indeed, a desire arose among the religious brethren and citizens, witnesses to his virtues and sanctity, that he should be granted the highest honors. Therefore, after the first Ordinary investigations were held, and then Apostolic ones, a threefold examination of the excellence of his virtues was conducted, and on December 17th, a decree was issued, by which the virtues of the Venerable Servant of God were

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recognized and declared heroic. Subsequently, two healings, considered miraculous, were subjected to a rigorous examination, and it was declared, by a solemn decree recently issued, namely on May 18th of the preceding month, that these healings were divinely wrought, through the intercession of the Venerable Servant of God. However, these two decrees of this tribunal were not sufficient to safely determine that the Venerable Servant of God deserved heavenly honors; it remained necessary that a special investigation be conducted, to determine whether each of the acts to be decreed for the final completion of the cause provides that security which must be apparent and explored in these most serious matters. Concerning this...

[*Latin ed. p. 508*]

508 Acta Apostolicae Sedis - Official Commentary. Furthermore, according to the prescribed procedure, the matter was brought before the General Congregation, which was held on May 28th of the last year, before the Most Holy Pope Pius X, in which the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Alba, Relator of the Cause, proposed the following question for definition: Whether, given the approval of the virtues and of two miracles, the process concerning Mary [de] Tuto can proceed to the solemn Beatification of the Venerable Servant of God, Father Francis [de] Camporubeo. The support of all those present, both the Most Reverend Cardinals and the Consultor Fathers, was clearly favorable, but the Most Blessed Father desired further prayers to obtain a greater abundance of heavenly light, and postponed the definitive decree to another day. When it seemed opportune to him, the Most Blessed Father chose this joyous day, on which the entire world celebrates the solemnity in honor of the Most Sacred Heart of Jesus; therefore, having devoutly performed divine works, and with the presence of the Most Reverend Cardinals Camillo Laurenti, Prefect of the Sacred Congregation of Rites, and Januarius Granito Pignatelli di Belmonte, Bishop of Alba, Relator of the Cause, together with the Reverend Father Charles Salotti, Promoter General of the Holy Faith, and myself, the undersigned Secretary, and with these present, sitting upon the Pontifical throne, he solemnly decreed: That the process concerning Mary [de] Tuto can proceed to the solemn Beatification of the Venerable Servant of God, Father Francis [de] Camporubeo; and he ordered that this Decree be published, be recorded in the acts of the Sacred Congregation of Rites, and that Apostolic Letters be issued in the form of a Brief, concerning the solemn Beatification to be carried out as soon as possible in the Patriarchal Basilica Vaticana, on the seventh day before the Ides of June, in the year nineteen hundred and twenty-nine. O.

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CARD. LAURENTI, S. B. C. Prefect. L. © S. Angelus Mariani, Secretary.

[*Latin ed. p. 509*]

8. The Congregation of Rites, number 509, third session, in Rome, for the opportune resolution of the following matters, the following doubts were presented to the Sacred Congregation of Rites: I. "Whether the prayers introduced according to article 12 of the Concordat between the Holy See and Italy, for the King and the people of Italy, are also to be recited, even if the Conventual Mass is solemnly celebrated by the Bishop himself?" And, in the affirmative: II. "In what place are these prayers to be recited by the Bishop?" III. "Are these prayers also to be recited in the churches of Religious Orders which have a choral office, after the Conventual Mass?" And the Sacred Congregation of Rites, having heard the vote of a special Commission, and having carefully considered all matters, decided that the following answers should be given: To I. Affirmative. To II. The prayers are to be recited immediately after Mass, by the Bishop standing at the throne, or at the faldstool, if the throne is not used. To III. They are not to be recited, unless a religious chapter of an Abbey or a nullius diocese is present. And thus it was written and declared, on July 6, 1929. C. CARD. LAURENTI, Servant of Blessings, Prefect. L. ©S. Angelus Mariani, Secretary.

[*Latin ed. p. 510*]

510 Acta Apostolicae Sedis - Commentarium Officiale

ACTA TRIBUNALIUM

SACRA POENITENTIARIA APOSTOLICA (OFFICIUM DE INDULGENTIIS)

DECLARATIO CIRCA INDULGENTIAM « TOTIES QUOTIES » CRUCIFIXIS ADNEXAM

Etsi iam alio decreto Sacri Officii die 10 Iunii 1914 dato et in solita subsequenti audientia a SSmmo Domino Nostro probato et confirmata, expresse declaratum fuerit quo sensu intelligenda sit facultas benedicendi Crucifixos ad adnectendam eisdem Indulgentiam, quam dicunt, toties quoties; constat tamen ex certis fontibus non deesse sacerdotes, hac facultate auctos, qui talem benedictionem impertiri praesumant cum effectu ut omnes et singuli fideles Indulgentiam plenariam, ceteris paribus, consequantur, toties quoties Crucifixos ita a se benedictos deosculati fuerint. Timens ne forte, decursu temporis vel etiam ex peculiari aliqua, quam nonnulli iactitant, concessione, decreto Sacri Officii quidquam derogatum sit, infrascriptus Cardinalis Poenitentiarius Maior, in audientia die 21 currentis mensis sibi

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impertita, ipsum Sanctissimum Dominum Nostrum ad rem directe consuluit; qui respondere dignatus est mentem Suam esse supra memoratam declarationem in pleno suo robore ac vigore permanere debere quod ad omnes et singulas huiusmodi concessiones post eam quomodolibet elargitas, sive per tramitem cuiusvis Officii Sanctae Sedis sive etiam ab ipsomet Summo Pontifice personaliter et vivae vocis oraculo; atque insimul praefatam declarationem in Commentario officiali Acta Apostolicae Sedis denuo evulgari mandavit.

Eadem ita se habet: « Facultas benedicendi Crucifixos cum Indulgentiae plenariae applicatione, toties quoties nuncupatae, sive personaliter a Summo Pontifice, sive quomodocumque ab Apostolica Sede, per tramitem cuiuslibet Officii vel personae obtenta, ita et non aliter est intelligenda, ut quicumque christifidelis, in articulo mortis constitutus, aliquem ex huiusmodi Crucifixis benedictis, etiamsi illi non pertineat, osculatus fuerit vel quomodocumque tetigerit, dummodo confessus ac sacra Communione refectus, vel, si id facere nequiverit, saltem contritus, Ssmum Iesu nomen ore, si potuerit, sin... »

[*Latin ed. p. 511*]

The Holy Penitentiary [Office] grants that he who, with a contrite heart, devoutly invokes [divine mercy], and patiently accepts death, as the penalty of sin, from the hand of the Lord, may obtain a plenary Indulgence. Notwithstanding any contrary circumstances." Given in Rome, from the Sacred Penitentiary, on the 23rd of June, 1929. L. L. © CAED. LAURI, Major Penitentiary. s. I. Teodori, S. P., Secretary.

SUPREME APOSTOLIC TRIBUNAL

CIRCULAR LETTER REGARDING SENTENCES DECLARING THE NULLITY OF MARRIAGE, IN ACCORDANCE WITH ARTICLE 34 OF THE AGREEMENT BETWEEN THE HOLY SEE AND THE KINGDOM OF ITALY.

To the Most Reverend Diocesan Ordinaries of Italy:

Since, on the 8th of the current month of August, the Law of May 27, 1929, number 847, for the application of the Concordat between the Holy See and Italy, in the part relating to marriage (article 34), will come into effect, this Supreme Tribunal deems it appropriate to indicate to the Most Reverend Ordinaries of Italy the norms that must be observed, so that the sentences and provisions that declare the nullity of marriages may be made enforceable for civil purposes.

1. Sentences declaring the nullity of marriage, whether their process has followed the formal course prescribed by canons 1960 to 1989 of the Code of Canon Law, or whether they have been treated with the exceptional and expeditious procedure prescribed by canons 1990 to 1992, as soon as they

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have become final and enforceable according to canons 1987 or 1992, shall be transmitted officially, in two complete and authenticated copies, to this Supreme Tribunal of the Signature, together with a copy of those acts of the process that are necessary to ascertain its regularity (see paragraph 5).

2. In the case provided for in the first paragraph of article 22 of the aforementioned Law of May 27, 1929, that is, of a sentence issued both before and after the date of entry into force of the law itself, but declaring the nullity of any...

[*Latin ed. p. 512*]

Acts of the Apostolic See - Official Commentary 512: A marriage celebrated before the aforementioned date, the procedure before this Tribunal, in order to obtain that the sentence produce its effect regarding the civil marriage contracted between the same persons, must be initiated at the request of at least one of the parties. Regarding such a request, the sentence, as mentioned above in n. 1.1, must be transmitted to the Reverend Ordinary, who, if necessary, will urge the parties to avail themselves of the benefit granted by the law, in order to prevent the bond of the civil marriage from persisting between those whose religious marriage has been declared null.

3. This Supreme Tribunal, as soon as it receives notice from the Court of Appeal of the executed annotation of the sentence on the margin of the marriage certificate in the civil registry office, will communicate this to the Reverend Ordinary, who will transmit the news to the parish priest, in whose records the original marriage certificate is kept. This latter will then note on the margin of said certificate the indications both of the sentence that declared the marriage null, and of the transcription of said sentence in the records of the civil registry.

4. Notice will also be given to the Reverend Ordinaries, for the effects of the preceding n. 3, of the declarations of nullity of marriage issued by the Sacred Roman Rota, by the Sacred Congregation of the Holy Office, and of the provisions of dispensation from ratified but unconsummated marriage issued by the Sacred Congregation of Sacraments.

5. In every case, the procedure in this Supreme Tribunal will be exempt from all fees.

From the Signature Apostolic (Rome, Palace of the Dataria), on the 3rd of August, 1929.

F. CAED. BAGONESI, Prefect.

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[*Latin ed. p. 513*]

Diarium Romanae Curiae 513

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SACRED CONGREGATION OF RITES

Tuesday, July 9, 1929, in the Apostolic Palace at the Vatican, the Particular Congregation of the Sacred Rites was held, in which the Eminent and Reverend Lords Cardinals, as well as the Reverend Prelates Officials, members of the same, gave their vote on the following matters:

1. Concerning the validity of the apostolic processes regarding the miracles investigated in the Curias of Poitiers and Pamplona, for the cause of canonization of the Blessed Andrea Hubert Fournet, Founder of the Institute of the Daughters of the Cross, called the Sisters of St. Andrew.

2. Concerning the validity of the apostolic processes regarding the miracles investigated for the cause of canonization of the Blessed Joanna Antida Thouret, Founder of the Institute of the Sisters of Charity.

3. Concerning the validity of the apostolic processes regarding the miracles investigated for the cause of canonization of the Blessed Vincent Mary Strambi, of the Congregation of the Clerics Regular of the Most Holy Cross and Passion of Our Lord Jesus Christ, Bishop of Macerata and Tolentino.

4. Concerning the validity of the apostolic processes regarding the miracles investigated in the Curias of Cartagena, Nevers, and Versailles, for the cause of canonization of the Blessed Mary Bernarda Soubirous, of the Institute of the Sisters of Charity and of the Christian Institution of Nevers.

5. Concerning the validity of the ordinary and apostolic processes for the cause of beatification or declaration of the martyrdom of the Servant of God, Biagio Marmoiton, a lay professed member of the Society of Mary, called the Marists, who was killed, as it is asserted, out of hatred for the Faith.

6. Concerning the validity of the apostolic processes regarding the miracles investigated in the Curias of Chatham and San Giacinto, in the cause of canonization of the Blessed John De Brebeuf, Isaac Jogues, and Companions, martyrs, of the Society of Jesus.

7. Concerning the cult, in obedience to the Decrees of Urban VIII, never previously paid to the Servant of God, Vincenza Maria Lopez y Vicuña, Founder of the Institute of the Daughters of Mary Immaculate for young domestic servants.

8. And finally, concerning the cult, as above, never previously paid to the Servant of God, Sister Mary of the Passion of Our Lord Jesus Christ, of the Institute of the Crucified Sisters, adorers of the Sacrament of the Most Holy Eucharist.

[*Latin ed. p. 514*]

Acts of the Apostolic See - Official Commentary 514, Tuesday, July 30, 1929, in the Apostolic Palace at the Vatican, with the participation of the Most Reverend and Venerable Cardinals, and with the votes of the Rev-

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erend Prelates and the Theological Consultors comprising the Sacred Congregation of Rites, a Preparatory Congregation was held to discuss the question of whether the martyrdom, the cause of the martyrdom, and the signs or "miracles" of the Venerable Servants of God, namely: George Haydock, a secular priest; John Roberts, a priest of the Order of Saint Benedict; Arthur Bell, a priest of the Order of Friars Minor; Robert Southwell, a priest of the Society of Jesus; and Philip Howard, Count of Arundel, and their companions, who were killed, as it is asserted, in England, out of hatred for the Faith.

SECRETARY OF STATE, BY APPOINTMENT:

With Apostolic Briefs, the Holy Father Pius XI, may He happily reign, deigned to appoint:

March 11, 1929.

His Most Reverend Eminence, Cardinal Camillo Laurenti, Protector of the Servants of the Poor of the "Boccone del Povero" (Palermo).

March 23, 1929.

His Most Reverend Eminence, Cardinal Alessio Enrico Lépicier, Protector of the Sisters of the Holy Family (Bordeaux).

May 21, 1929.

Monsignor Sosio d'Ari gelo, a Prelate with voting rights in the Tribunal of the Signature Apostolic.

March 24, 1929.

His Most Reverend Eminence, Cardinal Bonaventura Cerretti, Protector of the Franciscan Tertiary Sisters of the Nativity of Our Lady (Barcelona).

March 28, 1929.

His Most Reverend Eminence, Cardinal Basilio Pompilj, Protector of the Sisters of the Immaculate Conception (Genova).

March 31, 1929.

His Most Reverend Eminence, Cardinal Francesco Ragonesi, Protector of the Sisters of the Holy Family (Barcelona).

June 1, 1929.

His Most Reverend Eminence, Cardinal Francesco Ragonesi, Protector of the Oblate Sisters of the Most Holy Redeemer (Madrid).

June 5, 1929.

His Most Reverend Eminence, Cardinal Carlo Perosi, Protector of the Ursuline Sisters of Somasca (Bergamo).

June 8, 1929.

His Most Reverend Eminence, Cardinal Camillo Laurenti, Protector of the Pious Society of Saint Francis Xavier for Foreign Missions (Parma).

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June 8, 1929.

His Most Reverend Eminence, Cardinal Bonaventura Cerretti, Protector of the Franciscan Tertiary Sisters of the Most Holy Heart of Jesus (Chicago).

[*Latin ed. p. 515*]

515 *Diarium Romanae Curiae*, 8 June 1929. Monsignor Giuseppe Pizzardo, Secretary of the Sacred Congregation for Extraordinary Ecclesiastical Affairs. - The Most Reverend Cardinal Luigi Capotasti, Protector of the Franciscan Elizabeth Tertiary Nuns (Padua). 18 - The Most Reverend Cardinal Luigi Sincero, Protector of the Sisters of Our Lady (Namur). 27 - The Most Reverend Cardinal Gennaro Granito Pignatelli di Beimonte, Protector of the Sisters Hospitallers of the Sacred Heart of Jesus (Madrid). 30 - Monsignor Francesco Borgongini Duca, titular Archbishop of Era, Apostolic Nuncio to the Royal Court of Italy. 4 July - The Most Reverend Cardinal Alessio Enrico Lépicier, Protector of the Sisters of Providence (Gorizia). Franciscan Tertiary Nuns of the Holy Family (Dubuque). - The Most Reverend Cardinal Alessio Enrico Lépicier, Protector of the Brothers of Charity (Gand). 23 - Monsignor Francesco Moran y Ramos, Auditor extraordinary of the Tribunal of the Rota at the Apostolic Nunciature of Spain. - The Honorable Count Carlo Santucci, Consistorial Advocate emeritus in extraordinary service. Assistant at the Papal Throne: 21 January 1927. Monsignor Gioacchino Silverio De Sousa, Archbishop of Diamantina. 28 February 1929. Monsignor Pietro Emmanuele Amigo, Bishop of Southwark. Apostolic Protonotaries, as if participating: 15 May 1929. Monsignor Felice D. McCarthy, of the diocese of Harbor Grace. 1 June - Monsignor Carlo Guillemant, of the diocese of Arras. 3 - Monsignor Michele Giovanni Lavelle, of the archdiocese of New York. 7 - Monsignor Francesco Reyl, of the diocese of Königgrätz. 8 - Monsignor Giovanni Hagemann, of the diocese of Hildesheim. 10 July - Monsignor Paolo Maurel, of the diocese of Cahors. Domestic Prelates of His Holiness: 10 September 1928. Monsignor Francesco Barae, of the archdiocese of Zagreb. 29 November - Monsignor Edoardo Stukels, of the archdiocese of Riga. 16 March 1929. Monsignor Alfonso Gentile (Rome).

[*Latin ed. p. 516*]

516 18 Acta Apostolicae Sedis - Official Commentary, April 1929. Monsignor Giuseppe Schrijnen, of the diocese of Utrecht.

28 » » Monsignor Tommaso Mannino, of the archdiocese of Monreale.

17 May » Monsignor Giacomo Saas, of the diocese of Altoona.

» » » Monsignor Pietro Fox, of the same diocese.

» » » Monsignor Ugo O'Neil, of the same diocese.

» » » Monsignor Bernardo Connolly, of the same diocese.

23 » » Monsignor Rodolfo Zbánel, of the diocese of Brno.

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28 » » Monsignor Camillo Vieville, of the diocese of Soissons.

» » » Monsignor Alessandro Littierre, of the same diocese.

» » » Monsignor Giuseppe Paolo Solignac, of the archdiocese of New Orleans.

29 » » Monsignor Damiano Augusto Bellet, of the diocese of Orleans.

3 June » Monsignor Giovanni Mechtler, of the archdiocese of Vienne.

13 » » Monsignor Francesco Cronin, of the diocese of Aberdeen.

2 July » Monsignor Nicola Achille Chaupin, of the diocese of Verdun.

4 » » Monsignor Alfredo Wróblewski, of the archdiocese of Mohilew.

16 » » Monsignor Domenico Argnani, of the diocese of Faenza.

18 » » Monsignor Mario Fitz-Gerald, of the diocese of Sioux Falls.

» » » Monsignor Guglielmo L. Mulloney, of the same diocese.

HONORS

By Apostolic Briefs, the Most Holy Father Pius XI, may He be blessed, deigned to bestow:

The Grand Cross of the Order of Saint Gregory the Great:

15 July 1929. Upon His Excellency, Dr. Diego von Bergen, Extraordinary Ambassador and Plenipotentiary of Germany to the Holy See.

The Commander's Cross with plaque of the Order of Saint Gregory the Great:

14 June 1929. Upon Mr. Professor Salvatore Di Marzo, of the archdiocese of Palermo.

The Commander's Cross of the Order of Saint Gregory the Great:

3 July 1929. Upon the Reverend Don Luis de Olivares y Bruguera (Spain).

The Grand Cross of the Order of Saint Gregory the Great, civil class:

7 June 1929. Upon Mr. Advocate, Marquis Francesco Pacelli (Rome).

2 July 1929. Upon Mr. Martino Carmody, of the diocese of Grand Rapids.

15 » » Upon Mr. Francesco Goldenberger (Bavaria).

[*Latin ed. p. 517*]

Diarium 'Romanae Curiae, 517, La Placea dell'Ordine di S. Gregorio Magno, classe civile: 22 Giugno 1929. To Mr. Bernardo Schlieker, of the diocese of Breslau. The Commander's Cross of the Order of S. Gregorio Magno, civil class. 29 Giugno 1929. To Mr. Domenico Giachetti, of the archdiocese of Turin. The Commanderate of the Order of S. Gregorio Magno, civil class: 18 Febbraio 1929. To Engineer Antonio Pisacié, of the archdiocese of Zagreb; to Engineer Martino Pilar, of the same archdiocese; to Engineer Giovanni Holjac, of the same archdiocese. 24 Aprile, Antenore Pepoli (Rome). 13 Maggio, Carlo Genova, of the archdiocese of Monreale. 29, Achille Achilli (Rome). 31, Giuseppe Edoardo Palmer, of the diocese of

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Sherbrooke. Agostino Mathis, of the archdiocese of Turin. 5, Vittore Trejos (Costa Rica). 11, Luigi Gambara, of the diocese of Parma. 15, Ottavio Leduc, of the diocese of Tournay; to Lodovico Fliehe, of the archdiocese of Paris. 10 Luglio, to Knight Camillo Beccari (Rome). 16, to Celso Borda (Bolivia); to Lorenzo Bignozzi (Rome); to Carlo Rosati (Rome). Enrico Beretta, of the archdiocese of Turin. The Knighthood of the Order of S. Gregorio Magno, civil class: 23 Marzo, 15 Maggio 1929. To Mr. Marcello Tabanelli (Rome); to Mr. Giorgio Brindivele, of the diocese of Altoona; to Mr. Doctor Giovanni Me Aneny, of the same diocese; to Mr. Maurizio de Clercq-Reynaert, of the diocese of Bruges; to Mr. Doctor Maurizio Denis, of the archdiocese of Sens; to Mr. Oliviero Loras, of the diocese of Nice; to Mr. Bernardo Giovanni Grobben, of the diocese of Haarlem; to Mr. Lodovico A. C. Claes, of the diocese of Namur; to Mr. Carlo Cagé, of the archdiocese of Paris; to Mr. Augusto Carof, of the diocese of Quimper; to Mr. Filippo Comoni, of the diocese of Padua; to Mr. Giuseppe Orther, of the Apostolic Administration of Tütz.

[*Latin ed. p. 518*]

518 Acta Apostolicae Sedis - Commentarium Officiale, July 3, 1929. To the Reverend Mr. Lodovico Provot, of the Archdiocese of Paris. July 17. To the Reverend Mr. Sebastiano Schlittenbauer (Bavaria). July 17. To the Reverend Mr. Martino Luible (Bavaria). July 17. The Grand Cross of the Order of St. Sylvester: July 16, 1929. To the Reverend Mr. Enrico Oswald (Bavaria). The Commanderate of the Order of St. Sylvester: May 6, 18, 1929. To the Reverend Mr. Erminio Forni, of the Archdiocese of Milan. To the Reverend Mr. Giovanni Grignolio, of the Diocese of Borgo San Sepolcro. June 27. To the Reverend Mr. Enrico Brosio, of the Archdiocese of Turin. July 15. To the Reverend Mr. Alberto Virreira Pacieri (Bolivia). July 17. To the Reverend Mr. Giorgio Heim (Bavaria). July 23. To the Reverend Mr. Alberto Giacchetti, of the Archdiocese of Turin. The Knighthood of the Order of St. Sylvester: May 24, 1929. To the Reverend Mr. Nicola Dati (Rome). To the Reverend Mr. Giuseppe Felici, of the Diocese of Macerata and Tolentino. June 5. To the Reverend Mr. Giuseppe Tinivella, of the Archdiocese of Turin. To the Reverend Mr. Pietro O'Donnel, of the Archdiocese of Cardiff. July 12. To the Reverend Mr. Giuseppe Peirani, of the Archdiocese of Turin. To the Reverend Mr. Pietro d'Ascia, of the Diocese of Ischia. July 21. To the Reverend Mr. Giovanni Quagliotto, of the Archdiocese of Turin. July 25. To the Reverend Mr. Bernardo Ferreri, of the same Archdiocese. To the Reverend Mr. Pietro Sola, of the same Archdiocese. July 11. To the Reverend Mr. Edoardo Lairre, of the Archdiocese of Cambrai. July 16. To the Reverend Mr. Giuseppe De Durat, Viscount, of the Diocese of Moulins. July 17. To the Reverend Mr. Lino Funke (Bavaria). To the Reverend Mr. Rodolfo

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Schwarzer (Bavaria). To the Reverend Mr. Francesco Dauer (Bavaria).

[*Latin ed. p. 519*]

From the Roman Curia Diary 519, concerning tickets from the Secretary of State, the Most Holy Father, Pope Pius XI, may he happily reign, deigned to appoint:

Secret Chamberlains, in addition to those already holding that office:

March 6, April 18, 1929.

Most Reverend Monsignor Elisio Della Beffa, of the archdiocese of Milan.

Most Reverend Monsignor Angelo Raffaele Evangelista, of the diocese of Gravina.

Most Reverend Monsignor Alessandro da Casto, of the diocese of Acqui.

Most Reverend Monsignor Domenico Somaglia, of the same diocese.

Most Reverend Monsignor Francesco Berta, of the same diocese.

May 2.

Most Reverend Monsignor Stanislao Przyrembel, Vicar General of Leningrad.

May 10.

Most Reverend Monsignor Giuseppe Niemann, of the diocese of Münster.

Most Reverend Monsignor Biagio Pascarella, of the diocese of Acerra.

May 22.

Most Reverend Monsignor Benedetto J. Donnada, of the diocese of Corpus Christi.

Most Reverend Monsignor Giovanni C. Dubourgel, of the same diocese.

May 23.

Most Reverend Monsignor Giacomo Demitrowski, of the diocese of Leopoli.

Most Reverend Monsignor Francesco Janicki, of the same diocese.

Most Reverend Monsignor Giovanni Czyrek, of the same diocese.

Most Reverend Monsignor Michele Basciak, of the same diocese.

Most Reverend Monsignor Nicola Pokorny, of the diocese of Javorina.

Most Reverend Monsignor Giovanni S. O'Connor, of the diocese of Dallas.

June 16.

Most Reverend Monsignor Vito Grafeo, of the same diocese.

Most Reverend Monsignor Giorgio Habig, of the diocese of Cleveland.

Most Reverend Monsignor Biagio Cipriani (Rome).

Most Reverend Monsignor Antonio Emanuel Pinto de Abreu, of the archdiocese of Lisbon.

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Most Reverend Monsignor Mariano Campo, of the diocese of Cefalù.

May 24.

Most Reverend Monsignor Carlo Spohr, of the diocese of Osnabrück.

Most Reverend Monsignor Ernesto Mulecheau, of the diocese of Le Mans.

July 5.

Most Reverend Monsignor Enrico Voss, of the diocese of Münster.

Most Reverend Monsignor Edoardo A. Gonzalez, of the diocese of Calabozo.

Secret Chamberlains of Sword and Mantle, in addition to those already holding that office:

May 10, 1929.

Mr. Baron Rodolfo de Enzberg, of the diocese of Rottenburg.

July 4.

Mr. Count Giovanni Me Cormack, of the diocese of Kildare.

Mr. Carlo C. Frost, of the Eastern District, Vicariate of the Cape Colony.

[*Latin ed. p. 520*]

520 Acta Apostolicae Sedis - Official Commentary. Honorary Chamberlains in peacock blue attire of His Holiness: December 30, 1928. Monsignor Andrea Kelemen, of the diocese of Csánad. Monsignor Giovanni Sopsieh, of the same diocese. Monsignor Venceslao Becker, of the same diocese. May 6, 1929. Monsignor Natale Licari, of the archdiocese of Reggio Calabria. Monsignor Giovanni Campana, of the diocese of Ozieri. June 23, 1929. Monsignor Pio Appetecchia, of the diocese of Anagni. January 1, 1929. Monsignor Bronislao Michalski, of the archdiocese of Warsaw. June 16, 1929. Monsignor Virginio Maggiora, of the diocese of Asti. June 28, 1929. Monsignor Ignazio Trimmel, of the diocese of St. Hippolytus. July 8, 1929. Monsignor Giuseppe Burzio, of the archdiocese of Turin. June 28, 1929. Monsignor Francesco Veigl, of the diocese of St. Hippolytus. Honorary Chamberlains of Sword and Cape, Supernumerary of His Holiness: March 6, 1929. Mr. Fernando De Aguilar y Cornez Acebo, of the diocese of Madrid. June 12, 1929. Mr. Giorgio Shanks, of the diocese of Southwark. Secret Honorary Chamberlain of His Holiness: June 16, 1929. Monsignor Achille Lega, of the diocese of Forlì. NECROLOGY: July 25, 1929. Monsignor Francesco Rossi, Bishop of Ferrara. Monsignor Adolfo Manier, Bishop of Belley.

[*Latin ed. p. 521*]

August 13, 1929. Year XXI - Vol. XXI No. 11. ACTA APOTOLICAE SEDIS. COMMENTARIES. OFFICIAL. A SOLEMN AGREEMENT, or CONCORDAT, between the HOLY SEE and the REPUBLIC of PRUSSIA. A SOLEMN CONVENTION between the HOLY SEE and the Kingdom of Prussia. His Holiness, the Supreme Pontiff, Pope Pius XI, and the Prussian

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State Ministry, being united in the desire to establish the legal situation of the Catholic Church in Prussia under altered circumstances, have resolved to regulate it anew and permanently through a solemn Agreement. To this end, His Holiness has appointed His Excellency, Monsignor Dr. EUGENIO PACELLI, the Apostolic Nuncio in Berlin and Archbishop of Sardes, as His Plenipotentiary. And the Prussian State Ministry has appointed its Plenipotentiaries: Dr. OTTO BRAUN, Minister of State, and the Prussian Minister President, Dr. OTTO BRAUN. ACTA, vol. XXI, no. 11. - August 13, 1929. 35.

[*Latin ed. p. 522*]

Acts of the Apostolic See - Official Commentary by Professor Dr. Carlo den Enrico Becker, Prussian Minister for Science, Art, and Education, Public Works, and Finance, Prussian State Minister, and Dr. Herr Dr. Ermanno Höpker-Aschoff, Prussian Minister for Education and Dr. Staats- Minister, Herr Carl Heinrich Preussischen Finanzminister Wissen- Dr. Staats- Hermann Höpker-Aschoff, who, having exchanged their respective full powers and found themselves in good and proper form, have agreed upon the following articles.

Article 1

The Prussian Government shall grant legal protection to the freedom of the profession and the exercise of the Catholic religion.

Article 2

1. The current diocesan organization and circumscription of the Catholic Church in Prussia shall remain in force, except for the following changes.

2. A Bishopric shall again be established in Aix-la-Chapelle, and the collegiate chapter shall be transformed into a cathedral chapter. The Diocese of Aix-la-Chapelle shall encompass the government district of Aix-la-Chapelle, as well as the districts of Grevenbroich, Gladbach, M. Gladbach, Rheydt, Krefeld (city and countryside), and Kempen, and shall belong to the ecclesiastical province of Cologne.

3. The territories of missions hitherto administered by its bishop shall be incorporated into the Diocese of Osnabrück.

[*Latin ed. p. 523*]

The agreement between the Holy See and Prussia stipulates that the Bishopric will, in the future, be a suffragan see of the Archdiocese of Colonia. The Metropolitan of Colonia will be its superior. 4. The Episcopal See of Paderborn will be granted metropolitan status; the cathedral chapter there will become a metropolitan chapter. To the ecclesiastical province of Paderborn, in addition to the Archdiocese of Paderborn, will belong the dioceses of Hildesheim and Fulda. The Archdiocese of Paderborn will cede to the Diocese of Fulda the districts of the Commissariat of Heiligenstadt and the Deanery of Erfurt. 5. The Diocese of Fulda cedes to the Diocese of

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Hildesheim the district of the County of Schaumburg, and to the Diocese of Limburgo, the portion of the city of Frankfurt that previously belonged to it. As Fulda, so too will the Diocese of Limburgo be detached from the ecclesiastical province of Fri-burgo, but united to that of Colonia. 6. The Episcopal See of Breslavia will be erected as a metropolitan see, and the corresponding cathedral chapter will be raised to a metropolitan chapter. The district of the Delegation previously subject to the Bishop of Breslavia, namely Berlin, will be constituted as a diocese. The previously independent bishop and cathedral chapter at St. Hedwig in Berlin will reside there. In Schneidemühl, a praelatura nullius will be established for the remaining ecclesiastical territories of the Archdiocese of Gnesna and the Diocese of Posen, and of Culma, currently administered by an Apostolic Administrator. The territory of Pomesania, formerly belonging to the Diocese of Culma and now governed by the Bishop of Ermland as Apostolic Administrator, will be erected. The remaining territories, currently administered by the Apostolic Administrator, will be...

[*Latin ed. p. 524*]

524 Acta Apostolicae Sedis - The official commentary from the Bishop of Warmia, as Apostolic Administrator, concerning the area of Pomesania, formerly belonging to the Diocese of Kulm, will be united with the Diocese of Warmia. The Dioceses of Warmia and Berlin, and the Prelature of Schneidemühl, will together form the ecclesiastical Province of Breslavia. The Dioceses of Ermland and Berlin, and the Prelature of Schneidemühl, together with the Archdiocese of Breslavia, will form the Breslavia ecclesiastical Province.

7. The Cathedral Chapter in Aachen will be composed of the Provost, six resident Canons, four honorary Canons, and six Vicars; the Cathedral Chapter in Berlin will be composed of the Provost, five resident Canons, one honorary Canon, and four Vicars; in the future, the Cathedral Chapter in Frauenburg will be composed of the Provost, the Dean, six resident Canons, four honorary Canons, and four Vicars. In the Metropolitan Chapter of Breslavia, the place formerly reserved for the Provost of St. Hedwig in Berlin will be abolished. In Hildesheim and in Fulda, in the future, the number of resident Canons will be five.

8. One of the honorary members of the Metropolitan Chapters of Cologne and Breslavia, and of the Cathedral Chapter of Münster, shall be chosen from among the professors of the theological faculty existing in the respective Archdiocese or Diocese.

9. Any future erection of a Diocese or ecclesiastical Province, or other changes in the diocesan circumscription, which may eventually be deemed

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necessary, are reserved for a future, comprehensive agreement.

[*Latin ed. p. 525*]

This agreement is not required for changes in boundaries, which are carried out solely in the interest of the local care of souls. 10. For the support of the diocesan bishop, auxiliary bishops will be assigned in the future to the archdioceses of Cologne, Breslau, and Paderborn, and to the dioceses of Treves, Münster, and Aix-la-Chapelle, who will be appointed by the Holy See at the request of the diocesan bishop, when the needs of the diocese require it. According to necessity, other auxiliary bishops may be appointed in the same manner, both for the aforementioned and for other dioceses. The residence of an auxiliary bishop shall not be established in a place other than the seat of the diocesan bishop, unless after consultation with the Prussian government.

Article 3. Without prejudice to the provisions of Article 2, ecclesiastical offices may be freely established or changed, provided that expenses are not claimed from state funds. The cooperation of the state in the founding and changing of parishes or other ecclesiastical communities will take place according to guidelines that will be established in agreement with the diocesan bishops.

Article 4.

1. The endowment of the dioceses and diocesan institutions will amount to two million eight hundred thousand Reichmarks annually in the future. This will be distributed among the individual entities according to a special agreement.

[*Latin ed. p. 526*]

Acta Apostolicae Sedis - Commentarium Officiale 526 2. The official residences and buildings serving diocesan purposes are left to the Church. Existing property and usage rights will be assured upon request through registration in the land registry.

3. In the event of the release of state financial contributions in accordance with Article 138 paragraph 1 of the Constitution of the German Reich, the legal situation previously in force regarding the endowment of the dioceses remains the governing norm.

* Article 5

Article 5

1. The property and other patrimonial rights of corporations, institutions, and foundations of public law of the Catholic Church are guaranteed in accordance with the Constitution of the German Reich.

2. To the extent that state buildings or properties are intended for the purposes of the Church, they remain available to them as hitherto, without prejudice to any existing contracts.

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Article 6

Article 6

1. Upon the vacancy of an Archbishopric or Bishopric, both the Metropolitan Chapter or Cathedral Chapter, as well as the diocesan Archbishops of Prussia and Bishops, present lists to the Holy See. * Articles of this kind, if financial settlements are made or converted to another purpose, the Church reserves the right to use the rights pertaining to this endowment, which are established in the ancient bulls of the circumscription.

[*Latin ed. p. 527*]

The agreement between the Holy See and Prussia: 527 candidates canonically suitable. The Stuhle List maintains a record of canonically suitable candidates. After considering these lists, the Holy See designates three of these individuals to the Chapter, from among whom the Chapter shall freely and secretly elect the Archbishop or Bishop. The Holy See will not nominate an Archbishop or Bishop until it has ascertained from the Prussian government that there are no objections of a political nature against him.

* The Holy See is not bound by these lists to such an extent that it cannot, after carefully considering them, if it deems it necessary or convenient, choose another who is not on the lists.

2. The honorary Canons also participate in the formation of the lists of candidates and in the election.

Article 7

Article 7

The Holy See will not nominate any Prelate *nullius unci* or Coadjutor to a diocesan Bishop with the right of succession, without first ascertaining from the Prussian government that there are no objections of a political nature against the candidate, so that it has been determined that there are no political concerns regarding the candidate.

Article 8

Article 8

1. The dignities of the Metropolitan and Cathedral Chapters are conferred by the Holy See, and, namely, where two dignities exist, the first (Prepositura) is conferred at the request of the Chapter, the second (Dompropstei) is conferred at the request of the Bishop of the Cathedral Chapter.

[*Latin ed. p. 528*]

Acts of the Apostolic See - Official Commentary 528 to the diocesan; where there is only one dignity, at the request of the diocesan bishop (Prepositura or Deanery), alternately at the request of the Chapter and the diocesan bishop.

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2. The diocesan bishop confers the canonries alternately, having heard the Chapter and with the consent of the Chapter. The alternation takes place separately for the actual canons and for the honorary canons. Alternation takes place separately for residential and non-residential canonries.

3. The diocesan bishop appoints the vicars of the Cathedral, having heard the Chapter.

Article 9

1. In consideration of the endowments of the dioceses and diocesan institutions, as secured in this agreement, a cleric will be appointed Ordinary of an Archdiocese or Diocese or of a Prefecture nullius, as Auxiliary Bishop, as member of a Cathedral Chapter, as Cathedral vicar, as member of a diocesan office, or as director or teacher in a diocesan educational institution, only if he:

a) has German citizenship;

b) has obtained a certificate;

c) has, for at least three years, *

* This provision does not derogate from the obligations which clerics are bound to observe, according to canon 1365 of the Code of Canon Law, to devote themselves to philosophical and theological studies for six years.

[*Latin ed. p. 529*]

Convention between the Holy See and Prussia:

529. Having completed studies in philosophy and theology, either at a German state university, or at one of the episcopal schools designated for this purpose in accordance with Article 12, or at a papal university in Roma.

2. By agreement between the ecclesiastical and governmental authorities, it may be dispensed with the requirements mentioned in paragraph 1, letters a, b, and e; in particular, studies completed at other German-speaking universities may be recognized, as mentioned in letter c.

3. At least two weeks prior to the planned appointment of a cleric as a member of a cathedral chapter, or as a director or instructor in a diocesan seminary, the competent ecclesiastical authority shall inform the Government of such intention, and, with special regard to paragraph 1 of this article, and if necessary to paragraph 2 of Article 12, shall communicate the personal details of the cleric in question. After the appointment, a corresponding notification shall be made regarding the appointment of a diocesan or prelate, an auxiliary bishop, and a general vicar, and of a provisional administrator.

Article 10:

1. Diocesan bishops and the prelate nullius shall require of clerics, to

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whom a parish office is to be permanently conferred, that they...

[*Latin ed. p. 530*]

Acta Apostolicae Sedis - 530 Official Commentary: A stable parish office, which is to be transferred, must meet the requirements indicated in Article 9, paragraphs 1, letters a, b, and c, and for other ecclesiastical personnel, those requirements which must be employed in a non-transitory manner in the pastoral care of souls, at least the requirements enumerated in letters a and b. In both cases, Article 9, paragraph 2 applies. For both cases, Article 9, paragraph 2 applies.

2. In the case of a stable assignment to a parish office, the Bishop or the Prelate *nullius* will promptly communicate to the state authorities, with special regard to paragraph 1 of this article, the details of the clergyman, upon his appointment.

Article 11.

Until a new agreement, especially in the case of the enactment of the law provided for in Article 83 of the Constitution of the Prussian Republic, the presentation, based on a so-called state patronage of the Free State of Prussia, will take place by the state only after consultation with the diocesan bishop or the *praelatus nullius*, according to instructions to be agreed upon separately.

Article 12.

1. The scientific training of clergy remains at the Catholic theological faculties at the Universities of Breslau, Bonn, and Münster, and at the Academy of Braunsberg.

1. The relationship of these faculties to the ecclesiastical authority is regulated in accordance with the statutes in force for the faculties.

[*Latin ed. p. 531*]

Convention between the Holy See and Prussia.

1. The theological faculties of Breslau and the Catholic theological faculty of Bonn, existing in Bonn and Breslau, are hereby established.

2. The Archbishop of Paderborn and the Bishops of Treves, Fulda, Limburg, Hildesheim, and Osnabrück are authorized to maintain seminaries within their respective dioceses for the scientific formation of clergy. The instruction in these seminaries shall correspond both to the prescriptions of the Church and to the theological instruction in the higher German schools. The aforementioned diocesan bishops shall inform the Prussian Minister for Science, Art, and Public Education of the statutes and the program of instruction of the seminaries. Only clergy shall be appointed as instructors in the seminaries, and only those clergy who possess a qualification corresponding to the requirements of the German scientific higher schools shall be appointed to teach in the subjects for which they are called.

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Article 13

The High Contracting Parties shall amicably resolve any differences of opinion that may arise in the future between them regarding the interpretation of any provision of this Convention.

Article 14

1. This solemn Convention, of which the German and Italian texts have equal validity, shall be ratified, and the...

[*Latin ed. p. 532*]

Acts of the Apostolic See 532 e - The instruments of ratification shall be exchanged as soon as possible, preferably in Berlin. It will come into effect on the day of the exchange of said instruments.

2. With the entry into force of this solemn agreement, the laws and ordinances in opposition to the provisions contained therein shall simultaneously be abrogated.

In witness whereof, the Plenipotentiaries have signed this solemn agreement.

Done in duplicate.

Berlin, 14 June 1929.

EUGENIO PACELLI, Archbishop of Sardinia, Apostolic Nuncio.

Dr. OTTO BRAUN, Prussian Minister President.

Dr. CARL HEINRICH BECKER, Prussian Minister for Science, Art and Public Education.

Dr. HERMANN HÖPKER-ASCHOFF, Prussian Finance Minister.

[*Latin ed. p. 533*]

Convention between the Holy See and Prussia, with a Final Protocol. 533 Schlussprotokoll. At the moment of signing the solemn Convention concluded today between the Holy See and the Kingdom of Prussia, the undersigned Plenipotentiaries, duly authorized, have made the following declarations, which shall form an integral part of the aforementioned Convention.

Regarding Article 4, paragraph 1, sentence 1. In determining the endowment, the current expenses of the Prussian State for similar personal and real purposes have been taken as a starting point. It is agreed that, in the future, in the event of changes in this matter, due account shall be taken of such changes with regard to the endowment.

Regarding Article 9, paragraph 1, letter c. The philosophical-theological studies completed at an Austrian state university are equivalent to those completed at another German state university, in accordance with the principles that will apply to other humanities, literary, and legal disciplines.

Regarding Article 9, paragraph 3, sentence 1. This does not imply a right

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of veto on the part of the State. A state objection right is not established by this.

[*Latin ed. p. 534*]

Acta Apostolicae Sedis - Official Commentary 534 Regarding Article 12, Section 1, Paragraph 2. The meaning of § 4, numbers 1 and 2 of the Statutes of Bonn, and of § 48, letters a and b of the Statutes of Breslau, is as follows: Before anyone is appointed or admitted to the exercise of the office of teacher in a Catholic theological faculty, the competent Bishop shall be consulted, to determine whether he has any well-founded objections regarding the doctrine or conduct of the person proposed. The appointment or admission of a candidate against whom such objections have been raised in this manner will not be effected. The call that precedes the appointment (Section 1), that is, the offer of the relevant chair by the Ministry for Science, Art, and Public Instruction, shall be made in a confidential manner and with the reservation of hearing the diocesan Bishop. At the same time, the Bishop is informed, and he is requested to express his opinion, for which he will be granted a sufficient time. In this opinion, the objections existing against the teaching or conduct of the proposed person must be indicated; it is nevertheless left to the just judgment of the Bishop to determine to what extent he may express these objections. The Bishop will, in his discretion, decide how far he may go in stating the objections. The appointment will only be published after the Bishop has declared to the Minister that he has no objections to raise against the teaching and conduct of the candidate.

[*Latin ed. p. 535*]

The agreement between the Holy See and Prussia stipulates that the rights of a called (to a position) individual shall not be infringed. If a teacher belonging to a Catholic theological faculty, in his teaching or in his writings, were to openly deviate from the doctrine of the Catholic faith, or were to commit a grave or scandalous offense against the requirements of priestly conduct, the competent Bishop is authorized to report this to the Minister for Science, Art, and Public Education. In this case, the Minister, without prejudice to the rights of the State, will take appropriate measures, and in particular will provide a suitable replacement to meet the needs of the teaching.

Regarding Article 12, paragraph 2, clauses 4 to 4: The qualification is primarily demonstrated by means of a scientific work corresponding to the academic habilitation thesis for the position of lecturer in universities; if such a work is of special scientific importance, it may also dispense with the requirement of promotion to the doctorate in theology.

Berlin, June 14, 1929.

EUGENIOPACELLI, Archbishop of Sardinia, Apostolic Nuncio.

Dr. OTTO BRAUN, Prussian Minister President.

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Dr. CARL HEINRICH BECKER, Prussian Minister for Science, Art, and Public Education.

Dr. HERMANN HÖPKER-ASCHOFF, Prussian Minister of Finance.

[*Latin ed. p. 536*]

Acta Apostolicae Sedis - Commentarium Officiale 536 APOSTOLIC NUNCITURE, GERMANY N. 42009 To the Honorable Minister-President! The undersigned Apostolic Nuncio has the honor, by order of His Holiness, to communicate the following to Your Excellency: His Holiness has learned with satisfaction of the parliamentary approval given to the solemn agreement between the Holy See and the Kingdom of Prussia, and is aware of the earnest efforts of the Prussian government to achieve this goal. However, His Holiness regrets that the agreement presented to the Prussian parliament, despite repeated and emphatic insistence, which the Holy See deemed necessary to make for reasons of principle, does not contain a regulation of the school question. In this regard, it should be recalled that the Prussian government, through a direct note addressed to the undersigned by the then...

[*Latin ed. p. 537*]

The agreement between the Holy See and Prussia, in a note dated January 6, 1922, addressed to the undersigned, by the then Minister for Science, Art, and Public Education, Herr Dr. Boelitz, gave a binding declaration, stating that "at the request of the Reich, it would enter into negotiations with it regarding the regulation of the religious aspect of the school question in the Concordat." Although the aforementioned passage refers more particularly to a future Reich Concordat, of which much was spoken at that time, nevertheless, the Prussian government explicitly acknowledged the principle of "regulating the religious aspect of the school question in the Concordat," and that without making a distinction between a Concordat with the Reich and one with Prussia. This distinction was also not made in the discussions that preceded the aforementioned declaration, which, on the contrary, took their starting point from a matter directly concerning Prussia. During the discussions with the government commissioners, these, on behalf of the Minister for Science, Art, and Public Education, proposed in June 1927 a minimum formula regarding the school, which was not accepted.

[*Latin ed. p. 538*]

538 Acta Apostolicae Sedis - Commentarium Officiale. The Holy See only accepted this, with extreme reluctance, primarily because, at that time, the state asserted the formal-legal principle that this matter fell under the jurisdiction of the Reich. All the more did the Holy See lament the subsequent deletion of even this already inadequate article, a deletion that could scarcely be considered justified, considering that all the parties that

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formed the then-current coalition ministry were also represented in the Prussian Cabinet in January 1922. Nevertheless, the Holy See decided, in consequence of this omission, not to break off the Concordat negotiations, doing so solely out of consideration for the fact that the Prussian government, during the negotiations, had itself renounced significant demands, and above all, out of a sincere desire not to jeopardize the other legal effects and guarantees of religious freedom deriving to the Catholics of Prussia from the Concordat, as well as its favorable repercussions on the orderly relationship between Church and State. However, the Holy See cannot fail to formally declare that this statement from the Holy See was made not without great reluctance, especially because, at that time, the state asserted the formal-legal principle that this matter fell under the jurisdiction of the Reich. Therefore, the Holy See was all the more pained by the suppression of even this, already so inadequate, article, a suppression that appears even less justified, if one considers that all the parties that form the current coalition ministry were also represented in the Prussian Cabinet in January 1922. If, nevertheless, the Holy See resolved, in consequence of such an omission, not to break off the Concordat negotiations, it did so solely out of regard for the fact that the Prussian government had, during the negotiations, renounced significant demands on its part, and above all, out of the fervent desire not to expose to danger the other legal effects and guarantees of religious freedom deriving to the Catholics of Prussia from the Concordat, as well as its favorable repercussions on the order of relations between Church and State.

[*Latin ed. p. 539*]

The agreement between the Holy See and Prussia must never be interpreted as a renunciation of the principles that led to it, namely, that, as in the other concordats of recent times, so too in the Solemn Agreement with Prussia, the question of education should be included. The undersigned seizes this opportunity to renew to Your Excellency the expression of his most distinguished esteem. Berlin, August 5, 1929. (signed) EUGENIOPACELLI, Archbishop of Sardes, Apostolic Nuncio.

To His Excellency, the Most Reverend Doctor Otto Braun, Prime Minister of the Prussian State, Berlin. Formally, this attitude of yours must never be interpreted as a renunciation of the principles that led to it, namely, that, as in the other concordats of recent times, so too in the Solemn Agreement with Prussia, the question of education should be included. The undersigned seizes this opportunity to renew to Your Excellency the expression of his most distinguished esteem. Berlin, August 5, 1929. (signed) EUGENIOPACELLI, Archbishop of Sardes, Apostolic Nuncio.

[*Latin ed. p. 540*]

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DE R. PREUSSISCHE MINISTERPRAESIDENT

Berolini, die 6. Augusti, 1929.

Eure Exzellenz!

Der unterzeichnete Ministerpräsident des Freistaates Preussen beehrt sich, Eurer Exzellenz den Eingang der Note Nr. 42009 vom 5. d. M. dankend zu bestätigen. Er würdigt durchaus die Erklärungen des Heiligen Stuhles, bittet indes, bezüglich der darin berührten Frage unter Beiseitelassung anderer Erwägungen darauf hinweisen zu dürfen, dass die langjährigen, in der Presse geführten Auseinandersetzungen über den mutmasslichen Inhalt des Konkordats die öffentliche Meinung inzwischen so beeinflusst hatten, dass eine parlamentarische Mehrheit für ein auch die Schule regelndes Konkordat nicht erreichbar war. Angesichts dieser Tatsache würde die Preussische Staatsregierung durch die Beibehaltung solcher Bestimmungen — auch in der Formel vom Juni 1927 — die parlamentarische Verabschiedung des auch ihrer Ueberzeugung nach für die Sicherung und Festi-

II PRESIDENTE

DEL MINISTERODISTATOPRUSSIANO

Berlino, 6 Agosto 1929

Eccellenza,

Il sottoscritto Presidente del Ministero di Stato Prussiano ha l'onore di accusare a Vostra Eccellenza ricevimento della Nota N. 42009 del 5 corrente e di ringraziarLa per la medesima. Egli apprezza pienamente le dichiarazioni della Santa Sede; prega tuttavia di potere, riguardo alla questione ivi toccata, omettendo altre considerazioni, far osservare come le lunghe discussioni apparse sulla stampa circa il presunto contenuto del Concordato avevano frattanto esercitato una tale influenza sulla pubblica opinione, che non era possibile di ottenere una maggioranza parlamentare per un Concordato, il quale regolasse anche la scuola. In vista di ciò, il Governo prussiano, mantenendo simili disposizioni — anche nella formula del Giugno 1927 — avrebbe reso impossibile l'approvazione nel Parlamento della

540 Acta Apostolicae Sedis - Official Commentary

FROM THE ROYAL PRUSSIAN MINISTER

Berlin, August 6, 1929.

Your Excellency!

The undersigned Minister-President of the Free State of Prussia has the

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honor to acknowledge receipt of Note No. 42009 of August 5th, and to thank Your Excellency for the same. He fully appreciates the declarations of the Holy See; however, with regard to the matter touched upon therein, and setting aside other considerations, he requests permission to point out that the long-standing discussions in the press concerning the presumed content of the Concordat had, in the meantime, so influenced public opinion that a parliamentary majority for a Concordat, which would also regulate education, was unattainable. In view of this fact, the Prussian State Government, by maintaining such provisions – even in the formula of June 1927 – would render impossible the parliamentary approval of the Concordat, which, in its opinion, is also necessary for the security and stability of...

[*Latin ed. p. 541*]

The agreement between the Holy See and Prussia, which comprises 541 articles, has rendered impossible a significant treaty concerning religious peace in Prussia.

However, the exclusion of the regulation of the school question from the agreement, now concluded, will in no way substantially affect the constitutional rights of the Prussian Catholics in this important area, especially with regard to denominational schools and religious instruction, since the Prussian State Government considers it a natural duty to safeguard and implement the religious rights recognized in the Reich Constitution.

The undersigned takes this opportunity to renew to Your Excellency the expression of his distinguished esteem.

(signed) BRAUN.

- To the Apostolic Nuncio, Archbishop Mgr. Dr. Sardes Pacelli, Your Excellency in Berlin.

A solemn agreement, important, even according to his conviction, to ensure and consolidate religious peace in Prussia. The omission of the regulation of the school question in the solemn agreement now concluded will nevertheless not truly prejudice in any way the rights pertaining in accordance with the Constitution to the Catholics of Prussia in this important matter, especially with regard to denominational schools and religious instruction, since the Prussian Government naturally considers it its duty to safeguard and bring to effect the religious rights recognized in the Constitution of the Reich.

The undersigned takes advantage of this meeting to renew to Your Excellency the expression of his most distinguished consideration.

(signed) To His Excellency, Mons. Dr. Pacelli, Apostolic Nuncio of Sardinia in Berlin. BRAUN.

[*Latin ed. p. 542*]

542 Acta Apostolicae Sedis - Official Commentary. Today, at the Prussian

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State Ministry, His Excellency the Apostolic Nuncio in Berlin and Archbishop of Sardes, Dr. Eugen PACELLI, and for the Prussian State Ministry, the Prussian Minister-President, Dr. Otto BRAUN, have met together in order to exchange the ratification documents pertaining to the agreement concluded on July 14, 1929, between HIS HOLINESS POPE PIUS XI and the PRUSSIAN STATE MINISTRY, concerning the Free State of Prussia with the Holy See, in accordance with Article 14, paragraph 1, of this agreement. After the documents were presented and found to be in order, the exchange took place in the presence of the Prussian State Ministers Dr. Hirtsiefer, D. Dr. Becker, Dr. Steiger, Dr. Höpker Aschoff, Dr. Schreiber, Grzesinski, and Dr. Schmidt. To attest to this, the undersigned have executed this protocol. Done in duplicate, in Berlin, on August 13, 1929.

* L- £B S. £ö EUGEN PACELLI, Archbishop of Sardes, Apostolic Nuncio.

* L. Pg S. Dr. OTTO BRAUN, Prussian Minister-President.

* Today, His Excellency, Monsignor Dr. Eugenio Pacelli, Archbishop of Sardes and Apostolic Nuncio in Berlin, and the Minister-President, Dr. Ottone Braun, for the Prussian State Ministry, have met together at the residence of the aforementioned Ministry in order to solemnly proceed to the exchange of the Convention concluded on...

[*Latin ed. p. 543*]

The Agreement between the Holy See and Prussia, 543, June 14, 1929, concluded between His Holiness Pope Pius XI and the Prussian State Ministry, concerning Article 14, Chapter 1, of the aforementioned Agreement. After the aforementioned instruments of ratification were presented and found to be in order, the exchange of these instruments took place in the presence of the Ministers of the Prussian State, namely: Dr. Hirtsiefer, Dr. Becker, Dr. Steiger, Dr. Höpker Aschoff, Dr. Schreiber, Grzesinski, and Dr. Schmidt. In witness whereof, the undersigned have drawn up this record. Done in duplicate, in Berlin, on August 13, 1929.

[*Latin ed. p. 545*]

Year XXI - Vol. XX, No. 2, September 1929, No. 12. OFFICIAL COMMENTARY OF THE ACTS OF THE APOSTOLIC SEE. ACTS OF POPE PIUS XI. APOSTOLIC LETTER CONCERNING THE PRIVILEGES GRANTED TO THE BASILICA MINOR, THE TEMPLE OF THE BLESSED VIRGIN MARY, LIBERATOR OF THE FAITHFUL DECEASED, IN THE TOWN OF MONTLIGEON, DIOCESE OF SAGIENSIS.

PIUS XI. For the perpetual memory of the Work at Montligeon. – In the diocese of Sagiensis, commonly known as longelonge, there exists a seat which flourishes not only in its own region, but also in Europe and in other distant lands, with the help of God. To provide a suitable principal seat for the aforementioned Work of Piety, a church has been constructed in honor of the Blessed Virgin Mary, dedicated to the Liberator of the Faithful

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Deceased; and a large sum of money, which was necessary for the construction of the new temple, was provided by Christian faithful from all parts of the world, under the direction of the administrators of the Work of Piety. The temple itself, which was solemnly consecrated on the twenty-eighth day of this month of August, in the presence of many bishops, abbots, clergy, and a large number of people from Galliae, seems worthy of all praise, both for its size, its architectural style, and the prominent works of art with which it is adorned, so that it easily ranks among the principal sacred buildings, not only of the diocese of Sagiensis, but of the entire region. In the year 1913, as was desired by all, a canonical seat of the fruitful Work of Expiation was established within this temple, which was enriched with indulgences and privileges; in the same place, ACTS, vol. XXI, no. 12. – 2-9-1929. Spiritual leaders have served God in six continents.

[*Latin ed. p. 546*]

546 Acta Apostolicae Sedis - Official Commentary. The college of chaplains, who there perform the liturgical functions throughout the year, and according to the statutes, recite the Office for the Dead daily. Having considered all these matters with careful and diligent study, Our Venerable Brother Vincent, Cardinal Vannutelli, Bishop of Ostia and Palestrina, Dean of the Sacred College, and Patron of the same pious work both with Us and with the Roman Curia, commends the prayers of the Bishop of Séez, who, in order that the temple of the praised Expiatory Work of Montligeon may be enhanced in splendor, earnestly requests that We deign to grant that same temple the dignity and title of a minor basilica. We, in order to signify also Our particular piety towards the faithful departed, who are sustained by the Church's suffrage while detained in Purgatory, have readily and willingly judged it fitting to grant these requests. Wherefore, after consultations with Our Venerable Brothers, the Cardinals of the Sacred Roman Church, Prefects of the Congregation for Sacred Rites, by Our own initiative, with full knowledge and mature deliberation, and by the fullness of Apostolic power, by the force of the present letters, and perpetually, We declare that the aforementioned church, dedicated in honor of the Blessed Virgin Mary, under the title of Liberator of the Faithful Departed dwelling in the expiatory prison, which, within the territory of the diocese of Séez, is the central seat of the commonly known pious work of Montligeon, We honor with the title and dignity of a minor basilica, with all the honors, prerogatives, indulgences, and privileges that, according to the established norm and custom, are proper to this title and dignity. These things We command, decreeing that the present letters, which are to be made public only on the eighth day after the aforementioned consecration of the same church, shall always and forever remain valid and effective, and shall continuously produce and obtain their full and complete effects, and that those to whom they pertain shall fully enjoy them now and in the future; and that

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it shall be duly judged and determined, and that from this moment it shall be declared void and null if anything contrary to these things should, by anyone, knowingly or unknowingly, be attempted. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-ninth day of the month of August, in the year 1928, the seventh year of Our pontificate. P. CAED. GASPAURI, Secretary of State.

[*Latin ed. p. 547*]

547. Acts of Pope Pius XI. Regarding the Monastery of Saint Mary of the Good Hope. The nuns of the Monastery of Saint Mary of the Good Hope, of the Order of Saint Benedict, located at Colwich, in the Archdiocese of Birmingham, humbly petition Us. Pope Pius XI, for the perpetual memory of the matter: The nuns of the Monastery of Saint Mary of the Good Hope, which is located in the city of Colwich, within the territory of the Archdiocese of Birmingham, report to Us that their monastery originates from the priory of Our Lady of the Good Hope, which, as a daughter house of the monastery of the nuns of Saint Benedict in Cameraria, was founded in the year 1652, for English women who, at that time, were exiles in England due to the persecution then raging there, and who were dependent on Paris. The nuns of that Parisian monastery, after almost one hundred and fifty years, at the end of the eighteenth century, sought refuge in England due to the great upheaval in France, and, after being received in various places previously, they settled in Cannington, and in that house in Cannington, they were the first of all in England to begin the pious work of perpetual adoration of the Most Holy Sacrament, which, after about one hundred years, continues to this day. Our predecessor of blessed memory, Pope Gregory XVI, on the sixteenth day of July, in the year 1833, by Apostolic Letters bearing the seal, placed the monastery of Cannington and the entire religious community under the direct and immediate protection of the Holy Apostolic See. However, by a decree signed on the twenty-third of August, in the year 1926, the Sacred Congregation for Religious Orders determined that the aforementioned monastery of Saint Mary of the Good Hope, which had already, in the year 1836, with the approval of the Holy See, been transferred from Cannington to its present location, now within the territory of the Archdiocese of Birmingham, should be incorporated again into the English Congregation of the Order of Saint Benedict, and placed under the jurisdiction of the Abbot President of that Congregation. The nuns of that same monastery, in order to strengthen the Institute in particular, now present to Us their supplications, asking that We deign to raise it, which until this day has been constituted only as a priory, into an abbey, so that, as is the custom in the other houses of the Congregation, an abbess may preside over the government of the newly established abbey by Our authority. Therefore, because nothing is more dear to Us than to honor the monuments of religious life with due and fitting dignity, We have

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readily and willingly agreed to these supplications. After consultations with Our venerable brothers, the Cardinals of the Holy Roman Church, Prefects of the Sacred Congregation for Regular Canons.

[*Latin ed. p. 548*]

548 Acta Apostolicae Sedis - An official commentary concerning matters to be treated, by Our apostolic authority, and in a perpetual manner, by the tenor of the present documents, We establish the priory of nuns of the Holy Mary of Good Hope, located in Colwich in the archdiocese of Birmingham, of the Order of Saint Benedict, as an abbey of its own jurisdiction, to be observed and maintained, incorporated into the Congregation of England of the same Order; and therefore, We decree that from now on and forever, the new abbey of the Holy Mary of Good Hope, thus erected by Us, shall be governed by the perpetual authority of an abbess to be elected in the future, with all rights and obligations to be observed according to law. Notwithstanding any contrary provisions. These things We decree, We command, and We declare that the present documents shall always be firm, valid, and efficacious, and shall have and obtain their full and complete effect, and shall fully benefit those nuns to whom they pertain, or to whom they may pertain in the future; and it shall be rightly judged and determined, and shall be rendered void and null, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority. Given at Rome, near Saint Peter, under the Fisherman's ring, on the eighteenth day of the month of September, in the year 1928, in the seventh year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

III. THE SEAT OF THE PATRIARCH OF THE ARMENIAN CHURCH OF CILICIA IS RESTORED IN BERYTHUS, NEAR EZOMMAR, IN LEBANON.

PIUS PP. XI. For the perpetual memory of this event. — The office of the highest apostleship, divinely entrusted to Us, demands that We consider the happy state of all churches and, with diligent care, determine those things that may be conducive to the eternal salvation of the faithful and to the good, prosperity, and happiness of the Catholic name. Indeed, Our Predecessor, Pope Pius XI, by apostolic authority, extinguished and abolished the title of primate and archbishop of the Armenian Church of Constantinople; then, He united the Armenian ecclesiastical province of Constantinople to the Patriarchate of Cilicia, ordering that the new Patriarch and his successors should enjoy the title of Patriarchs of Cilicia of the Armenians; that they should reside in the city of Constantinople and govern the Constantinopolitan Church under ordinary jurisdiction. Furthermore, He decreed that the aforementioned Patriarchate should be restricted to the same boundaries as the Patriarchate of Cilicia and the

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Primacy of Constantinople at that time.

[*Latin ed. p. 549*]

The Acts of Pope Pius XI, number 549, contained eleven paragraphs. However, since the present circumstances are entirely different from those of that time, the Patriarch of Cilicia of the Armenians, the venerable brother Paulus Petrus XIII Terzian, expressing the wishes of the Armenian Bishops gathered in the City, earnestly implored Us to consider transferring the residence of the Patriarch himself and his successor from the city of Constantinople to Lebanon. We, having approved of these wishes, and after consultation with our venerable brothers, the Cardinals of the Holy Roman Church, and with due consideration of the circumstances, by Our own motion and with certain knowledge and mature deliberation, We decree and command, that, with full force, by the present document, taking into account the present circumstances, the seat or residence of the Patriarch of Cilicia of the Armenians and his successors be restored in Lebanon, namely in the city of Beirut near Bzommar, where the first Armenian Patriarchs have already resided. We grant, command, and decree these present Letters to remain forever valid and effective, and to have their full and complete effect and to obtain it; and that they shall, for those to whom they pertain, or may pertain, now and in future times, be of benefit; and that it shall be rightly judged and determined, and that anything contrary to these things, attempted by anyone, with or without authority, knowingly or unknowingly, shall be declared invalid from now on and of no effect. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the fifteenth day of the month of October, in the year 1928, in the seventh year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. IV. THE ARCHIEPISCOPAL CHURCH OF THE CONSTANTINOPLE ARMENIANS IS RESTORED. PIUS PP. XI. For the sake of future remembrance. — Our Predecessor, of blessed memory, Pope Pius IX, by Apostolic authority, extinguished and abolished the title of primate and archbishop of the Armenian Church of Constantinople. Then, the ecclesiastical province of the Armenians of Constantinople was permanently united with the Patriarchate of Cilicia, ordering that the new Patriarch, and his successors, should enjoy the title of Patriarchs of Cilicia of the Armenians, so that they should reside in the city of Constantinople, and that...

[*Latin ed. p. 550*]

550 Acta Apostolicae Sedis - Official Commentary: concerning the governance of the Neapolitan Church by ordinary jurisdiction. Furthermore, He wished that the aforementioned Patriarchate be restricted to the same limits as the Patriarchate of Cilicia and the Primacy of Constantinople at that time. But since, after examining the changed circumstances, which are entirely different from those that existed at that time, with the consent of

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both the current Patriarch of Cilicia of the Armenians, Paul Peter Terzian, and other Armenian Bishops gathered in the City, concerning the fullness of the apostolic power, by Apostolic Letters delivered this very day with the Fisherman's seal, we have restored the seat or residence of the Patriarch of Cilicia of the Armenians and of his successors in the future, from the city of Constantinople to Lebanon, it has also seemed opportune to restore the Church of Constantinople of the Armenians to the title of an Archdiocese. Therefore, having heard our venerable brothers, the Cardinals of the Holy Roman Church, presiding over the Congregation for the Eastern Church, by our own motion and with certain knowledge and mature deliberation, and by the fullness of our apostolic power, by the tenor of the present document, we again restore the Church of Constantinople of the Armenians to the archiepiscopal title, without an ecclesiastical province, and we wish that the same Church, thus restored by Us to the archiepiscopal dignity, be presided over by a Bishop who will rightfully govern and regulate it; while the aforementioned union of sees, the title of Patriarch of Cilicia of the Armenians, and the Patriarch's jurisdiction over the entire Patriarchate, remain firm, as Our predecessor, blessed be his memory, established. These things We wish and decree, ordaining that the present Letters remain forever firm, valid, and efficacious; and that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall most abundantly support them now and in the future; and that it shall be rightly judged and defined, and that whatever is attempted in this regard by anyone, with any authority, knowingly or unknowingly, shall be declared invalid from now on and void. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's seal, on the fifteenth day of the month of October, in the year 1927, in the seventh year of Our Pontificate. P. CARD. GASPABEI, Secretary of State.

[*Latin ed. p. 551*]

Acta Pii PP. XI 55, under the title and privileges of a minor basilica, the church of the Immaculate Heart of the B.M.V. in the city of Saint James of Chile, of the Congregation of the Missionary Sons of the same Immaculate Heart, is honored. PIUS PP. XI, for the perpetual memory of the matter. — The Provincial Superior of the Missionary Sons of the Immaculate Heart of the Blessed Virgin Mary in the Chilean province informs Us that this year marks the fiftieth anniversary of the dedication of the church, which, under the title of the Immaculate Heart of the Blessed Virgin Mary, the Missionary Sons of the Immaculate Heart of the Blessed Virgin Mary erected for the first time in the city of Saint James of Chile. The noble structure shines with its amplitude and magnificence, adorned with ten altars crafted with exquisite workmanship, and decorated with numerous devout images and sacred relics. Divine worship is performed there with appropriate sacred

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vessels, precious and venerable furnishings, and vestments, by the clergy of the aforementioned fruitful Congregation, who, devoted to the church, live a religious life in the adjacent buildings. Frequent numbers of the faithful attend the sacred functions, receive the sacraments, and hear the word of God; and in the same church, several pious sodalities and Catholic associations, which are for the spiritual good of the faithful, have their seat. Therefore, the Provincial Superior of the Congregation of the Missionary Sons of the Immaculate Heart of the Blessed Virgin Mary, having expressed the common desires of both the clergy and the people, has now presented Us with petitions so that, on the occasion of the aforementioned fiftieth anniversary, We would be pleased to honor the church with the title and privileges of a minor basilica. We have also taken into account the most excellent commendation of the venerable Archbishop of Saint James of Chile, and of the esteemed General Procurator of the praised Congregation of the Missionary Sons of the Immaculate Heart of the Blessed Virgin Mary, so that the piety of the faithful towards the Most Blessed Virgin's Immaculate Heart may be increased, and also that it may be a testimony of Our benevolence towards the aforementioned Congregation. We have therefore freely and gladly considered these petitions. After consultation with Our venerable brothers, the Cardinals of the Holy Roman Church, and the Prefects of the Congregation for Sacred Rites, and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of the present document, We declare and decree perpetually that the church dedicated to God in honor of the Immaculate Heart of the Blessed Virgin Mary in the city and archdiocese of Saint James of Chile, shall possess the dignity of a minor basilica.

[*Latin ed. p. 552*]

Acts of the Apostolic See - Official Commentary 552: We adorn [the church] with the title of a minor basilica, with all the privileges that, according to apostolic dispositions or decrees, pertain to churches holding this title of honor. Notwithstanding any contrary provisions. We decree that these present letters shall always remain firm, valid, and efficacious, and shall fully and completely produce and obtain their effects, and that they shall fully support those to whom they pertain or may pertain; and that it shall be duly judged and determined, and that, from this moment, anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be declared invalid and void. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the sixth day of February, in the year 1929, in the eighth year of Our pontificate. P. CAED. GASPARRI, Secretary of State.

FROM THE DISMEMBERED TERRITORY OF THE APOSTOLIC VICARIATE OF SIWANTZE, THE APOSTOLIC PREFECTURE OF TSINING IN CHINA IS FORMED, TO WHICH THE CARE OF THE

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INDIGENOUS CLERGY IS TO BE ASSIGNED.

PIUS PP. XI

For the sake of future remembrance.

— From the apostolic office, which We divinely exercise, with diligent study We seek to promote the growth of the Christian religion, so that in excessively vast regions of the earth, with an increase in the number of workers, a suitable ecclesiastical jurisdiction may be appropriately established. Therefore, since the venerable brother Bishop, holding the title of Paroecopolis, Apostolic Vicar of Siwantze, has informed Us that the territory subject to his jurisdiction is widely extensive and populous, and that he has requested Us to divide his vicariate of Siwantze into two parts, in order to more effectively promote the Catholic faith therein, and that an indigenous clergy should be assigned to one of them: We have readily and willingly considered it fitting to grant such requests, with the fullest support of the venerable brother, Most Reverend Constantine, Archbishop holding the title of Theodosiopolitan, Our Apostolic Delegate in China. Therefore, after also having consulted with Our venerable brothers, Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all aspects of the matter, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, We command by the tenor of these present letters.

[*Latin ed. p. 553*]

553 The acts of Pope Pius XI state that, from now on and in the future, the territory comprising the civil prefectures of Feng-Chieng, Leang-Chieng, Kining, and Tao-in shall be separated from the apostolic vicariate of Siwantze; and that said territory, thus separated, is erected into a new apostolic vicariate, which we name Tsining. The apostolic vicariate of Tsining is entrusted to the care of the indigenous clergy, with the approval of Ourselves and of the Holy See. We decree that these present letters shall always be firm, valid, and efficacious, and shall have their full and complete effect, and that they shall fully suffice for all those to whom they pertain, now and in the future; and that, if anything contrary to these should, knowingly or unknowingly, be attempted by any authority whatsoever, it shall be considered void and of no effect from now on. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the eighth day of the month of February, in the year 1929, in the eighth year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

VII. THE BOUNDARIES ARE CHANGED BETWEEN THE APOSTOLIC VICARIATE OF BRAZZAVILLE AND THE APOSTOLIC PREFECTURE OF UBANGHI-CHARI, AFRICA.

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PIUS PP. XI.

For the sake of future remembrance.

The pastoral office entrusted to Us concerns Us above all with the spiritual needs of the places, so that the faithful may be assisted with suitable provisions, and We strive diligently, as much as We can with God, to provide for all things. Moved by this reason, when the apostolic vicar of Brazzaville requested that a portion of his vicariate, which is now called "la Haute Sangha," be added to the neighboring apostolic prefecture of Ubanghi-Chari, in order to improve the vicariate and to promote the progress of the Catholic religion there, and when the apostolic prefect of Ubanghi-Chari also gave his full consent to this, We decided to grant such requests. Therefore, after consultations with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all aspects of the matter, by Our own initiative and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, We enact the following in these present letters:

[*Latin ed. p. 554*]

554 Acta Apostolicae Sedis - An official commentary from the apostolic vicariate of Brazzaville, we separate, or dismember, the northern part thereof, now called Haute Sangha, and we assign, or annex, that territory thus separated, or dismembered, to the apostolic prefecture of Ubangi Chari: may it be for the good, and may it be blessed and successful in the Lord. These things we establish, we decree, and we declare that these present letters shall forever remain valid and effective, and shall fully and completely produce and obtain their effects: and that those to whom they pertain, or may pertain, shall fully support them now and in the future, and that it shall be rightly judged and defined, and that anything contrary to these, attempted by anyone, knowingly or unknowingly, shall be null and void from now on. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the eighth day of the month of February, in the year 1929, in the eighth year of Our pontificate. P. CARD. GASPARRI, Prefect of the Secretariat of State. VIII. PRIVILEGES AND FACULTIES ARE GRANTED FOR TEN YEARS TO ORDINARIANS, PRIESTS, AND CHRISTIANS OF THE DIOCESES AND TERRITORIES OF LATIN AMERICA. PIUS PP. XI For the perpetual memory of the matter. — By Apostolic Letters issued under the Fisherman's ring on the eighteenth day of April, in the year 1897, Our Predecessor, Pope Leo XIII, granted certain privileges to Bishops, priests, and Christians of Latin America, which were to be valid for thirty years. But since the expenses with which We are burdened, and the solicitude for the salvation of the flock entrusted to Us, compel Us to seek ways to provide for these things,

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and since We know that certain privileges are more conducive to the evident benefit of the faithful, and to their happier governance, We have deemed it necessary to renew the aforementioned privileges in a certain way. However, due to the promulgation of the Code of Canon Law and the changed conditions of the times, certain modifications were needed in the terms of the original concession; therefore, a new scheme of privileges, which are now to be granted, has been presented to the Congregations of the Holy Roman Curia, according to the matter pertaining to each, and has been examined by them. Now, after having heard, in particular, from Our beloved sons, the Cardinals of the Holy Roman Church, from the Sacred Congregation of...

[*Latin ed. p. 555*]

From the Acts of Pope Pius XI, page 555, in a report from the Consistorial Congregation, having readily and with good will received the petitions of the Bishops of Latin America, We, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, having reviewed the previous faculties granted to them, and removing those privileges which seemed unnecessary or which were already contained in the Code of Canon Law, by the tenor of the present Letters, We extend for the next ten years, calculated from the date of these Letters, the faculties which We grant to all and each of the Ordinaries of the dioceses and jurisdictions of Latin America, to priests, and to the Christian faithful, as follows:

The tenor of these faculties is as follows:

1. The Ordinaries of the places may grant to parish priests or missionaries, in regions or places where, due to great distance or other impediments, it is difficult for them to obtain and carry with them water from baptismal fonts, where it is preserved, the faculty of blessing baptismal water with a shorter formula, which, granted by Our predecessor, Pope Paul III, to missionaries in Peru among the Indians, is now found in the Appendix of the Roman Ritual.

2. Parish priests and missionaries, if, due to lack of time or excessive fatigue, or for other serious reasons, they are unable to easily perform all the ceremonies prescribed for the baptism of adults, may, with the prior consent of the Ordinary, use only those rites which are indicated in the Constitution of the late Pope Paul III, dated June 1, 1537.

3. Furthermore, the Ordinaries of the places may appoint, to administer the Sacrament of Confirmation, priests who are constituted in some ecclesiastical dignity, or who are exercising the office of a vicarious, as far as possible; never simple priests who reside in those places where the aforementioned Sacrament is to be administered; with the new Instruction of the Sacred Congregation concerning the discipline of the Sacraments to be observed for a simple priest administering the Sacrament of Confirmation by delegation from the Apostolic See.

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4. The same Ordinaries may delegate priests to assist at marriages, according to the form established by law, who, for the purpose of missions, are engaged in evangelizing the faithful or in performing other works of piety in distant regions, separated from the parish church, and who continue in those missions, in the absence of the Ordinary, or the parish priest, or the cooperating vicar, and with the observance of those things which, as circumstances permit and the conditions of the place and time allow, must be observed before the celebration of marriage, according to canon 1919 and following of the Code of Canon Law; but this Apostolic dispensation shall be expressly mentioned in each case and shall always be firmly subject to the prescriptions of the sacred canons.

[*Latin ed. p. 556*]

Acts of the Apostolic See - Commentary, Official, 556 provisions, both concerning the rights of the parish priest to be observed, and concerning the inscription to be made in the parish registers. 5) Ordinaries are also empowered to grant dispensations concerning matrimonial impediments, provided they are solely ecclesiastical impediments from which the Holy See is accustomed to grant dispensations, except for impediments arising from sacred Orders, major vows, or consummated marriage in the direct line; except also, due to the gravity of the matter, for the impediment mentioned in canon 1075, paragraphs 2 and 3; except finally for impediments of mixed religion and different worship, unless special faculties have been obtained from the Most Holy Congregation of the Holy Office. - We likewise grant permission to these same [Ordinaries] to decide and declare the legitimacy of the children of those entering into marriage, provided that the said children were not conceived in adultery; however, in each case, even in granting dispensations, express mention of this Apostolic Indult must be made. 6) To the faithful entering into marriage, we grant that they may receive the blessing of marriage at any time of the year, provided that, during those times in which marriages are prohibited by the Church, they abstain from excessive pomp; however, it is to be understood that, if the blessing of marriage is granted outside of Mass, the formula in the appendix "de Matrimonio" of the Roman Ritual must be used. 7) We also grant permission that sacred oil, even if old, but not older than two years, may be used, provided that it is not corrupted, and that new or more recent sacred oils, having been prepared with all due diligence, are not available. 8) Ordinaries may permit priests to use a portable altar, provided that such use is only for the good of the faithful, and in those places where there are no churches or public oratories, or where the parish church is far distant, but not at sea; provided that the place of celebration is decent and honorable, that it be celebrated upon a sacred stone, and that the parish priest and other priests to whom this faculty is granted, instruct the faithful present with the explanation of the Holy Gospel or

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with catechesis. 9) Ordinaries may grant priests the faculty of celebrating the Holy Sacrifice of the Mass on a ship, solely during the time of travel, provided that the place where the Mass is to be celebrated does not present anything indecent or unbecoming, and that the sea or river is so calm that there is no danger of any spilling of the sacred species; and that another priest, wearing an alb, if present, assist the celebrating priest. 10) To all the Christian faithful of Latin America, we permit that from the Sunday of Septuagesima until the feast of the Holy Apostles Peter and Paul, they may fulfill the precept of annual Confession and Communion.

[*Latin ed. p. 557*]

557 Acta of Pope Pius XI 11) We grant to these same faithful, if they reside in places where it is entirely impossible, or at least very difficult, to have access to a confessor, that they may obtain Indulgences and Jubilees, which require Confession, Communion, and fasting, provided that, observing the fast, they are at least contrite of heart, with the firm purpose of confessing as soon as they are able. 12) Finally, we grant that in cases, whether criminal or pertaining to any other matter before the ecclesiastical court, which have not yet passed into final judgment, an appeal may be made in a third instance to another Metropolitan or Bishop of the same province, who is closer to the one from whom the judgment was first rendered; however, the full faculty of appealing to the Apostolic See, for the purpose of legal recourse, remains intact. We have considered it fitting to grant the foregoing, in order to promote, as far as we can in the Lord, the spiritual good of those faithful who reside in the regions of Latin America. This is done, abolishing and nullifying by our Apostolic authority all and singular privileges previously granted by the Holy See to the West Indies, whatever their name or form. Contrary provisions, even those of special and individual significance, are not to stand in the way. Given at Rome, near Saint Peter, under the Fisherman's ring, on the thirtieth day of April, in the year 1929, in the eighth year of our pontificate. P. CAED. GASPAREKI, Secretary of State.

[*Latin ed. p. 558*]

558 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS SACRED CONSISTORY I BOLIVARIAN DIVISION AND UNION DECREE. Since it has been requested from the Apostolic See that the territory of the parish of Macas be separated from the Bolivarian diocese and placed under the jurisdiction of the Sacred Congregation for the Propagation of the Faith, Our Most Holy Lord Pope Pius, of blessed memory, Pope XI, knowing that this would be for the good of souls, and heeding the request of the Most Reverend Father Charles M. De La Torre, Bishop of Guayaquil and Apostolic Administrator of the Bolivarian diocese, after offering prayers, approved. Therefore, the same Most Holy Pope,

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supplementing, as may be necessary, with the consent of those who are concerned or who may presume to have an interest, by this Consistorial decree, which shall be valid as if Apostolic Letters sealed with the papal seal were issued, separates the territory of the aforementioned parish of Macas from the Bolivarian diocese and places it under the jurisdiction of the Sacred Congregation for the Propagation of the Faith, so that missionaries dependent on that Congregation may be able to administer it. Notwithstanding any contrary provisions. Given in Rome, from the offices of the Sacred Consistory, on the 25th of April, 1929. C. CARD. PEROSI, Secretary. L. £8 S. V. Santoro, Substitute. II PORT-AU-PRINCE - CAP-HAÏTIEN AND GONAIVES DIVISION AND UNION OF PARISHES DECREE. For the greater convenience and benefit of ecclesiastical administration, Our Most Holy Lord Pope Pius, through divine Providence, Pope XI, benignly decreed that the territory of the diocese of Gonaives, recently deprived of its first pastor,

[*Latin ed. p. 559*]

The Sacred Congregation, in its 559th decree, encompasses the entire civil province commonly called Artibonite. However, since certain parishes, belonging to the archdiocese of Port-au-Prince and the diocese of Cap-Haïtien, are located within the boundaries of the aforementioned civil province, the same Most Holy Lord, exercising the fullness of His power, and in order that what is necessary may be accomplished, with the consent of those whose interests are involved, by the present Consistorial decree, which shall have the same validity as if Apostolic Letters sealed with the papal seal had been issued concerning the matter, separates the parishes commonly called Hinche, Maissade, Marmelade, and Saint Michel, together with all the clergy, faithful, and churches located therein, from the diocese of Cap-Haïtien, to which they previously belonged, and joins them permanently to the Church of Gonaïve; likewise, it separates the parish commonly called Thomonde from the archdiocese of Port-au-Prince and assigns it permanently to the same diocese of Gonaïve; all contrary provisions notwithstanding. To carry out these matters, the same Most Blessed Father appoints His Excellency, the Most Reverend Peter Cogliolo, Archbishop Urban, and Secretary of the Apostolic Nunciature of Haiti, granting him the necessary and appropriate powers, including the power to delegate, to any established ecclesiastical person, to effect what is intended, with the obligation of sending to this Sacred Congregation, within six months from the date of these presents, an authentic copy of the completed execution. Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 25th of June, 1929. C. CARD. PEROSI, Secretary. L £8 S. f Fr. Raphael C, Archbishop of Thessalonica, Assessor. III. CONCERNING CHANGES IN THE BOUNDARIES OF DIOCESES. The same Most Holy Lord, our Pope Pius XI, by the grace

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of Divine Providence, has deigned to establish the following changes in the boundaries of dioceses, through decrees of the Sacred Congregation Consistorial: June 7, 1929. — PLOCENSIS - VARSAVIENSIS. The territory "Rynia" is separated from the parish of "Zegrze" and from the diocese of Płock, and is permanently joined to the parish of "Nieporet" in the archdiocese of Warsaw. — GNESNENSIS ET POSNANIENSIS. The territories "Orzechowo" and "Pieczkowo" are separated from the parish of "Debno" and from the archdiocese of Posen, and are permanently united to the deanery of "Milosław" in the archdiocese of Gnesen.

[*Latin ed. p. 560*]

Acts of the Apostolic See - Official Commentary 560, June 28th. — QUEBEC-SAINT-GERMAIN. The "Blier" district, together with the adjacent territory, extending approximately two thousand paces, is permanently incorporated into the parish of Saint Eleutherius and into the Archdiocese of Quebec, and into the parish of Saint David of Sully, within the Diocese of Saint-Germain. IV. PROVIDENTIAL ACTS CONCERNING CHURCHES. Our Most Holy Pope Pius XI, by successive decrees of the Sacred Congregation Consistorial, has, through divine Providence, appointed new pastors for the following churches: July 19, 1929. — To the Metropolitan Church of Saint Andrew and Edinburgh, he appointed the Reverend Joseph Mac Donald, O.S.B., formerly Abbot of the monastery of Saint Benedict in the city of Fort-Augustus, in the Diocese of Aberdeen. July 26th. — To the Abbey of Saint Paul outside the walls, he appointed the Reverend Hildebrand Vannucci, O.S.B. Congr. of Monte Cassino. August 2nd. — To the Cathedral Church of Garanhuns, he appointed the Reverend Father Anthony De Paiva, formerly Bishop of Ilhéus. — To the newly erected Cathedral Church of Lages in Brazil, he appointed the Reverend Father Daniel Hostin, O.P.M. — To the Cathedral Church of Uberaba, he appointed the Reverend Father Anthony Colturato, of the Order of Friars Minor Capuchin, Aloysius of Saint Anne. August 6th. — To the titular episcopal See of Lamiens, he appointed the Reverend Henry Lemiroy, Dean of Ypres, as coadjutor bishop, with the right of succession, the Reverend Father Gustav Joseph Waffelaert, Bishop of Bruges. August 16th. — To the titular archiepiscopal See of Cotrada, he appointed the Reverend Father Jean Joseph Morel, formerly Archbishop of Pondicherry. SACRED CONGREGATION FOR RELIGIOUS ORDERS. APPROVALS. Our Most Holy Pope Pius XI, by decrees of the Sacred Congregation dealing with the affairs of religious congregations, has: March 12, 1929. — Approved the Institute of Sisters, commonly known as the "Petites Sœurs Dominieaines Garde-Malades des Pauvres," together with its Constitutions, but only for a period of seven years, for the purpose of trial. — Finally approved the Constitutions of the Institute of Sisters commonly

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known as the "Ausiliatriei delle anime del Purgatorio."

[*Latin ed. p. 561*]

The Holy Congregation of Religious approved definitively the Constitutions of the Institute of Sisters commonly known as the Suore della Dottrina Cristiana. It approved the Constitutions of the Institute of Sisters commonly known as the de la 'Retraite Chrétienne, for a period of seven years, for the purpose of experimentation. It praised the Institute of Sisters commonly known as the Francescane della S. Famiglia, whose principal house is located in the diocese of Treves, and approved its Constitutions for a period of seven years, for the purpose of experimentation. April 30th. It praised the Institute of Sisters of St. Joseph, whose principal house is located in the diocese of Treves, and approved its Constitutions for a period of seven years, for the purpose of experimentation. It praised the Institute of Sisters commonly known as the Petites Sœurs de la Sainte Famille, whose principal house is located in the diocese of Sherbrooke, and approved its Constitutions for a period of seven years, for the purpose of experimentation. It praised the Institute of Sisters commonly known as the Missionarie dell'Immacolata Concezione della Madre di Dio, whose principal house is located in the Prefecture "nullius," and approved its Constitutions for a period of seven years, for the purpose of experimentation. It approved the Institute of Sisters of Mary, Consolatrix of the Afflicted, whose principal house is located in the archdiocese of Milan, together with its Constitutions, but these only for a period of seven years, for the purpose of experimentation. It approved the Institute of Sisters of the Holy Family, whose principal house is located in the diocese of Mechlin, together with its Constitutions, but these only for a period of seven years, for the purpose of experimentation. It approved definitively the Constitutions of the Sisters of the Christian Doctrine. It praised the Institute of Sisters commonly known as the Francescane Missionarie di Maria Ausiliatrice, whose principal house is located in the diocese of Carthage, and approved its Constitutions for a period of seven years, for the purpose of experimentation. It praised the Institute of Sisters commonly known as the Povere Scolastiche del Terzo Ordine di S. Francesco Serafico, whose principal house is located in the diocese of Liège, and approved its Constitutions for a period of seven years, for the purpose of experimentation. It praised the Institute of Sisters commonly known as the Terziarie Domenicane di Nostra Signora del S. Cuore, whose principal house is located in the diocese of Capifonte, and approved its Constitutions for a period of seven years, for the purpose of experimentation. It approved definitively the Constitutions of the Institute of Sisters commonly known as the di S. Francesco della B. V. M. degli Angeli, whose principal house is located in the diocese of Treves. ACTA, vol. XXI, n 12.

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2-9-929. 38.

[*Latin ed. p. 562*]

562 Apostolic See - Commentary

SACRED CONGREGATION FOR RITES

OF ANGERS.

CONCERNING THE BEATIFICATION AND CANONIZATION

OF THE SERVANT OF GOD,

MADAME JEANNE DELANOUË,

FOUNDRESS OF THE CONGREGATION OF THE SISTERS OF SAINT ANNE

OF THE PROVIDENT INSTITUTION.

ON A DOUBT:

Whether she possessed the theological virtues, namely Faith, Hope, and Charity, in God and towards her neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and their corresponding virtues, in a heroic degree, in the case and with the effects of which we are speaking.

In the honorable town of Salmur, located within the boundaries of the diocese of Angers, in the 17th century, was born the Servant of God, Jeanne Delanouë, from pious and honest parents, who, engaged in a modest trade, sought to live their lives in fear of the Lord.

From her childhood, she diligently cultivated her virtues, and when she first clearly understood the merit of virtue and the disgrace of vice, she began to abhor sin, and she rebuked whatever vice she perceived in others, often being admonished by her mother about her own defects.

Troubled by the impulses of her conscience, she frequently went to confession, but since the confessor was imbued with the doctrines of the Jansenists, he did not know how to offer Jeanne any suitable remedy.

After being orphaned, she encountered a more wholesome confessor, who immediately instructed her not to engage in the business that she had

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inherited from her father on feast days.

Jeanne agreed, although local custom suggested the contrary, and she declared herself more willing to suffer any temporal loss than to incur the detriment of her soul.

From that time forward, a remarkable change occurred in her soul, for she who had seemed inclined to avarice, was completely converted to works of charity.

And so, shortly thereafter, having abandoned the business of temporal affairs, she resolved to pursue evangelical perfection with great zeal, and she eagerly entered the path of holiness.

One day, while walking through the streets of the town, she encountered a young girl who, by her outward appearance, clearly suffered from poverty and destitution.

Moved by the mercy of God, she took the girl, as if she were an orphan, into her home, where she...

[*Latin ed. p. 563*]

563 She desired to establish an institution for receiving and properly educating young girls. Illuminated by a heavenly vision, she immediately received other young women and added pious women, and founded a new society, entirely supported by divine Providence, which she named "Santa Ana de la Providencia." And she often received unexpected resources from Providence, with which she was able to conveniently assist the calamities and needs of the fledgling society on many occasions. Thus, openly aided by the Providence of God, she extended her charity to the poor and sick outside, and denied it to no one. She provided the pious society with suitable rules, and vigilantly watched to ensure that the vigor of discipline did not wane. She herself, the Handmaid of God, most diligently sought to obtain heavenly help, subjecting her body to unusual penances, and nourishing herself with meager and unpalatable food. Living this most austere life, she established several houses of the pious society in various places, dedicated to all kinds of works of charity, and reached the seventieth year of her age, when she peacefully rested in the Lord, leaving behind a singular reputation for holiness, which celebrated her virtues and praises even after her death. Subsequently, the desire arose to bestow heavenly honors upon the Handmaid of God, and with established Order and Apostolic authority, investigations were conducted, according to the order of law, regarding her heroic virtues. A preparatory congregation was held in the halls of the Most Reverend Cardinal Andrea Frühwirth, Relator of the Cause, on April 20, 1920, which was followed by a preparatory congregation in the Apostolic Palace at the Vatican on May 24, 1927. Most recently, on May 28 of the present year, the entire assembly was convened before the Most Holy Pope Pius XI, in which the aforementioned Cardinal raised a question to be

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discussed: Whether it is established that the virtues, namely the theological virtues of Faith, Hope, and Charity in God and neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, with their respective qualities, were present in a heroic degree, in every case and in effect, in the person under consideration? All the Most Reverend Cardinals present, as well as the Consultor Fathers, gave their votes, which the Most Blessed Father carefully considered, but he postponed pronouncing his judgment to another day, urging those present to continue praying for a greater abundance of divine light. Wishing to reveal his intentions, he chose the present day, on which the solemnities in honor of the Most Sacred Heart of Jesus are celebrated. Therefore, with due reverence, and with the Most Reverend Cardinals Camillo Laurenti, Prefect of the Congregation for Sacred Rites, and Andrea Frühwirth, Promoter of the Cause, together with the Reverend Father Carlo Salotti, General Promoter of the Holy Faith, and myself, the undersigned secretary, and with others present, seated on the Pontifical throne, he solemnly declared: "It is established that the Venerable Servant of God, Ioanna, possessed heroic virtues."

[*Latin ed. p. 564*]

Acts of the Apostolic See - Official Commentary 564 Delanoue, concerning Faith, Hope, and Charity in God and neighbor, as well as Prudence, Justice, Fortitude, and Temperance, and their related virtues, in the heroic degree, in the case and to the effect of which we are speaking, a discussion was held so that it might attain to four miracles. This decree was ordered to be promulgated and inserted into the acts of the Congregation of Sacred Rites, on the seventh of the Ides of June in the year nineteen hundred and twenty-nine. C. CARD., LAURENTI, S. R. C., Prefect. L. © S. A. Mariani, Secretary.

II. VENETEN. CONCERNING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE SERVANT OF GOD, PETER RENATUS ROGNE, PRIEST, OF THE CONGREGATION OF MISSIONS, WHO, AS IS REPORTED, WAS MARTYRED IN HATRED OF THE FAITH.

SUPER DUBIO: Whether the Commission for the Introduction of the Cause should be appointed in this case and to this effect.

Among those vigilant and strong men in faith, of both the clergy, who, following the example of the sacred prelates, in the infamous French disturbances of the late eighteenth century, not with deadly weapons and physical strength, but inflamed by the divine spirit of justice and truth, steadfastly opposed Christ and the Church, and Satan and his sectaries, and in the extreme crisis, achieved a glorious victory over the impious and malignant enemy, one can mention Peter Renatus Rogne, a priest of the Congregation of Missions, whose cause and reputation for sanctity and martyrdom are being discussed in the Congregation of Sacred Rites.

Meanwhile, it is pleasing to briefly narrate something of his life and

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deeds, taken from the process records: Peter Renatus was born in the city of Vannes, from pious and honorable parents, Claudius Rogne, of Angers, and Francisca Loyseau, of Riturie, on June 11, 1758, and on the same day, he was regenerated by the sacrament of baptism. After his father's death, the boy was educated under the care and discipline of his mother, and he progressed in modesty and piety. Having been instructed in letters and good morals at the renowned College of Vannes, he won the esteem and affection of his superiors and classmates, and there, at the age of sixteen, he pursued his studies.

[*Latin ed. p. 565*]

He commendably completed the curriculum of the Congregation of the Missions. Feeling called to the ecclesiastical state, and having been approved by his confessor and mother, who guided his prayers, counsels, and vows, he entered the Seminary of Vannes, where he diligently pursued higher studies and sacred theology, acquiring a more abundant knowledge. At the appointed and opportune time, this servant of God, adorned with knowledge and virtue, proved himself worthy to ascend the sacred Orders by degrees; which he received... at the hands of his Ordinary, the Most Reverend Améiot, Bishop of Vannes, in the parish church of the Blessed Virgin Mary of Mené. Ordained to the priesthood on September 21, 1782, with the counsel and support of the superiors of the Seminary, and by the authority and mandate of his own prelate, he served as a novice priest and chaplain among the sisters of the Congregation of the Visitation of Vannes, exercising this ministry with Christian instruction and preaching for the benefit of the sisters and the faithful, with spirit, zeal, and priestly dedication for four years. When, having been instructed and educated by the priests of the Congregation of the Missions, and desiring from the beginning of his priesthood to embrace the same congregation, and after overcoming all obstacles and the difficulties of his mother, with her consent, with the consent and permission of his Bishop, he attained his sacred purpose through his desired acceptance into the Seminary of Saint Lazarus in Paris on October 25, 1786, under the esteemed Superior General, the Most Reverend Father Jacquier, and the rector of the Seminary, Michael Renato Errard. During his novitiate, he readily imbibed the spirit and rules of charity and holiness of the holy founder, Vincent de Paul, and after duly completing this period, he pronounced his religious vows. Afterward, he was sent, as a master of sacred theology, to the major Seminary of Vannes, where he admirably fulfilled this office with diligent study, with the praise and approval of other professors, especially Monsignor Le Gal, who was already his superior and friend, and with the esteem and progress of the students. He also proved himself an excellent teacher in the sacred ministrations, and an example of piety, diligence, and prudence, in the sacred liturgy, in performing the ceremonies, in

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administering the sacraments, especially in guiding the consciences of his spiritual children. His wonderful charity was evident towards the poor and afflicted, especially during the time of the plague and persecution, when he devoted his laborious, spiritual, and corporal work to "their comfort and assistance, openly or secretly, according to various circumstances, and often at great risk to his own life. In the French nation, certain laws, no less contrary to unity and liberty than to the rights and constitutions of the Church, and expressly condemned by this Church, caused great disturbance among the religious and clergy, for example, "the Civil Constitution of the Clergy" and the oath of liberty and equality imposed on the same clergy. Among the religious and priests who were sustained by divine grace and protection, there were those who refused to obey laws unjustly imposed, and contrary to divine and ecclesiastical law, and to the right conscience of their subjects.

[*Latin ed. p. 566*]

566 Acta Apostolicae Sedis - Commentarium Officiale. Our Peter Renatus, who steadfastly held his place, refusing to yield to threats and prepared to endure all hardships for the Catholic religion, is not the least among those who openly declared their faith and presented a written protest against unjust laws before the criminal tribunal of Vannes, as can be read in the records of that court, number 11, in the year 1796, in the archives of Morbihan. Meanwhile, the servant of God remained hidden in the seminary for a time, until he was discovered and, able to perform his duties secretly, continued until December 24, 1795, at nine o'clock in the evening. Then, having been denounced by a wicked man and apprehended by the guards, he was taken to the District courthouse. Upon being brought before the assembled members of the court, he immediately requested and obtained the sacred Species, which he was carrying to a sick man, and he received them with the utmost devotion, while those present knelt and adored them. When soldiers arrived at the prison, he, though imprisoned, proved to be an excellent example of fortitude, consolation, and encouragement. He established a well-ordered and appropriate rule for his life in captivity, which he faithfully observed. Furthermore, he composed a hymn, filled with piety, hope, and expectation, concerning the blessed departure of his soul from the bonds of the body to Christ, and with Christ to the holy city of the New Jerusalem, a hymn of joy, as if inspired by the Davidic psalm (121): "I rejoiced with the words they spoke to me: 'We will go in the house of the Lord.'" But he did not remain long in prison and in chains, for on March 2, 1796, he was condemned to death by the tribunal, and on the following day he was led to the scaffold. With his eyes raised to heaven and his hands outstretched, with a serene face and a joyful heart, he said: "Into thy hands I commend my spirit," and with his head bowed, his angelic soul departed from this exile and

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this life, and migrated to the heavenly homeland and life. The fame of the sanctity and martyrdom of the Servant of God, Peter Renatus, after his death, has grown more and more brilliant and widespread to the present day, so that an informative process has been instituted in the ecclesiastical court of Vannes, and has been transmitted to the Sacred Congregation for Rites. With the very Reverend Monsignor Joseph Scognamiglio, of the Congregation of Missions, and promoter of this cause, and after observing the proper legal procedures and after a review of the writings of the same Servant of God, by decree of the S. R. C. on March 22, 1922, nothing prevents further proceedings, and everything is ready, considering the petitions of certain Eminences, Cardinals, Archbishops, and Bishops of France and Italy, as well as the Superiors General of Orders and religious Congregations, and the Reverend Monsignor Francis Verdier, Superior General of the Congregation of Missions, and the Most Reverend and Most Illustrious Lord Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Albano Laziale, and Relator of this cause, signed in the meetings of the Ordinary Congregation of the Sacred Rites, on...

[*Latin ed. p. 567*]

The Sacred Congregation of Rites, assembled in its halls at the Vatican, proposed the following question for discussion: Whether a Commission should be appointed for the introduction of the cause in the case in question, in order to achieve the desired outcome? And the Most Reverend and Most Eminent Fathers, entrusted with the safeguarding of sacred rites, after hearing the report of the Most Reverend Prefect, and after having heard, both orally and in writing, the Most Reverend Lord Cardinal Charles Salotti, General Promoter of the Faith, having diligently considered all matters, decided to respond: Affirmative, that is, a Commission should be appointed, if it pleases the Most Holy [Father]. June 4, 1929. All of which, having been reported to the Most Holy Lord Pope Pius XI by the undersigned Cardinal Prefect of the Sacred Congregation of Rites, His Holiness, approving the response of the aforementioned Sacred Council, deigned to sign the Commission for the introduction of the cause for the beatification or declaration of martyrdom of the Servant of God, Peter Eenati Eogue, priest of the Congregation of the Missions. June 12, 1929. C. CARD. S. R. C. Prefect. LAURENTI, L. © S. A. Mariani, Secretary. III SAINT-FLOUR. REGARDING THE ORDINARY PROCESS FOR THE BEATIFICATION OF THE VIRGIN CATHARINE JARRIGE, OF THE THIRD ORDER OF SAINT DOMINIC. IS A COMMISSION TO BE APPOINTED FOR THE INTRODUCTION OF THE CAUSE, IN THE CASE AND FOR THE PURPOSE IN QUESTION? Catherine Jarrige, daughter of Peter and Mary Céìarier, was born in the town of Doumis, in the diocese of then Claromont, now Saint-Flour, on October 4, 1754, and was baptized the following day. A virgin of the Third Order of Saint Dominic, she died after a holy and industrious

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life and old age, on July 4, 1836. In those most sorrowful times of terror and upheaval in France, she devoted herself to the comfort of the clergy and people of the area, especially those who, with heroic virtue, defended their own status and condition in their offices and labors, and their Catholic religion. Endowed with piety and charity, she generously assisted, as much as she could, in public and private needs, through herself and through others; hence, she deservedly earned the name of Sister Providence and mother of the poor, completely devoted and confident in God, and devoted to the Mother of God.

[*Latin ed. p. 568*]

568 Acta Apostolicae Sedis - An official commentary, sustained by effort and love. Although born into a humble station and family, she had honest and Christian parents, who, in her childhood, as with her three brothers and three sisters, raised her with proper and Catholic instruction in piety and labor, along with a special devotion to the Most Blessed Virgin Mary, whose beautiful and miraculous image was venerated by the entire population of Mauriac. Due to the family's poverty, she was almost constantly engaged in domestic service, serving in good and Christian families, from whom she gained praise, trust, and affection. Well-prepared for her First Communion, she received it with angelic purity and ardent devotion, and she progressed daily in age, religion, and virtue. When she was twelve years old, she lost the beloved handmaid of God, Mary Célarier, her maternal grandmother, who was afflicted by a serious illness and had been comforted by all the sacraments of the Church, in the parish of Le Cher, on December 22, 1767. After some time, and significantly after the marriage of her own sister, at which she was present, she yielded somewhat to the frivolity and instability, the desires and vanities of the world, although she maintained the integrity of her faith and morals. She felt a struggle in her heart between the voice of the world and the voice of the Lord, increased also by the fear of the danger of death, but after invoking and obtaining the help of the most exalted Queen of Peace, Catherine returned to a better path, illuminated by heavenly light and with a peaceful tranquility of mind. Abandoning games, vanities, and dances, and dedicating herself to serious matters, she began to pray and wished to be enrolled among the Dominican Tertiary Sisters by the hands of her parish priest in Ronnat, and, according to the rules and customs of this Institute, she diligently cultivated Christian virtues, especially charity towards the poor and the sick in her own parish, from the twenty-fourth year of her age. But the time arrived when Catherine, "as gold was to be tested in the fire, was destined to perform outstanding works of charity." At that time, that noble nation of the Gauls was ravaged by a severe fire for many years, experiencing great and numerous disturbances among men and things, not obeying, but rather defying and opposing, the laws of reason, justice, and the established order. In this

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most turbulent period of the Republic, during which human and sacred things were overthrown with great cruelty and bloodshed, the handmaid of God, like an angel of piety and charity, sought to help many who were in misery and need, both of body and soul. Moreover, she was not only afflicted by the aforementioned calamities of the Republic, but also by the condition of her family, due to the serious illness of her sister and the death of her beloved father, who, at the age of seventy-seven years, passed away on December 28th of the year 1790, leaving behind the pious and active daughter Catherine, who was, indeed, an orphan, and in the midst of tribulations, but dwelling in the help of the Most High and under His protection.

[*Latin ed. p. 569*]

569 and, therefore, both deeply moved by the grace of God and filled with hope. Meanwhile, the handmaid of God, having already devoted herself to the service of the poor and the sick, and frequently communicating with priests and the faithful, employed all diligence, skill, prudence, and vigilance, so that neither she nor others, especially the priests, might suffer harm or danger. For at that time, priests and faithful who refused to take the oath imposed by the unjust law were hiding in houses, in forests, or in the rugged mountains and places, so that they might not fall into the hands of the persecutors; and Catherine diligently collected funds among matrons and the wealthy, and sometimes even among moderate dissenters, to distribute necessary and appropriate assistance to the needy and to the priests, acting as a servant among her lords, running here and there, performing acts of humanity and charity. For these reasons, she was not infrequently sent to prison, and, through the movement and uproar of the people, was released from it, persevering steadfastly in her works of mercy. Equipped with prudent silence, ambiguous answers, and the sign of the cross, she was cautious and moderate in revealing secrets; and she avoided many dangers and difficulties for herself and for others. Finally, when peace and tranquility were restored in France, Catherine spent the remaining years of her life, about forty in number, in the town of Mauriac, pursuing the apostolate of humanity, religion, and sacrifice, increasing the treasure of good works for the glory of God and the salvation of souls. She was frequent in the temple for the sacred rites, and she nourished her spirit with constant prayer and with the prayers of the Rosary, meditating on the mysteries. At last, weakened by old age and a severe illness of the chest, and worn out by labors, after five days, having received the sacraments of the Church with the utmost devotion, she exchanged this miserable and mortal life for another, blessed and eternal, on the fourth day of July, in the year 1836. The fame of sanctity, which the Handmaid of God had acquired before and after her death, has grown with the passage of time, to such an

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extent that an 'informative process' has been instituted in the ecclesiastical court of Saint-Flour, established with ordinary authority; and this has been completed and sent to Rome to the Congregation for the Sacraments. At the urging of the Most Reverend Father Francis Maria Guerrini, of the Order of Preachers, and the legitimate promoter of this cause, and since, having observed the order of law, everything is in readiness and nothing prevents further proceedings, attentive letters have been sent to certain Eminences, Cardinals, Archbishops, and Bishops, especially of France and Italy, as well as to the Cathedral Chapter, the Archpresbyterate, and the Deanery, the diocese of Saint-Flour, religious communities, respectable persons, and the faithful of the parish of Mauriac; and the Most Eminent and Reverend Lord Andrew Cardinal Frühwirth, Secretary of the Sacred Congregation, and the Relator of this Cause, signed together in a meeting convened in the Vatican, and proposed the following question for discussion: Whether a Commission should be appointed for the introduction of the Cause.

[*Latin ed. p. 570*]

Acts of the Apostolic See - Official Commentary 570, concerning the case and the effects thereof: And the Most Reverend and Most Eminent Fathers, Prefects of the Sacred Rites, after hearing the report of the Most Reverend Prefect himself, and after having heard, both orally and in writing, the Most Reverend Doctor Charles Salotti, Promoter of the Faith, and after having diligently discussed and considered all matters, judged it fitting to write: Affirmative, or that the Commission should be approved, if it pleases the Most Holy [Pope]. June 4, 1929. Subsequently, after the aforementioned Cardinal, Prefect of the Congregation of Sacred Rites, had presented a report to His Holiness, who, having ratified the resolution of the same Sacred Congregation, deigned to sign with his own hand the Commission for the introduction of the cause of beatification and canonization of the Servant of God, Catherine Jarrige, Virgin of the Third Order of Saint Dominic. June 12, 1929. C. Caed. Lawrence, Prefect of the Sacred Rites, S. R. C. L. S. A. Mary, Secretary. Certain reviews of ecclesiastical and liturgical matters have recently published a response from this Sacred Congregation of Rites concerning doubts regarding the interruption of the solemn Mass by the celebrant, in order to attend to the completion of certain ceremonies, dated November 14, 1928. It is declared that such a response does not originate from the Sacred Congregation, and that the signatures affixed thereto are not authentic. On this occasion, it is recalled that the only official promulgation for the general decrees of the Sacred Congregation is the Official Bulletin, *Acta Apostolicae Sedis*. August 10, 1929. A. Mariani, Secretary.

[*Latin ed. p. 571*]

SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES. VITERBO AND TUSCANIA. CONCERNING THE UNION

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OF THE SEMINARIES OF VITERBO AND TUSCANIA INTO AN INTERDIOCESAN SEMINARY TO BE ESTABLISHED. DECREE. The Sacred Congregation for Seminaries and Catholic Universities had previously determined that it would be opportune to establish that the two seminaries of the dioceses of Viterbo and Tuscania, which are equally important, should be united into one; thus, more effective provision could be made for the formation of clerics. This plan was entirely approved by our Holy Father, Pope Pius XI, who also entrusted this Sacred Congregation with providing for all that would be necessary to properly accomplish such a union. Therefore, the Sacred Congregation for Seminaries and Catholic Universities, in order to adequately fulfill the task entrusted to it, decrees the following:

I. Let there be one seminary formed from the two existing seminaries of Viterbo and Tuscania, which shall be established in the city of Viterbo, and let it be called the Interdiocesan Seminary of Viterbo and Tuscania.

II. All goods and revenues, rights and obligations, and privileges pertaining to the seminaries of Viterbo and Tuscania shall be transferred to the Interdiocesan Seminary.

III. When electing a body of representatives, either for discipline or for the administration of temporal goods, according to canon 1359, the Bishop shall hear both Chapters of Viterbo and Tuscania.

The Sacred Congregation grants the Reverend Fathers, Ordinaries of Viterbo and Tuscania, the faculty to execute what has been established above, and it commands them to report to it upon the completion of the execution. All contrary decrees, even those worthy of specific mention, are hereby set aside.

Given at Rome, from the offices of the Sacred Congregation for Seminaries and Catholic Universities, on the fifteenth day of June in the year 1928.

C. CARD. BISLETI, Prefect.

L. & S. F. SINIBALDI, Bishop of Tiberias, Secretary.

[*Latin ed. p. 572*]

572 Acta Apostolicae ACTA. Official Commentary of the Sacred Tribunals. ROMAN ROTA. Citation by edict concerning the nullity of marriage (VIAU-CHARLEBOIS). Since the actual place of residence of Hadrian Charlebois is unknown in this cause, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Rota (Rome, Via della Dataria, 94), on November 15, 1929, at 12 o'clock, to resolve the disputed matter, or to subscribe to the following, and to designate the day for the Rotal hearing for the determination of the cause: Whether the Rotal judgment of April 5, 1929, in this case, should be confirmed or annulled. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Hadrian Charlebois, must

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take care to inform him of this edictal citation.

S. F. Parrillo, Secretary. From the Chancery of the Tribunal of the Sacred Rota, August 10, 1929. Ioannes Ladelci, Notary.

[French Text: Since the place of current residence of Mr. Hadrian Charlebois, defendant in this cause, is unknown, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Rota (Rome, Via della Dataria, n. 94), on November 15, 1929, at 12 o'clock, to resolve or subscribe to the doubt reported below, and to fix the day for the cause before the Rota. Should the Rotal judgment of April 5, 1929, in this case, be confirmed or annulled? The Ordinaries of the places, the pastors, the priests, the faithful who have knowledge of the place of residence of the aforementioned Mr. Hadrian Charlebois, must, as far as possible, inform him of this citation.]

[*Latin ed. p. 573*]

Pontifical Commission for the Authentic Interpretation of Canon Law

573

ACTS OF THE OFFICES

PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANON LAW

RESPONSES TO PROPOSED QUESTIONS

The Most Reverend Fathers of the Pontifical Commission for the Authentic Interpretation of Canon Law, having considered in a plenary session the following questions, have ordered that responses be given as follows:

I. – CONCERNING DISPENSATIONS

A. – Whether, according to canon 310 § 2, in conjunction with canon 958 § 1 n. 4, the Apostolic Prothonotary can grant dispensations within one year from the vacancy of the see.

B. – Affirmative.

II. – CONCERNING THE MARRIAGE OF NON-CATHOLICS

A. – Whether, concerning those born of non-Catholics, of whom mention is made in canon 1099 § 2, it is also understood that this applies to those born of a parent from either side who is a non-Catholic, provided that the necessary guarantees are given according to the norms of canons 1061 and 1071.

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B. – Affirmative.

III. – CONCERNING FASTING ON THE CONSECRATION OF A CHURCH

A. – Whether the fasting on the consecration of a church, of which mention is made in canon 1166 § 2, is to be observed according to the common law of ecclesiastical fasting.

B. – Affirmative.

IV. – CONCERNING ECCLESIASTICAL BURIAL

A. – Whether the prescription of canon 1221 extends also to those who are postulants and to students in the pontifical religious institutes.

B. – Negative.

[*Latin ed. p. 574*]

Acts of the Apostolic See - Official Commentary 574 V. - CONCERNING THE ALIENATION OF ECCLESIASTICAL PROPERTY. ~ Whether, according to canon 1532 § 1 n. 2, the permission of the Holy See is required to alienate, by a single act, several ecclesiastical properties belonging to the same person, when, taken together, they exceed the value of thirty thousand *lire* or *fiorini*. 22. - Affirmative. Given in Rome, on the 20th day of the month of July, in the year 1929. P. Card. GASPARRI, President. L. © I. Bruno, Secretary.

[*Latin ed. p. 575*]

DIARY OF THE ROMAN CURIA

575

DIARY OF THE ROMAN CURIA

SACRED CONGREGATION CONSISTORIAL

NOTICE OF COMPETITION

In the Secretariat of the Sacred Consistorial Congregation, on October 29th of the present year, at 8:30 AM, a competition will be held for the position of Official within the aforementioned Sacred Congregation. Priests who wish to participate, provided they have not exceeded the age of 45, must present their application to the Secretariat of the aforementioned Sacred Congregation, no later than October 20th of the present year, accom-

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panied by a letter of recommendation from their Ordinary, and any other documents and qualifications that they deem appropriate to present. Particular consideration will be given to knowledge of foreign languages. The competition will consist of a written examination, particularly concerning the subject matter relevant to the aforementioned Sacred Congregation.

Rome, from the Secretariat of the Sacred Consistorial Congregation, September 2, 1929.

Fr. Raffaello C., Archbishop of Tessalonica, Assessor.

SACRED CONGREGATION OF RITES

Tuesday, August 6, 1929, before the Most Reverend and Venerable Cardinal Alessandro Verde, Promoter of the Cause of Beatification and Canonization of the Venerable Servant of God Paola Frassinetti, Foundress of the Institute of the Dorothean Sisters, the Preliminary Congregation was held, in which the Reverend Prelates, Officials, and theological Consultors of the aforementioned Congregation discussed the doubt concerning two miracles which are asserted to have been wrought by God through the intercession of the aforementioned Venerable, and which are proposed for her Beatification.

TRIBUNAL OF THE HOLY ROMAN ROTA

NOTICE

It is hereby notified that applications for admission to the Studies of the Rota for the next academic year will be received in the Offices of the Tribunal from September 20th to November 20th.

August 13, 1929.

M. Massimi, Dean.

[*Latin ed. p. 576*]

Acts of the Apostolic See - Official Commentary

SECRETARY OF STATE

By means of tickets from the Secretary of State, the Most Holy Father Pius XI, may He happily reign, has deigned to appoint:

Chamberlains:

June 24

June 28

July 5

July 10

July 12

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July 28

August 30

Secret Chamberlain Supernumeraries to His Holiness:

1929.

Most Reverend Monsignor Carlo Cuttat, of the diocese of Basle.

Most Reverend Monsignor Natale Oliva, of the archdiocese of Milan.

Most Reverend Monsignor Luigi Nava, of the same archdiocese.

Most Reverend Monsignor Ludovico Pichler, of the diocese of Gratz.

Most Reverend Monsignor Giovanni Pauli, of the same diocese.

Most Reverend Monsignor Walter Tomschitz, of the same diocese.

Most Reverend Monsignor Nicomede Donzelli, of the archdiocese of Ancona.

Most Reverend Monsignor Guglielmo Solil, of the diocese of Sebenico.

Most Reverend Monsignor Teodoro Marino Pietro Bekkers, of the diocese of Haarlem.

Most Reverend Monsignor Fortunato Zocchi, of the archdiocese of Milan.

Most Reverend Monsignor Michele J. Whalen, of the diocese of Newark.

Most Reverend Monsignor Guglielmo F. Lawlor, of the same diocese.

Most Reverend Monsignor Guglielmo A. Griffin, of the same diocese.

Most Reverend Monsignor Giovanni J. Dauenhauer, of the same diocese.

Secret Chamberlain Supernumeraries of the Sword and Cape to His Holiness:

August 5

August 10

1929.

Mr. William V. Griffin, of the diocese of Trenton.

Mr. Tommaso J. Maloney, of the diocese of Newark.

Honorary Chamberlains in the peacock-blue attire of His Holiness:

July 10

July 20

1929.

Most Reverend Monsignor Antonio Rossi, of the diocese of Ivrea.

Most Reverend Monsignor Michele Colombo, of the diocese of Asti.

Honorary Chamberlains of the Sword and Cape Supernumeraries of His Holiness:

July 18

July 22

July 24

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1929.

Mr. Alvaro Camiro de Angulo, of the diocese of Barcelona.

Mr. Dott. Jan Jirì Riickl, of the archdiocese of Prague.

Mr. Costantino Silvino Jakimowicz, of the archdiocese of Warsaw.

NECROLOGY

August 5, 1929.

The Most Reverend Cardinal ANTONIO MENDESBELLO, of the title of the Holy Martyrs Marcellinus and Peter, Patriarch of Lisbon.

[*Latin ed. p. 577*]

Year XXI - Vol. XXI, October 1, 1929, No. 13

ACTA APOSOLICAE SEDIS, COMMENTARIES OFFICIALES

ACTS OF POPE PIUS XI

NOTE:

In the note accompanying article 6, § 1, of the Solemn Convention between the Holy See and the Republic of Prussia, at the bottom of page 527 of this Official Commentary, the words "or to choose another who is outside the list" should be understood as: "or to choose others, or, if you prefer, who are outside the list."

APOSTOLIC CONSTITUTION CONCERNING THE RUSSIAN SEMINARY

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE.

Having testified, not once, but especially through the Encyclical Letter *Berum Orientalium* issued last year, that We have received from Our Predecessors the care for the Eastern peoples, in order to restore them to Catholic unity, We are constantly impelled to devise new remedies for the salvation of those nations, so that the return of the scattered children may be accomplished more quickly and completely.

But above all, We are held by pastoral concern for the most noble peoples of the Russian territories, which have been almost completely devastated by the lamentable turmoil of both divine and human affairs that has raged

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there for a long time. For, with tender youth...

[*Latin ed. p. 578*]

578 Acta Apostolicae Sedis - Commentarium Officiale: Above all, the insidious machinations of the devil are present, so that, infected with most unjust doctrines, men, and even God Himself (a horrible thing to say!), may become accustomed to pursuing with the keenest hatred. There is little hope that things will improve in the near future. But since our Faith teaches us to believe against all hope (Romans, IV, 18), because with God nothing will be impossible (Luke, I, 37), and since the duty of the highest authority compels us to ensure, as far as is in our power, that all things are prepared which may more effectively serve the divine Providence in the spiritual resurrection of this nation, when the time of mercy arrives, we consider nothing more necessary and opportune than the diligent establishment of a Catholic clergy to whom this care is entrusted, and who, coming to the aid of present priests, who bear the weight of the day and the ardor of zeal, but who are already exhausted by labors and hardships, and who even daily suffer almost like martyrs, may cultivate and gather abundant flocks of souls, which we firmly hope will be provided by the merciful goodness of God, and deposit them in the storehouses of the Lord. Indeed, to accomplish these our intentions, after long prayers to God and after consultations with our beloved son Aloysius of Saint George in the Velabro, His Most Eminent Excellency, then Deacon, now Presbyter, Cardinal, Secretary of the Sacred Congregation for the Eastern Churches, and also President of our Commission for Russia, we have decided to found a Seminary or College in the city of Reu, in this, we say, the center and head of the entire Catholic world, from which, imbued with the Roman spirit, new apostles may return to their citizens. And to this our purpose, a time favorable from Heaven has occurred, as recently, together with Saint Francis Xavier, the patron of all Catholic missions, we proclaimed Saint Therese of the Child Jesus; for while we were considering this, a generous sum of money was spontaneously offered to us, in the name of the Virgin of Lisieux, which would be almost sufficient to build and equip the buildings of the Reu College. Therefore, without any delay, encouraged by this open divine help, we selected a suitable place near Saint Mary Major in the Exquiliis, where...

[*Latin ed. p. 579*]

From the Acts of Pope Pius XI, 579, in the year 1928, on the eleventh of February, on the feast of the Immaculate Virgin, at Cattolica, the cornerstone of a new college was solemnly laid by Our beloved son, Aloysius, Most Reverend Cardinal. In order that the happy beginning of this undertaking might be remembered for all time, and in reference to the year of Our pontificate, We desired to preserve it. Now, however, since that

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new building is about to be completed, and desiring to contribute to this important work, and ardently hoping that a select number of clerics may be received there in this very year of Our sacerdotal jubilee, We have decided to erect the juridical foundation of that Seminary or College. That it may redound to the greater glory of the Divine Name and to the advancement of the religious life, and especially to the promotion of the true Church of Christ among the Slavic peoples, We hereby establish, with Our Apostolic authority, a Russian Seminary or College, which We have named after Saint Teresa of the Child Jesus, in the City, and We grant it the legitimate rights of a Pontifical College. We wish that, above all, young men from the Russian territory and of the Slavic-Byzantine rite be received there, who, with the help of God, desire to work for the instruction of their fellow citizens in the Catholic faith; and also other young men, who, coming from any nation, having generally adopted the Slavic-Byzantine rite, have firmly resolved to dedicate themselves entirely to bringing the peoples of the Russian Republic back into the one fold of Christ. All of these, according to the nature of their previous studies, shall be received in the Russian College, and shall be instructed in the philosophical and theological disciplines, and also in other special subjects which the legitimate Superiors shall deem necessary, according to the particular statutes which will soon be established and approved by Us for this College. Above all, care must be taken in the instruction of these future heralds of the Gospel, that they be thoroughly imbued with piety and knowledge, and that they be inflamed with a fervent zeal for the preservation of Catholic unity, and that they be suitably instructed with the necessary aids for this purpose; in this matter, particular attention must be given to the knowledge of the history and customs of the Russians and of other peoples of the Russian territory.

[*Latin ed. p. 580*]

580 Acta Apostolicae Sedis - An Official Commentary on the sacred rites of the Slavic-Byzantine rite, worthy of being learned and practiced, and on skillfully refuting the errors of those regions. Regarding the administration of the College, since the Eussian College arises within Our Institute of the Orient, and can be said to be not only adjacent but also affiliated, and frequent intercourse is maintained between these two Institutes, it is necessary that both be entrusted to the same religious family. Therefore, We decree that the Eussian College of the Society of Jesus be entrusted to its members for governance and administration, and that the laws derived from the prescriptions of the Pontifical Commission for Russia and from the special statutes for this Seminary, which We have approved, be observed. While we humbly give thanks to God for having allowed us to accomplish this, we firmly hope that this most beloved of Our Colleges will become a truly effective seminary for many priests, according to the Heart of Jesus, and that it will contribute to the salvation of the Eussian people no less effectively

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than other most excellent institutions of this kind previously founded in the City, such as the Venerable English College and the Pontifical German-Hungarian College, whose works have, as history publicly testifies, greatly aided and promoted the cause of the Catholic faith in those regions, despite great difficulties. Furthermore, since the Eussian College of St. Theresa of the Infant Jesus, as We have said, is located near St. Mary Major in Esquiline, that is, near the Marian Basilica, the principal one, and as if under the protection of the most holy Virgin Mother of God, we repeat a most auspicious omen, since we are certain that the Immaculate Mother of Christ, whose cult is always held in such high regard among the Orientals, even after their unfortunate separation from the unity of the Church, will happily accept this Our Institute into its care. Moreover, may the powerful Patroness of Missions, from Heaven, to whose name this College is dedicated, lend her strong patronage, so that, as has begun, it may grow and flourish more and more each day. We wish that these Letters, having been transcribed, be also printed, and that they be signed by the hand of a public notary and sealed with the seal of some man constituted in ecclesiastical dignity or office.

[*Latin ed. p. 581*]

Acta Pii PP. XI 581, Let the very same faith be attributed to these Letters as would be attributed if they were originally exhibited or shown. And finally, We decree, establish, and ordain that all that is contained in these Letters shall remain firm and valid by Our authority, with whatever special matters may arise notwithstanding. Given in Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-ninth, on the fifteenth day of the month of August, on the Feast of the Assumption of the Blessed Virgin Mary, in the eighth year of Our Pontificate.

F. R. ANDREAS CARD. FRÜHWIRTH, ALOISIUS CARD. SINCERO,

Chancellor of the Holy Roman Church, Secretary for the Eastern Church.

Joseph Wilpert, Prelate of the College of Apostolic Notaries.

Johannes Loco Zani Caprelli, Apostolic Notary.

Plumbi Reg. in Cane. Ap., vol. XL, n. 75 - M. Riggi.

APOSTOLIC LETTERS: CONCERNING THE ERECTION OF A DIOCESE IN SYRIA.

PIUS PP. XI. For the sake of posterity.

By Our Apostolic Letters, sealed with the Fisherman's ring, given on the fifteenth day of the month of October in the year 1928, the seat of the Patriarchate of Cilicia of the Armenians, which was formerly located in the city of Constantinople, was transferred to Lebanon, so that henceforth the seat or residence of the Patriarch of Cilicia of the Armenians shall be in

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Bzommar, near the city of Beirut, where the first Armenian Patriarchs have already resided.

Now, however, in order that the affairs of that Patriarchate may prosper better, after having received the counsel of Our Venerable Brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Sacred Congregation for the Eastern Church, and after certain knowledge and mature deliberation, by the fullness of Our Apostolic authority, and by the tenor of the present Letters, We erect a new diocese in Syria.

[*Latin ed. p. 582*]

582 Acta Apostolicae Sedis - Official Commentary: This shall henceforth be a particular diocese belonging to the present Patriarch of Cilicia of the Armenians and his successors in office. We establish this new diocese, which shall be called the Armenian Diocese of Berytus, with the following boundaries: to the north, it shall reach the boundaries of the Diocese of Aleppensis; to the east, it shall be bordered by the Anti-Lebanon Mountains and interior Syria; to the south, it shall terminate at the borders of Palestine; and to the west, it shall be adjacent to the Mediterranean Sea. The seat and episcopal cathedra of this same Armenian Diocese of Berytus shall be in the city of Berytus, and therefore, while we elevate the Armenian church, which is dedicated in honor of Saint Elijah, to the dignity of a cathedral church, we decree and command that the episcopal cathedra of the particular Patriarch shall be located in this same cathedral church of Saint Elijah; nevertheless, with full authority remaining, the same Patriarch may, whenever it pleases him, reside in the nearby location of Bzommar, among the Armenian buildings and the church of the Blessed Virgin Mary, assumed into Heaven. Furthermore, the Patriarch shall establish his Patriarchal and Episcopal Curia in the city of Berytus. All contrary things notwithstanding. We have established this, decreeing that these present Letters shall remain forever firm, valid, and efficacious, and shall have and obtain their full and complete effect, and that those to whom they pertain, or may pertain, shall fully support them, so that it may be duly judged and defined, and that it shall be rendered null and void if anything contrary to these is attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-fifth day of the month of January, in the year 1929, the seventh year of Our Pontificate. P. CAED. GASP ARRI, from the Secretariat of State.

II. THE TEMPLE OF THE BLESSED VIRGIN MARY OF THE ROSARY, DECORATED WITH THE TITLE AND HONORS OF A BASILICA MINOR. PIUS PP. XI. For the perpetual memory of the matter. In the Peruvian territories and in the city of Lima, there exists a church attached to a convent of the Order of the Preachers, which is dedicated to the Most Holy Rosary of the Blessed Virgin Mary. The Provincial Superior of that Order in

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Peru informs Us that the aforementioned church, founded in the sixteenth century, has been damaged several times by earthquakes.

[*Latin ed. p. 583*]

The Roman Rota has been rebuilt and renovated repeatedly, and has consistently been brought to a better form; moreover, it is considered one of the most prominent sacred buildings in the city of Lima, admired by all. It is also adorned with a tower and a dome, in which are placed images of the Saints of the Order of Preachers. In the same temple, among other altars, is the altar of the Blessed Virgin Mary of the Rosary, which inspires admiration in the faithful, and in it is found an ancient and miraculous image of the Blessed Virgin Mary under the title of the Rosary, which is venerated most devoutly not only by the citizens of Peru, but also by visitors. Therefore, pious associations of the Christian faithful flourish in this sacred building; and there, the priests, aspiring brothers, and brothers of the Order of Preachers reside in the adjoining convent, which is the seat of the religious province of Peru, named after Saint John the Baptist, and they diligently and piously perform the sacred functions, diligently and fruitfully dedicating themselves to the ministry of souls, and providing conspicuous examples of Christian life to the faithful. Therefore, when the Provincial of Lima presented us with urgent petitions, supported by the most excellent Apostolic Nuncio in Peru, the Archbishop of Lima, and finally, the General Procurator of the Order of Preachers, requesting that we deign to enhance the temple of Lima with the dignity and privileges of a minor basilica, we readily and willingly considered it appropriate to grant this request. Therefore, having heard the venerable Father Camillo, Cardinal of the Holy Roman Church, Lawrence, Deacon of the Holy Stair of Saint Mary, Prefect of the Congregation of Sacred Rites, and having carefully considered all the circumstances, by our own authority and with full knowledge and mature deliberation, and by the fullness of our apostolic power, we hereby declare that the sacred church of the Most Blessed Virgin of the Rosary, located in the city and archdiocese of Lima, and entrusted to the care of the Brothers of the Order of Preachers, is hereby adorned with the title of a minor basilica, with the honors and privileges according to the Apostolic Constitutions and competent decrees. These things we decree, ordaining that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that they shall fully apply to those to whom they pertain or may pertain now and in the future; and that it shall be considered and defined as proper, and that anything to the contrary shall be considered void from now on, if anyone, with any authority, knowingly or unknowingly, should attempt to do otherwise in these matters. Notwithstanding anything to the contrary. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the eleventh day of the month of February, in the year 1929, in the eighth year of Our

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Pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 584*]

Acta Apostolicae Sedis - Official Commentary 584: A new, independent mission is established in Sikkim, located in China, from the territory formerly belonging to the Apostolic Vicariate of Tatsienlu and the Diocese of Calcutta. PIUS PP. XI, for the sake of posterity. — Our predecessors, the Roman Pontiffs, have diligently and continuously cared for the institution of suitable and capable men, in order to spread the Christian faith more widely in distant and extensive lands; therefore, We also, following in their footsteps, strive to carefully and prudently address the requests made to Us regarding this matter. Therefore, when the Apostolic Vicar of Tatsienlu in China informed Us that, according to decrees of the Sacred Congregation for the Propagation of the Faith, dated July 3, 1883, and March 20, 1912, certain territories had been added to his Apostolic Vicariate, formerly called Tibet and now called Tatsienlu, from British India, belonging to Bhutan and Sikkim, in order to more easily spread the Gospel there, but that he was unable to effectively administer these regions due to their excessive distance from his habitual residence; and furthermore, that the Apostolic Vicar himself earnestly requested that these territories, separated from his vicariate, be established as a new and independent mission: We, also considering the reasons presented, and having been persuaded by the Most Reverend Cardinals of the Sacred Congregation that these reasons justified the aforementioned union, deemed it fitting to grant these requests. This was made easier by the support of our Most Reverend Apostolic Delegate in British India, and by the venerable brothers, our Cardinals of the Holy Roman Church, who are entrusted with the propagation of the Christian faith, having judged such requests to be appropriate. Therefore, having carefully considered all relevant circumstances, and by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of the present document, We separate the territory of British Bhutan (from which the civil subdivision of Kalimpong is now formed), as well as the territory, or part thereof, of the independent State of Sikkim, which until now was joined to the Apostolic Vicariate of Tatsienlu, from the aforementioned Apostolic Vicariate itself; and We also separate the remaining part of the State of Sikkim from the Archdiocese of Calcutta; from which, both the territory of Kalimpong and the entire State of Sikkim, We establish a new, independent mission, which We shall henceforth call Sikkim.

[*Latin ed. p. 585*]

The Acts of Pope Pius XI, 585: Regarding the ritual care of the same Mission, which we add to the ecclesiastical province of Calcutta, we entrust it, for Our and the Holy See's approval, to the members of the Semi-

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nary of Paris for Foreign Missions, by Our apostolic authority. We decree these things, notwithstanding any contrary provisions, declaring that these present Letters shall always remain firm, valid, and efficacious, and shall have their full and complete effect; and that they shall most amply benefit those to whom they pertain, now and in the future; and that it shall be rightly judged and defined, and from this moment shall be declared void, if anything contrary to these, concerning these matters, should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the fifteenth day of the month of February, in the year 1929, in the eighth year of Our pontificate.

P. CARD. GASPARRI, Secretary of State.

IV. A NEW INDEPENDENT MISSION, PIUS DE QUEENSTOWN, IS ESTABLISHED FROM A PORTION SEPARATED FROM THE APOSTOLIC VICARIATE OF THE EASTERN DISTRICT OF THE CAPE OF GOOD HOPE.

For the future record.

In order that the Gospel may be suitably preached to men in the far-flung and extensive regions of the world, Our Predecessors, the Roman Pontiffs, have been accustomed to entrust to Bishops and Apostolic Vicars portions of land, called the "Dominican field," granting them limits in those places, and therefore increasing the number of workers for the Gospel in those same regions. We, therefore, following in the footsteps of Our Predecessors, having learned that the Apostolic Vicariate of the Eastern District of the Cape of Good Hope truly extends too widely, and that it is therefore appropriate that a portion thereof be separated, to be entrusted to other preachers of the Gospel, having carefully considered all matters pertaining to this, we decree and order the following.

Indeed, by Our own motion and from certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of these present Letters, we establish a new independent Mission, to be called Pius de Queenstown. The territory of this new Mission we separate or take from the aforementioned Apostolic Vicariate of the Eastern District of the Cape of Good Hope.

[*Latin ed. p. 586*]

586 Acta Apostolicae Sedis - Official Commentary and the following civil districts, with their current boundaries, are hereby established: Queenstown, Glen Grey, Caiheart, StuMerJieim, Tarica, Maraisburg, and Stockenstron; and We entrust the care of this new Mission, to the satisfaction of Ourselves and the Holy See, to priests of the Pious Society of Missions, commonly known as the Pallottines, in the Lord. These decrees We issue, declaring these present Letters to be always firm, valid, and efficacious; and to produce and obtain their full and complete effects; and that they

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shall fully suffice, now and forever, for those to whom they pertain, or may pertain; and that, in all respects, they shall be rightly judged and defined, and that whatever is contrary to them shall be considered void and of no effect from this time forward, if anyone, with any authority whatsoever, knowingly or unknowingly, should attempt to do otherwise concerning these matters. Notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twentieth day of February, in the year 1929, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

FROM THE APOSTOLIC VICARIATE OF SWATOW, THE APOSTOLIC PREFECTURE OF KAYING IS ESTABLISHED IN SINIS.

PIUS PP. XI. For the sake of future remembrance.

The pastoral office entrusted to Us by God above all concerns Us with the needs of places, which, in distant lands, are distinguished by their number of inhabitants and the extent of their territory, and We strive, with all the effort We can, to provide for them, especially so that the faithful living there may be assisted with suitable means to attain the salvation of their souls. Therefore, moved by these considerations, the venerable Apostolic Vicar of Swatow in Sinis, with the full support of Our Apostolic Delegate in the Chinese nation, having earnestly prayed that his Apostolic Vicariate of Swatow, which is quite prominent in size and number of inhabitants, might now be divided, so that from it another Mission, also of its own kind, might be established to promote the Catholic Faith there more strongly, We have gladly decided to grant these requests made to Us.

After having consulted with Our venerable brothers, the Cardinals of the Holy Roman Church who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all aspects of the matter, in order to promote the progress of the Christian Faith in the aforementioned Chinese region...

[*Latin ed. p. 587*]

587 The acts of Pope Pius XI should be carefully considered. By our own initiative, and with certain knowledge and mature deliberation, and by the fullness of our apostolic authority, by the force of these present letters, we separate from the territory of the apostolic vicariate of Swatow in China the civil prefectures of Kaying, Hingning, Lungchun, Chenping, Hoping, Linping, Taipu, Pingyun, Chongloh, except for the parish of Chong-San; and these prefectures, thus separated from the apostolic vicariate of Swatow, we erect and establish as a new apostolic prefecture. Furthermore, we wish that this new apostolic prefecture be henceforth called Kaying, and we entrust it, for our own and for the good pleasure of the Holy See, to the care of the Society for Foreign Missions of Maryknoll. We command, we decree, that these present letters shall always remain firm, valid, and efficacious, and shall have their full and complete effect; and that those to whom they

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pertain, now and in the future, shall most readily obey; and that, in all respects, it shall be considered and defined as right, and that whatever is contrary to this, by anyone, knowingly or unknowingly, shall be declared void from this moment and null. Notwithstanding any contrary provisions. Given at Rome, near the Holy Peter, under the Fisherman's ring, on the twentieth day of the month of February, in the year 1929, in the eighth year of our pontificate. P. CARD. GASPARRI, Secretary of State. VI. THE ROYAL AND VENERABLE SHRINE OF GRATIARUM IN THE TOWN OF "SAN GIOVANNI VALDARNO" IN THE DIOCESE OF FAESULANA, IS ENHANCED WITH THE HONORS OF A MINOR BASILICA. PIUS PP. XI. For the perpetual memory of this event. — In the diocese of Faesulana, within the territory, in the town called San Giovanni Valdarno, there exists a sanctuary or chapel dedicated to God Almighty in honor of the Blessed Virgin Mary of Gratiarum. This sanctuary itself originated from an ancient chapel, which arose at the end of the fifteenth century, and which, in the following century, was enlarged and adorned with notable works of art; in the past century, it was restored, decorated, and finally completed. In the same sanctuary, which is richly endowed with sacred furnishings and other valuable objects, the local priests, who are suitable in number and endowed with the necessary qualities, are devoted to it.

[*Latin ed. p. 588*]

588 Acta Apostolicae Sedis - The official record indicates that the sacred functions are continuously performed throughout the year, and that the clergy minister to souls, providing considerable spiritual benefit to the faithful, both in the town of Saint John and in the neighboring region. Within the sanctuary itself, which is adorned with indulgences and privileges, there exist prominent confraternities or pious societies, composed of a large number of members; and often, these societies, in groups, bring the faithful to the sanctuary, in the manner of pilgrims, from various places in Tuscany, to implore the help and assistance of the Virgin of Gratiarum, whose ancient Image is venerated in the oratory at Vallis Arnensis. Therefore, we willingly and gladly grant the prayers which the venerable Bishop of Faesula, together with the Chapter of his cathedral church and the entire, whether regular or secular, clergy of the diocese, earnestly present to Us, along with the vows of the faithful and the magistrates of the region, so that We may deem it fitting to elevate the aforementioned Marian temple, or sanctuary, to the dignity of a minor Basilica. Therefore, after consultations with Our beloved son, Cardinal Camillus of the Holy Roman Church, Lawrence, Deacon of Santa Maria Scalaris, Prefect of the Congregation of Sacred Rites, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of the present document, We hereby declare and establish, perpetually and without end, the oratory or

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sanctuary of the Blessed Virgin Mary of Gratiarum in the town of Saint John, Vallis Arnensis, within the boundaries of the diocese of Faesula, to be adorned with the title and dignity of a minor Basilica, and We grant to it the privileges and honors which, according to the decrees of the Congregation of Sacred Rites, are rightfully due to sacred buildings raised to this title. We grant these things, decreeing that the present document shall always be firm, valid, and effective, and shall have its full and complete effect and obtain its intended purpose; and that those to whom it pertains, or who may pertain to it, now and in the future, shall most widely benefit from it; and that it shall be rightly judged and defined, and that anything to the contrary shall be null and void from this moment forward, if anyone, with any authority whatsoever, knowingly or unknowingly, should attempt to do otherwise concerning these matters. Notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twentieth day of the month of February, in the year 1929, in the eighth year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 589*]

589 Acta of Pope Pius XI, February 21, 1929. A NEW VICARIATE APOSTOLIC IS ESTABLISHED FROM THE VICARIATE APOSTOLIC OF WUHU IN CHINA. POPE PIUS XI. For the sake of future memory. — In order that, with an increase in the number of pastors, we may more diligently provide for the spiritual needs of the Christian flock, We are urgently reminded by the supreme office entrusted to Us in the Church, the ministry of the keys. Therefore, when Our venerable brother, the Apostolic Vicar of Wuhu in China, informed Us that it seemed opportune to him to detach certain parts from his vicariate, which is constituted of a very extensive territory and a large number of inhabitants, so that new missions might be established from them, to be entrusted to other laborers in the Lord's vineyard: We, having carefully considered all the circumstances with Our venerable brothers, Our Cardinals of the Holy Roman Church, who are in charge of the affairs of the Sacred Congregation for the Propagation of the Faith, and with the votes of this kind having been increased by the widest possible support, and with Our Apostolic Delegates in China, readily and willingly assented, We have judged it right to detach, with full knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of the present document, the entire territory which includes the civil prefectures of Anhing, Hohfei, Hwoshan, Kweichich, Linan, Lukiang, Shucheng, Susung, Taihu, Tungcheng, Tungliu, Tsienshan, Tsiupu, Wanglciang, Ying-shan, from the aforementioned vicariate of Wuhu, and to constitute, establish, and erect it into a new apostolic vicariate, which We name Anhing. And We entrust this vicariate to the priests of the Society of Jesus, who have so well deserved in this entire region for their merits in the Catholic religion,

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to Our and of this Holy See's satisfaction. These things We have decided, decreeing that the present documents shall always remain firm, valid, and effective, and shall have their full and complete effect and obtain it, and that those to whom they pertain, or may pertain, shall fully support them, and that it shall be rightly judged and defined, and that it shall be declared void from now on and null if anything contrary to these things should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the twenty-first day of February, in the year 1929, in the eighth year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 590*]

Acts of the Apostolic See - Official Commentary 590 VIII FROM THE APOSTOLIC VICARIATE OF WUHU, THE TERRITORY OF THE VICARIATE OF PENGPU IS ESTABLISHED IN CHINA. PIUS PP. X For the sake of future remembrance. — The supreme office, which by the grace of God, although undeserving, we exercise on earth, continually reminds us to diligently strive for the flourishing of the Catholic Faith and the eternal salvation of men. Therefore, when the Apostolic Vicar of Wuhu in China earnestly requested that, in order to better promote the Catholic Faith within the vast territory of his vicariate, we separate certain parts from it, from which a new ecclesiastical district would be formed and assigned to other evangelizing workers, we deemed it fitting, as far as in the Lord is possible, to grant these requests, also with the support of our most venerable brother, the Apostolic Delegate of Our Holiness in China. Therefore, after carefully and diligently considering all the circumstances with our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the affairs of the Sacred Congregation for the Propagation of the Faith, and with mature deliberation, and by the fullness of Our apostolic power, by the force of the present letters, we separate the civil prefectures called Chuantsiao, Chuchow, Chuyi, Fengtai, Fengyang, Hwaiynan, HwoMu, Kwoyang, Laian, Szechow, Lingpi, Taiho, Tienchang, Mengchen, Fochow, Sowchow, Buchow, Tingyuan, Wuho, Yingchow, Yingshang, which until now existed within the boundaries of the Apostolic Vicariate of Wuhu, from that vicariate, and we establish and constitute them into a new Apostolic Vicariate, to be called Pengpu. We decree that the care of the Vicariate of Pengpu itself be entrusted to priests of the Society of Jesus, who are well-deserving in the matter of the Catholic Faith throughout that entire Chinese region, to Our and the Holy See's satisfaction. Contrary to anything to the contrary. These things we decree, command, and declare that the present letters of Ours shall remain forever firm, valid, and effective, and shall have and obtain their full and complete effect and shall fully prevail, and that they shall be

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duly judged and defined, and that anything to the contrary, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be declared void and of no effect from now on. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-first day of the month of February, in the year 1929, in the eighth year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 591*]

Acta Pii PP. XI 591 IX SACRED SHRINE OF SAINT GODFREY THE CONFESSOR, IN THE TOWN OF ILBENSTADT, DIOCESE OF MAINZ, WITHIN THE TERRITORY OF FINES, IS RAISED TO THE RANK OF A MINOR BASILICA. PIUS PP. X FOR THE PERPETUAL COMMEMORATION OF THIS EVENT. — The Prior of the Monastery of Saint Benedict, located in the place now called Ilbenstadt, within the territory of the Diocese of Mainz, reports to Us that the Ilbenstadt monastery, which formerly belonged to the Order of Prémontré, was founded in the twelfth century, and that the church attached to the monastery was consecrated in the year 1559 by the Archbishop who then presided over the Diocese of Mainz. The aforementioned church is venerable with age, and its noble structure shines like that of a basilica, and it is adorned with evident works of art. The sacred objects within the church, which are enriched with precious vestments and furnishings, are used for the celebration of divine services with all due care and reverence by the monks of the Order of Saint Benedict, of the Congregation of the ancient observance of Cassano all'Jonio, who lead a religious life in the attached monastery, and who diligently dedicate themselves to the ministry of souls. Furthermore, the church and monastery are also associated with the parish of the town of Ilbenstadt. Therefore, gatherings of the Christian faithful and confraternities flourish in this church, to the great benefit of souls; and the inhabitants of the town can enjoy special indulgences in this church; finally, as is the custom with pilgrims, a large number of faithful, not only from the Diocese of Mainz but also from the neighboring region, come to venerate Saint Godfrey, the founder of the first monastery, and who is buried there, and they diligently celebrate the holy festivals in the sacred church of Ilbenstadt. We therefore consider it appropriate if We grant the request of the Prior of the Ilbenstadt monastery; and We do so with pleasure, since We believe that this will also be pleasing to the entire Order of Saint Benedict, which has so deservedly earned the favor of the Church; and our most venerable brother Anthony, Cardinal of the Holy Roman Church, Bishop of Porto and Santa Rufina, and Prefect of the Congregation of Sacred Rites, and the most venerable Archbishop of Mainz, have strongly supported this. Therefore, by Our apostolic authority, through the force of these present letters, We hereby raise the aforementioned church, dedicated to God the Most High in honor of Saint Godfrey the Confessor, attached to the Ilbenstadt monastery of the Order of Saint

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Benedict, within the territory of the Diocese of Mainz, to the perpetual rank of a Minor Basilica, and We grant to it all and each of the rights, privileges, and exemptions, according to custom and decrees of the Sacred Rites.

[*Latin ed. p. 592*]

592 Acta Apostolicae Sedis - The official commentary pertains to the Congregation of Churches to which this title has been added. Notwithstanding any contrary provisions. We decree that these present letters shall always remain firm, valid, and efficacious, and shall fully and completely produce and obtain their intended effects, and that those to whom they pertain, the church of Libenstadi, shall be fully supported; and that it shall be rightly judged and defined, and that anything to the contrary, attempted by anyone, with any authority, knowingly or unknowingly, shall be declared void and of no effect from this moment. Given at Rome, near Saint Peter, under the Fisherman's ring, on the twenty-third day of the month of February, in the year 1929, in the eighth year of Our Pontificate. P. CAED. GASPARRI, from the Secretariat of State.

XI. THE TEMPLE IS ENHANCED WITH THE TITLE AND HONORS OF A MINOR BASILICA. SAINT JOSAPHAT, BISHOP AND MARTYR, IN THE CITY OF PIUS, MILWAUKEE.

For the perpetual memory of the matter. — In the archdiocese of Milwaukee, there exists a magnificent temple dedicated to God in honor of Saint Josaphat, Bishop and Martyr; and to this temple is attached the care of souls for the faithful of the Polish language, entrusted to the Brothers Minor Conventual from the religious province of Saint Anthony of Padua in North America. Now, both the Archbishop of Milwaukee and the Bishop of Green Bay, who consecrated the same church of Saint Josaphat, together with the Provincial of the aforementioned province of the Order of the Brothers Minor Conventual, and also with the General Procurator of the esteemed Order, have informed Us that the very church of Saint Josaphat, Bishop and Martyr in Milwaukee, excels in its size, noble structure, and distinguished works of art, so that it deserves to be counted not only among the most important sacred buildings of the archdiocese of Milwaukee, but also among the best in all of North America. Attached to the church is also a convent of the Order, in which numerous Brothers Minor Conventual live, who diligently and diligently dedicate themselves to the parochial ministry, performing sacred duties with great dignity in the same temple, and carrying out liturgical functions. Therefore, since the aforementioned individuals have presented Us with petitions to enhance the church itself, which, although recently constructed in the parish with conspicuous contributions from the aforementioned Brothers, shall be enhanced with the

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title and dignity.

[*Latin ed. p. 593*]

From the Acts of Pope Pius XI, 593: We deem it fitting to honor a minor basilica: We, recalling in our mind that the Church of St. Josaphat in the United States of America is a true monument of piety for the Polish people, and wishing to demonstrate our benevolence towards the Polish people themselves, as well as our regard for the religious of the Minor Orders to whom this church has been entrusted, have freely and willingly decided to take this action during the occasion of this "Jubilee year." Therefore, after due deliberation with our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the observance of sacred rites, we dedicate the church, erected in honor of St. Josaphat, Bishop and Martyr, in the city and archdiocese of Milwaukee, to God, and we adorn it with the title and dignity of a minor basilica, granting it the privileges and honors that, according to Apostolic regulations, rightfully belong to churches granted this title. Notwithstanding any objections. We grant this, decreeing that these present letters shall always remain firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and that they shall most abundantly benefit those to whom they pertain, now and in the future; and that it shall be rightly judged and determined, and that anything to the contrary, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be declared void and of no effect from this moment forward. Given at Rome, near St. Peter, under the Fisherman's ring, on the tenth day of March, in the year 1929, in the eighth year of our pontificate. P. CARD. GASPARRI, Secretary of State. XI. THE TITLE OF THE APOSTOLIC PREFECTURE FORMERLY CALLED HPYENG-AN IS NOW CHANGED TO PENG-YANG. PIUS XI. For the sake of future remembrance. — By our Apostolic Letters, given under the seal on the eighteenth day of March, in the year 1927, having separated the apostolic vicariate of Seoul in Korea, we establish a new apostolic prefecture, which we then called Hpyeng-an. But since the missions appear to be appropriately named after the civil regions in which they are established: We, after due deliberation with our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the affairs of the Propagation of the Faith, with certain knowledge and mature deliberation, concerning ACTA, vol. XXI, n. 13. — 1-10-929. 40

[*Latin ed. p. 594*]

59. Acta Apostolicae Sedis - Official Commentary. By the fullness of Our apostolic authority, by the present document, We hereby establish, for the Prefecture of Korea mentioned above, which We have previously called Hpyeng-an, that from now on and forevermore, it shall bear the name Peng-yang. This We decree, establishing these present Letters to be

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always firm, valid, and efficacious, and to produce and obtain their full and complete effects, and to fully support those to whom they pertain, now and forever; and it shall be rightly judged and defined that anything contrary to these things, by whatever authority, knowingly or unknowingly, should be attempted, it shall be considered void and of no effect. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the seventeenth day of March, in the year 1929, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

A NEW PREFECTURE IS ESTABLISHED FROM A PORTION OF THE APOSTOLIC VICARIATE OF CHENGTINGFU IN CHINA, AND IS COMMITTED TO THE NATIVE CLERGY. PIUS PP. XI. For the future record.

Since the Apostolic Vicar of Chengtingfu in China has informed Us that the territory of his vicariate is very extensive and densely populated, so that the propagation of the Catholic faith and the ministry to the souls of the faithful living there are full of great difficulties, We have considered it opportune to separate a portion of that vicariate, which We hereby entrust to the native clergy, as an independent mission. The venerable brother, Our Apostolic Delegate in China, also agreed to this end. Therefore, after consultation with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and with certain knowledge and mature deliberation, by the fullness of Our apostolic authority, by the present document, We separate the entire territory from the existing Apostolic Vicariate of Chengtingfu, which is comprised of the civil prefectures of Kaoyi, ChaosJiien, Ningtsing, Lungping, Paisiang, and Lincheng, and We establish it as a new Apostolic Prefecture.

[*Latin ed. p. 595*]

595 We establish the acts of Pope Pius XI, which concerning Chaoshien, we entrust to the care of the native clergy in the Lord, for the good of Our own and of this Holy See. These things, considering the good of that region, We have determined with careful foresight, decreeing that these present Apostolic Letters shall always exist and remain, and shall fully and completely produce and obtain their effects, and that they shall fully support and be considered and defined as valid, and shall be rendered null and void if anything contrary to these should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Notwithstanding any contrary things. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the eighteenth day of March, in the year 1929, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. XIII. THE APOSTOLIC PREFECTURE OF SAPPORO IN JAPAN IS ELEVATED TO THE RANK OF APOSTOLIC VICARIATE. PIUS PP. XI. For the sake of future remembrance. — To promote the good of souls and to foster the growth of the Christian religion, the Roman Pontiffs desire nothing more than, when the opportunity arises, to increase the number of pastors who are endowed

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with episcopal character, and to adorn the ecclesiastical territories of the world, which are entrusted to these same pastors in the Lord, with a more fitting and appropriate dignity. Therefore, since Our Apostolic Delegate in Japan has greatly supported the requests presented to Us by the General Minister of the Order of the Friars Minor, so that We might deem it fitting to elevate the Apostolic Prefecture of Sapporo in Japan, which has been entrusted to the spiritual care of the aforementioned Order, to the rank of an Apostolic Vicariate: We, considering the notable growth that the Catholic religion has already experienced in that Prefecture through the diligent study and care of the aforementioned Order, have readily and willingly decided to grant assent to such prayers. After having consulted with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and with certain knowledge and mature deliberation, and by the fullness of Our apostolic authority, contained in these present Letters, We elevate the Apostolic Prefecture of Sapporo in Japan, within its present boundaries, to the higher dignity of an Apostolic Vicariate, and We likewise...

[*Latin ed. p. 596*]

596 Acta Apostolicae Sedis - Official Commentary: With Our approval and that of the Holy See, We entrust a new vicariate to the care of the Fathers of the Order of Friars Minor. These things We decree, establishing these present Letters as firm, valid, and efficacious, and that they shall always be so, and shall fully and completely produce and obtain their intended effects, and that they shall fully suffice, now and in the future, for those to whom they pertain, or may pertain, and that they shall be duly judged and defined, and that anything contrary shall be declared void from this moment and null, should anyone, with any authority whatsoever, knowingly or unknowingly attempt to alter these things. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the thirtieth day of March, in the year 1929, in the eighth year of Our Pontificate. P. CAED. GASPARRI, from the Secretary of State. LETTER I TO THE MOST REVEREND FATHER ALEXIUS HENRY MARY, Titular Bishop of St. Susanna, of the Roman Rite, CARDINAL LÉPICIER, Prefect of the Sacred Congregation for Religious, to whom We send as Our Legate to the celebrations at Orleans, dedicated to Saint Joan of Arc. PIUS PP. XI, Beloved Son: Greetings and the Apostolic Blessing. — Indeed, the right hand of the Lord has wonderfully been extended, so that the noble people of France were rescued from the brink of almost complete ruin: for it was not through the virtue of a leader, skilled in warfare, but through the work of a virtuous young woman, that the city of Orleans, threatened by peril, and the kingdom itself, against all hope, were delivered, after having been encouraged by heavenly voices and strengthened by the same. And so, after having spent her

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childhood in Lorraine, under the care of her father, and having attended to domestic affairs, the pious virgin, in whom, besides her devotion to religion, shone a singular purity of innocence, went to the Valley of the Color, a nearby town; and when, there, she obtained from the commander, Robert de Baudricourt, that she be armed with the garments and weapons of a warrior, she was brought before King Charles V I, according to the commands, as it is said, which she had received from the Archangel Michael, the heavenly defender of France, and also from the holy martyrs Catherine and Margaret, her patrons. After overcoming every kind of obstacle, it came to pass that...

[*Latin ed. p. 597*]

From the Acts of Pope Pius XI, 597: Joan, not only was legitimately appointed to lead the army of soldiers, but also, with God's favor, she achieved a great victory, even in a war that was certainly very dangerous. Indeed, when a fierce battle was being fought around the city of Aurelianensem, because, if that city were captured by the enemy, there would be reason to despair of the safety of France, Joan, shortly afterward, miraculously penetrated the city walls and was received as a messenger from heaven; there, by unfurling her banner, adorned with the images of Jesus and Mary, she routed the enemy and restored France to her rightful king. All of this, beloved son, as you well know, has been handed down in memory, and the glorious title of "Maiden of Aurelianensem" has been bestowed upon Joan. And the city of Aurelianensem has never forgotten this, for, over the course of the centuries, it has always remembered its liberator, and every year it has been accustomed to celebrate sacred and civil festivities in her honor on the day that this miraculous event occurred. Indeed, all of France is now, under the guidance of religious and civil leaders, striving to properly and piously commemorate this fortunate event, five hundred years later. Therefore, we believe it is fitting for us to participate in this remembrance; all the more so because it coincides with the fiftieth anniversary of our priestly ordination, or with the happy restoration of this Apostolic See to liberty. It should also be noted that the Roman Pontiffs have taken great care to honor Joan from the Arc with the highest praise and glory. It has been discovered that Callistus I, after his martyrdom, was defended by him a few years later, and that Pius X and our predecessor, Benedict XV, decreed honors for her in heaven, and we ourselves, having barely reached the height of our pontificate, through a Constitution, not only declared France, the eldest daughter of the Church, to be another patron of this nation, but also placed France under the special protection of the Virgin Mother, so that "she may foster, preserve, and increase the glorious traditions of the past for the good of religion and the fatherland." Therefore, since we desire to be present at the festivities that will soon take place in Aurelianensem, we judge no

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one among the other Cardinals to be more suitable than you, beloved son, because not only do you represent France most lovingly in our Sacred Councils, but you were also born in the city of Vallis Colorum, from which Saint Joan of Arc set out to undertake her extraordinary mission. Thus, in order that we may not only testify to our piety towards the Saint, but also declare our benevolence towards you, a citizen of that city, and to the wise Bishop of Aurelianensem, and to all of Catholic France, we hereby choose you, beloved son, as our Legate in these letters, who, bearing our person, in our name and authority, will preside over all the solemnities and sacred ceremonies that are imminent in Aurelianensem; this we are fully confident in you.

[*Latin ed. p. 598*]

598 Acta Apostolicae Sedis - An official commentary, which, by its very nature and with the most honorable purpose, will contribute greatly to a fitting celebration of so auspicious an event. In the meantime, in order to increase the splendor of the matter and the fruit for souls, We grant that, on the solemn day, while engaged in sacred duties, you may, with those present, offer blessings in Our name, proposing to them the full remission of sins, according to the usual conditions of the Church. And may the blessing, which is a foretaste of heavenly gifts and a witness to Our paternal will, be imparted to you, beloved son, and to all those with you, with heartfelt generosity. Given at Rome, near Saint Peter, on the twentieth day of the month of April, in the year 1929, in the eighth year of Our Pontificate. PIUS PP. XI. To the Most Reverend Father Francis Kordac, Archbishop of Prague, for the Meeting on Eastern Affairs to be held in Prague. PIUS PP. XI. Venerable brother, greetings and the apostolic blessing. — We have been informed by the most eminent Aloysius Sincerus that a meeting will be held soon, organized by distinguished men from the Secretariate of the Apostles Saints Cyril and Methodius, in your esteemed city; in which, under your presidency, matters concerning Eastern studies will be discussed. We have always been pleased to approve of such gatherings, which have been held several times in Velehrad, and then in Lviv and Chicago; for through them, all Catholics not only learn what is good and excellent in the Christian East, but also discover more suitable methods and ways to strive successfully to bring back dissenting brothers into the bosom of the Mother Church. As for the topics that will be addressed at this meeting, We have gladly learned that highly skilled men will be discussing them, first and foremost the Venerable Brother Michael d'Herbigny, President of the Pontifical Institute of Oriental Studies, and other scholars of that Institute. It is also worth mentioning the auspicious event that you will be celebrating this year, namely the thousandth anniversary since the blessed death of the martyr of God, Wenceslaus, who was killed by a fraternal hand; since he is the principal patron of that nation, it is certain that, remembering his

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virtues so piously, you will obtain fitting help from God, not only so that the Catholic name may flourish and grow among you every day, but also so that your studies and efforts for the conversion of the separated may be more fruitful.

[*Latin ed. p. 599*]

The Acts of Pope Pius XI, page 599, contain this. Indeed, we trust that, under your guidance, the explanations of matters and the discussions in each group will be conducted in such a way that the entire truth of the Catholic faith is presented to the participants, whether Catholic or dissenting; and furthermore, that any mutual accusation or offense, however slight, be removed, and that the charity of Christ may reign supreme in the assembly, preserving and safeguarding the fundamental principles of Catholic doctrine, which pertain both to dogma and to the sanctity of morals and discipline. With this hope, we joyfully pray that matters may proceed to a prosperous outcome; and we desire that this apostolic blessing, which we bestow with great affection upon you, venerable brother, and upon all those who participate in the groups, be a witness to the foretelling of heavenly blessings and also to the paternal benevolence of Ourselves. Given in Rome, at Saint Peter's, on the day of the month of August, in the year 1929, in the eighth year of Our Pontificate. PIUS PP. XI. TO THE MOST REVEREND AURELIUS STEHLE, O.S.B., ARCHABBOT OF SAINT VINCENT IN PENNSYLVANIA, CHANCELLOR OF THE CATHOLIC UNIVERSITY OF PEKING, OF THE SAME INSTITUTE. PIUS PP. XI. My beloved son, greetings and apostolic blessing. — Moved by that most ardent zeal with which we strive for all things that are connected in some way with the increase of the Holy Faith, and with the proper instruction of the clergy and youth, we have, not long ago, ordered you, my beloved son, to report to Us, in a detailed and thorough manner, about the state and condition of the Athenaeum of Peking. And with great pleasure, we have heard not only what the monks of your archabbey, as well as the abbots and brethren from the entire Congregation of Monte Cassino in America, have accomplished in a short period of time, under your leadership; but also what they are preparing to accomplish in the near future and in the time to come, for the glory of God and for the benefit of the Chinese people. Therefore, we give you, my beloved son, our thanks and praise, and we also wish to give—as is fitting—to all those mentioned, both the members of the Vincentian archabbey, and the abbots and monks of that Congregation from Monte Cassino in America, who have so diligently and studiously worked to promote the affairs of the Athenaeum, so that it may, at times, shine as a home for the eager learners of the Chinese, in the sacred doctrines and other

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disciplines.

[*Latin ed. p. 600*]

600 Acta Apostolicae Sedis - Official Commentary. We are most confident that it will become a center of light and, in a certain sense, a hub. Meanwhile, returning to you, beloved sons, you could not fail to announce that we had received you most graciously, that we had spoken with a paternal and grateful heart about the affairs of the Athenaeum and about your merits in its cause, and that, finally, we were filled with the expectation of abundant and certain fruits. Indeed, what should we not expect from your council and your work this year, considering that the archmonastery of Oasen, founded fourteen times over a secular age? Certainly, in view of such a history, you can offer us nothing more valuable, or more useful to the holy Church of God, or more honorable to the blessed memory of Saint Benedict, than to provide the University of Studies in Peking with men most suitable for teaching, for shaping minds with piety, and with the necessary aids and instruments for teaching, and also with endowments and revenues, as is fitting. Moreover, you should not discourage such hopes, since, flourishing with us and with this Apostolic See in the closest connection, and according to the genius and nature of your people, you can easily devise the means by which you will achieve the desired outcome. Therefore, make use of your Patriarch, Benedict, who will never cease to pray for you, that he may obtain from the heavens the light of celestial wisdom for right thinking and the grace for fruitful action, so that you may be able to bring honor to the most holy work that you have undertaken and are sustaining. Meanwhile, let this apostolic blessing, a witness to the bond of our paternal benevolence, be imparted to you, beloved sons, to the abbots and members mentioned, and also to the professors and students of the Athenaeum of Peking, in the Lord. Given in Rome, at Saint Peter's, on the twentieth day of the month of August, in the eighth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 601*]

Sacred Congregation of Rites, 601. ACTA SS. CONGREGATIONUM. SACRED CONGREGATION OF RITES. On the 17th of October, of the Most Holy Virgin Margaret Mary Alacoque. All things pertaining to the Feast of the Most Holy Virgin. Furthermore, the following prayer: "Lord Jesus Christ, who wonderfully revealed to the blessed Virgin Margaret Mary the unsearchable riches of your Heart; grant us, through her merits and example, that, loving you in all things and above all things, we may deserve to dwell eternally in the same Heart of yours. Who lives and reigns world without end. Amen."

In the First Nocturne, readings from Scripture are to be read.

In the Second Nocturne, Reading IV: Margaret Mary Alacoque, born in

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the town of the diocese of Autun, of a respectable family, from a young age showed signs of her future sanctity. Burning with love for the Most Holy Virgin and for the august Sacrament of the Eucharist, the young girl dedicated herself to God with virginity, desiring this above all else, so that she might live a life composed of Christian virtues. She found delight in lengthy prayers and contemplation of heavenly things, in contempt of self, in patience in adversity, in the affliction of her body, in charity towards her neighbors, especially the poor; and with the greatest zeal, she strived to imitate the most holy example of the Divine Redeemer, as far as her strength allowed.

1. For the sake of truth. Reading V: Having entered the Order of Visitation, she immediately began to shine with the brilliance of religious life. She was adorned with the higher gift of prayer by God, and with other gifts of grace, and with frequent visions. The most celebrated of these was when, while praying before the Eucharist, Jesus Himself appeared to her, and revealed the Divine Heart in an open manner.

[*Latin ed. p. 602*]

The Acts of the Apostolic See – Official Commentary, 602, shows a heart inflamed with zeal and constrained by thorns, and it commands that, because of such charity and to atone for the injuries of ungrateful people, she should establish public devotion to her Heart, with great promises of heavenly rewards, noting that, from humility, she and the most loving Savior consider herself unworthy of such a great undertaking. Furthermore, it designates the most holy man, Claudius de la Colombière, as her leader and helper; and it fosters the hope of that great benefit which afterwards flowed from the devotion to the Divine Heart into the Church.

VI. She loved. Legitimate.

In order to fulfill the commands of the Redeemer, Margaret diligently strived. However, she did not lack annoyances, and many and severe insults from those who declared her to be subject to a vain error of the mind. She bore all of these with an even spirit, indeed, she considered them profitable, believing that she would be a more pleasing sacrifice to God through reproaches and pains, and would obtain greater help for her purpose. Flourishing in religious perfection, and increasingly united to her heavenly Spouse each day through contemplation of eternal things, she passed away in the forty-third year of her age, in the year of salvation 1699. Benedict XV, recognizing her as a saint marked by miracles, and Pius XI, the Supreme Pontiff, extended her intercession to the entire Church.

I. They are reported.

IN THE NIGHT.

Reading from the holy Gospel according to Matthew, Chapter XI, Read-

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ing 26-30.

At that time Jesus answered and said: I confess to thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. And the rest.

Homily of Saint Francis de Sales, Bishop (Sermon XXIII, on the second day of Pentecost, about midday).

There is no true knowledge except that which is given by the Holy Spirit, but this is given only to the humble. Have we not seen great theologians who have said wonderful things about virtues, but who did not practice them? On the contrary, we have seen many women who did not know how to speak about virtues, but who worthily fulfilled the works of virtues. For the Holy Spirit made them wise, because they had the fear of the Lord, piety, and humility.

I. This is it.

[*Latin ed. p. 603*]

603 The Holy Congregation of Rites. Reading (Fragment of a sermon, XVI, VIII, for the Third Sunday after Epiphany, at the beginning): Our Lord, the great and most excellent Physician of all our infirmities, before coming into this world, openly declared through His prophets: "I will bind up the broken, and I will heal the sick." And then, with His own mouth, He cried out, saying: "Come to Me, all you who labor and are burdened, and I will refresh you." Therefore, what is surprising if we see Him surrounded by the sick, by sinners, and by publicans? Is it not the glory of a physician to be sought out by the sick?

Reading IX (Fragment of a sermon, X, for the second day after Easter, at the end): He bears our miseries and ennobles them, He applies misery to His Heart, He shows His side. But it is necessary that we repay Him, otherwise, he who shows wounds out of love, will once show them out of anger and indignation. Grant, O good Jesus, that we may receive the peace that You offer, and that we may see Your wounds, so that, since faith, hope, and love remain, rooted in faith, rejoicing in hope, and burning with love, we may await the blessed hope and Your coming, so that in Him we may see the Lamb at Your right hand, not the lion at Your left; and that we may have, for faith, a vision; for hope, possession; and for imperfect love, perfect love, in which we will rejoice for ages of ages. Amen. We praise You, O God. The reading for the feast commemorated at Matins should be read according to the rubrics.

Reading IX: Margaret Mary Alacoque, born in the region of Autun (-Chalon-sur-Saône-Mâcon-Cluny) in a respectable family, showed signs of future sanctity from a tender age. Burning with love for the Blessed Virgin and for the august Sacrament of the Eucharist, the young girl devoted her virginity to God; and entering the Order of the Visitation, she soon began to

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shine with the brilliance of religious life. She was adorned with the higher gift of prayer, and with other gifts of grace, and with frequent visions. The most famous of these was when, while praying before the Eucharist, Jesus offered Himself to her, and showed the divine Heart, open in His breast, inflamed with flames and surrounded by thorns, and commanded her to establish, for such love and to make amends for the injuries of ungrateful men, a public devotion to His Heart, with great promises of heavenly treasures. Flourishing in the praise of religious perfection and, through the contemplation of eternal things, becoming more and more united to the heavenly Bridegroom day by day, she progressed to the age of...

[*Latin ed. p. 604*]

604 Acta Apostolicae Sedis - Official Commentary on its forty-third session, of the restored Holy Year of one thousand six hundred and ninety. Benedict XV ascribed miracles to him, and Pope Pius XI extended his office to the entire Church. Following are the preparations for the COMMEMORATION MASS: Introit: Antiphon 2, 3. "Under the shadow of that tree, which I have desired, I sat: and the fruit thereof was sweet to my throat." Ps. 83, 2-3 "How lovely is thy tabolog, O Lord of hosts! My soul and my flesh have also fainted away within the courts of the Lord." T. Glory be to the Father. Prayer: "O Lord Jesus Christ, who hast wonderfully revealed the inscrutable riches of the Heart of the blessed Virgin Mary Margaret, grant us, through her merits and example, that we may deserve to dwell eternally in that same Heart, loving You in all things, and above all things: Who livest." Reading from the Epistle of the blessed Apostle Paul to the Ephesians: Ephesians 3, 8-9 and 14-19 "For unto me is given the grace, according to the saying of his grace, to preach among the Gentiles the unspeakable riches of Christ; and to make all men see, what is the administration of the mystery of God, Who hath hidden it from the ages, and in us hath revealed it. Wherefore, I am a prisoner for Christ; that I may preach the Gospel of God: who is above all God, blessed for ever. And I desire that you know what is the length, and breadth, and depth, and height, and to know the love of Christ, which surpasseth all knowledge, that you may be filled unto all the fullness of God." Gradual: Canticle 8, 7 "Many waters cannot extinguish charity, nor shall flums drown it." Ps. 72, 26 "For thee my flesh and my heart hath fainted away." Alleluia, alleluia. T. Canticle 7, 10 "I am my beloved's, and he is for me." Alleluia. After the seventieth, omitting the Alleluia, and the following verse, the Tract is said: Ps. 83, 3-4 "My heart and my flesh have rejoiced in God my redeemer. For the sparrow hath found a house: and the turtle a nest in the walls. My altars, O Lord of hosts: Hearken to the voice of my prayer, O my King and my God."

[*Latin ed. p. 605*]

The Holy Congregation of Rites: During the Paschal time, the Gradual is

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omitted, and in its place, the following is said: "Alleluia, alleluia." J. Prov. 9:5 "Come ye, and eat my bread, and drink the wine which I have mingled for you." Alleluia. V. Ps. 30:20 "O Lord, how sweet are thy words! My soul doth cling to them." Alleluia. The following passage from the Holy Gospel according to Matthew. Matth. 11:25-30. At that time: Jesus, answering, said: "I confess to thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones." Thus, O Father, because it was thy good pleasure. All things have been delivered to me by my Father. And no one knows the Son, but the Father: neither does anyone know the Father, but the Son, and he to whom the Son will reveal him. Come to me, all ye that labor and are burdened, and I will refresh you. Take up my yoke upon you, and learn from me, for I am meek and humble of heart: and you shall find rest to your souls. For my yoke is sweet, and my burden is light. Offertory: Zach. 9:17 "What is his fruit? The wheat of the elect, and the wine that brings forth virgins." Secret: Accept, O Lord, the offerings of thy people: and grant that the divine fire may inflame us, through which, emitted from the Heart of thy Son, the blessed Margaret Mary burned with great fervor. Through the same Lord. Communion: Cant. 6:2 "I am my beloved's, and his desire is for me; he feeds me among the lilies." After Communion: Having partaken of the Body and Blood of thee, O Lord Jesus, grant us, we beseech thee, through the intercession of the blessed Margaret Mary, that, having cast off the vanities of this world, we may be worthy to put on the meekness and humility of thy Heart: Who lives and reigns for ever. Amen.

In the ROMAN MARTYROLOGY: On October 17th, in the first place of Parédii, in the diocese of Autun, Saint Margaret Mary Alacoque, who, having professed in the Order of the Visitation of the blessed Virgin Mary, excelled in the devotion to the Most Holy Heart of Jesus, and in promoting and fostering the public cult of the same; and who was included in the list of the Saints by Pope Benedict XV.

[*Latin ed. p. 606*]

606 Acta Apostolicae Sedis - Official Commentary FOR THE CITY AND THE WORLD. Responding to the humble and fervent prayers of the Most Reverend Lord Hyacinth, Bishop of Autun, and also to the vows of many Most Excellent Lords, Cardinals, of almost countless Sacred Ministers, as well as of Superiors of Orders and Religious Congregations, with the entire family of Nuns of the Order of the Visitation of the Most Blessed Virgin, which were reported to the Sacred Congregation of Rites by the aforementioned Cardinal, the Most Holy Pope Pius XI – who, through Encyclical Letters, Our Most Merciful Lord, on the 8th of May, 1928, the feast of the Most Sacred Heart of Jesus, for the purpose of expiation and reparation, had ordered that it be celebrated more firmly and solemnly, and had raised it to a higher rite and a more noble solemnity – also considered it fitting

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and desirable to add another feast to that prior and more important one, as a suitable addition, and so willed it: namely, the feast of Saint Margaret Mary Alacoque, Virgin, who, a faithful disciple and most devoted daughter of the Divine Heart, devoted herself entirely to propagating its honor and worship. Therefore, the Blessed Father, readily complying with the votes and requests presented to him, deigned, with supreme and apostolic authority, to extend the feast of Saint Margaret Mary Alacoque, which had already been granted to several dioceses and pious institutions, to the entire Church for both clergy. Furthermore, after consultation with the Sacred Congregation of Rites, he approved and ratified a proper Office with Mass, as well as a passage to be added to the Roman Martyrology, as shown in the example above: and it was decreed that this Office should be used by the entire secular and regular clergy, annually, on the 17th of October, under a double rite; also, the feast of Saint Edwige, Widow, which was previously celebrated and transferred to the sixteenth day of the same month, was changed to a semi-double rite. Finally, he ordered that this feast, along with the aforementioned Office, Mass, and passage, be inserted into the universal Calendar in new editions of the Breviary and Missal, as well as the Roman Martyrology. Notwithstanding any objections whatsoever. June 26, 1929. C. CARD. LAURENTI, Prefect of the Sacred Congregation of Rites. L. B. s. A. Mariani, Secretary.

[*Latin ed. p. 607*]

Secretariat of State 607. ACTS OF THE SECRETARIAT OF STATE. LETTER TO HIS EMINENCE, DOM GUSTAV FRIDERIC, TITULAR BISHOP OF S. MARCI, SECRETARY OF THE HOLY CONGREGATION, CARDINAL PIFFL, ARCHBISHOP OF VINDOBONA: CONCERNING THE SIXTH MISSIONARY CONGRESS, HELD AT VINDOBONA, ATTENDED BY REPRESENTATIVES FROM ALL NATIONS.

Most Reverend and Venerable Lord,

Since it is known to all that the cause of Catholic Missions is held most dear to the Most Holy Father, it is easily understood that He was greatly pleased to learn that the Sixth Missionary Congress, attended by representatives from all nations, was to be held shortly near Vienna. And the matters which are proposed for discussion at such gatherings are of such great importance and appear so opportune, that it is entirely reasonable to expect that they will, in every way, stimulate the minds of those present to promote the most holy endeavor, and that, through the counsel given, a more suitable path and method will be determined for achieving greater daily results.

No one can fail to see how greatly the fruits of the sacred Missions contribute not only to the advancement and establishment of the most desired Kingdom of Jesus Christ, but also to the civil and human development of life in barbarian regions, either by establishing it for the first time, or,

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if it already exists, by restoring it. Therefore, it is entirely fitting that all who acknowledge and confess the benefits of the Catholic religion should support the work of the Missions with all their strength and pursue it with every effort.

Although not all may be able to undertake the most noble of their duties, which is often fraught with hardship and sorrow, all can – whether through their own efforts, through contributions of money, or through fervent prayers offered to God – support their apostolic endeavors. If all those who attended the gatherings in Vienna would promise to act with the utmost diligence, it can certainly be said that your Congress has been a success, as we are confident that it will be.

May this be so, and the Most Holy Father earnestly desires it, and He grants His heavenly blessings upon your labors.

[*Latin ed. p. 608*]

608 Acta Apostolicae Sedis - An Official Commentary, may it be blessed by God. May the apostolic blessing, which Your Eminence receives as a pledge of the special benevolence of His Holiness, and which is earnestly bestowed upon you and all those who participate in the upcoming gatherings, be with you in the Lord. I, in conveying this to you, gladly seize the opportunity to confirm my profound respect for you, which I humbly express by kissing your hands. From the "Vatican," July 12, 1929. To Your Eminence, most devotedly, P. CARD. GASPARRI. PONTIFICIA COMMISSIO PRO RUSSIA. INSTRUCTIONS TO THE RIGHT REVEREND ORDINARY BISHOPS OF THE PLACES CONCERNED, REGARDING RUSSIANS RETURNING TO THE CATHOLIC CHURCH. Published in the Acta Apostolicae Sedis (February 6, 1929, page 94). The Decree of the Pontifical Commission for Russia, entitled "Concerning Russians Returning to the Catholic Church," has led some of the local Ordinary Bishops to promptly inform this Commission that they have correctly understood the decree, as it prescribes due caution in this matter of such importance, especially when dealing with persons who are either little known or entirely unknown. However, some have objected that access to either the Pontifical Commission or the Apostolic Legates is often, and especially in urgent cases, impossible, or at least delayed, and that there is a risk that this will hinder the conversion of those who dissent. Therefore, they have requested that the necessary and appropriate guidelines for action be provided to them, so that they may fulfill their ministry for the good of souls, without any delay that would impede the conversion of those who dissent. This Pontifical Commission rejoices in the care and concern shown by these Ordinary Bishops for our separated brothers and sisters, who are certainly very dear to us; and it confirms that the purpose and intent of the aforementioned Decree was to recommend due prudence, so that no cause may cut off the Catholic Church from being slandered, as if it were seeking to attract these brothers

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and sisters to itself by taking advantage of their adverse circumstances. Therefore, this Commission greatly praises and commends the admirable zeal of the Ordinary Bishops for the Russians, whom the Supreme Pontiff himself pursues with such charity, and it provides the following guidelines, not only for the clergy but also for the laity.

[*Latin ed. p. 609*]

Pontifical Commission for Russia I. - REGARDING 609 LAY PERSONS. The Pontifical Commission, when dealing with lay persons, declares that Bishops have the power not only in the most urgent cases, but also in ordinary ones, to admit and receive them into the unity of the Catholic Church, provided that they know those who request admission well enough to form a prudent judgment regarding the disposition of their minds and their sufficient knowledge concerning the Catholic Faith and the Catholic Church. It is necessary to recall the responses and decrees of the Holy Office concerning the validity of Baptism and Confirmation for those who are separated [from the Church]. It is advisable to investigate whether they have contracted marriage while in schism, and in what manner, and before whom, and whether they have received a dispensation regarding any impediment that led them to contract it. It must be determined of which religion the other spouse is. It must be ascertained whether the marriage celebrated has been annulled, for what reasons, and by whom; and whether they have contracted a new marriage. Finally, everything must be investigated so that it may be determined which marriage is valid. Furthermore, through prudent and careful investigation, it must be explored whether the causes and arguments by which they are induced to enter into the unity of the Church are spiritual and supernatural, or merely human, as is the case with their present need and poverty: in this case, they should rather be assisted and highly commended to the charity of brothers. Sometimes, however, they should not be rejected or abandoned, but entrusted to a prudent priest who will teach them the doctrines of the Catholic Church, especially concerning the unity of the Church, the primacy of the Roman Pontiff, the Immaculate Conception of the Virgin, Purgatory, etc. When they are found to be sufficiently instructed and disposed, they should be reminded about the choice of rite, and it should not be presumed to induce them to adopt the Latin rite. It will be better to explain the dignity and beauty of the Eastern rites, what the Catholic Church thinks and teaches about these rites, and how much it strives to favor them. However, if anyone, after careful consideration, prefers to adhere to the Latin rite, they may be admitted to it. This Pontifical Commission will take care to send the formula of abjuration and the profession of faith to the Bishops in whose dioceses Russians are frequently found, and also to other Ordinaries who have requested it. Therefore, observing these norms, the Reverend Ordinaries are not required to refer each case to this Commission. Those who

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have sufficiently learned about the persons in question, and if the circumstances warrant it, the state of their domestic affairs, and who have formed a prudent judgment regarding the rectitude of their intentions and their sufficient disposition and instruction, as mentioned above, can and should admit them into the unity of the Catholic Church, both in ordinary cases and, indeed, for reasons of *facta*.

[*Latin ed. p. 610*]

610 Acta Apostolicae Sedis - Official Commentary: Regarding the more urgent matters, for example, when a marriage must be celebrated, the regulations established by the Apostolic See concerning abjurations and mixed marriages must be observed. However, let the Reverend Ordinaries know that this Pontifical Commission is always ready to examine and resolve any doubts or questions concerning the reception of Russians into the Catholic Church. While repeatedly praising the prudent zeal of the Ordinaries, this Pontifical Commission earnestly urges them to devote special attention to the Christian education of Russian children and adolescents, since they are more inclined to embrace the true and good. Furthermore, the Ordinaries should annually inform the Pontifical Commission about the return of young people to the Catholic Church, as well as about the inclination of any child or adolescent to embrace the ecclesiastical state.

II. - CONCERNING CLERICS, THAT IS, PRIESTS AND DEACONS: Greater caution must be exercised when dealing with priests or deacons; not out of suspicion, may it be far from us, but because a longer period of instruction is required for clerics; and the matter requires more careful consideration, especially with regard to the future. Experience has never shown that excessive prudence can be applied in these matters. Therefore, in addition to the more diligent and thorough investigation that is required for laypersons, proportionate to the circumstances, the Ordinaries must be certain about their ordination, their studies; what languages they can speak, read, and write, and with what proficiency: whether they have such a command of the Latin language that they can follow lectures in Holy Theology, both dogmatic and moral, with some benefit. It must also be ascertained to which hierarchy or hierarchical faction each one belonged, and whether they have transferred from one to another over time. Whether they adhered to a Protestant sect and attempted to join it. Whether, after ordination, they lived as laymen without ecclesiastical ministry. Furthermore, an investigation must be made into the morals and probity of each individual's life. Once this investigation is completed, the Ordinary shall refer the case to the Commission, or, if the matter is urgent, to the Apostolic Legate in the region, who will proceed according to the specific regulations entrusted to him for this purpose. The Ordinaries will promptly inform the Pontifical Commission about clerics admitted into the Catholic Church.

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Given in Rome, from the Secretariat of the Pontifical Commission for Russia, on August 26, 1929.

A. CARD. SINCERO, President.

L. B S. C. Margotti, Secretary.

[*Latin ed. p. 611*]

DIARY OF THE ROMAN CURIA. SECRETARY OF STATE. With the authorization of the Secretary of State, the Most Holy Father Pius XI, reigning happily, has deigned to appoint: August 27, 1929. The Most Reverend Cardinal Carlo Perosi, Member of the Sacred Congregation of Religious Orders.

The Reverend Fathers: Reverend Father Enrico Quentin, of the Benedictine Congregation of Maredsolana; Reverend Father Celestino, of the Capuchin Order; Reverend Father Nazareno Bergs, of the Benedictine Cassinese Congregation, and of the Order of Friars Minor, Consultors of the Sacred Congregation for Rites concerning Causes of Beatification and Canonization.

August 31. Monsignor Federico Sargolini, Ecclesiastical Assistant of the Catholic Youth of Italy.

By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, has deigned to appoint: February 27, 1929. The Most Reverend Cardinal Bonaventura Cerretti, Protector of the Sisters of Santa Maria di Oregon.

July 24. The Most Reverend Cardinal Bonaventura Cerretti, Protector of the Poor Sisters of Nazareth (Westminster).

The Most Reverend Cardinal Bonaventura Cerretti, Protector of the Franciscan Tertiary Sisters of the Immaculate Conception (Mount St. Clare, Davenport).

August 30. The Most Reverend Cardinal Donato Sbarretti, Protector of the Dominican Tertiary Sisters of Santa Caterina de' Ricci (Albany, U. S. A.).

August 31. The Most Reverend Cardinal Achille Locatelli, Protector of the Exclavas del Corazón de Jesus (Cordoba, Argentina).

The Most Reverend Cardinal Francesco Ragonesi, Protector of the Sisters of the Christian Doctrine (Seville).

August 1. Mr. Agostino Lenti, Consistorial Advocate.

Mr. Roberto Mucci, Consistorial Advocate.

August 10. The Most Reverend Cardinal Francesco Ragonesi, Protector of the Benedictine Sisters of Providence (Genoa).

[*Latin ed. p. 612*]

Acta Apostolicae Sedis - Official Commentary 612, August 13, 1929. The Most Reverend Cardinal Alessandro Verde, Protector of the Religious

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Sisters of the Company of St. Teresa of Jesus (Barcelona). 20. The Most Reverend Cardinal Camillo Suore Terziarie Laurenti, Protector of the Franciscan Sisters of St. Joseph (Buffalo). 27. The Most Reverend Cardinal Bonaventura Cerretti, Protector of the Sisters of St. Joseph of Corandolet (St. Louis). Attending the Holy See: June 21, 1929. Monsignor Giovanni Swint, Bishop of Wheeling. Apostolic Protonotaries *ad instar participantium*: 1929. Monsignor Carlo Dauray, of the diocese of Providence. April 27. May 24. Monsignor Luigi Huber, of the diocese of Coirà. June 28. Monsignor Guglielmo Kasperlik, of the diocese of Katowice. July 2. Monsignor Luigi Drago (Rome). August 5. Monsignor Giacomo Ryan, of the archdiocese of Baltimore. August 7. Monsignor Matteo Dabrila, of the diocese of Vilkavièkis. August 8. Monsignor Giovanni A. Dufty, of the diocese of Newark. September 3. Monsignor Pietro Boccone, of the archdiocese of Palermo. Domestic Prelates of His Holiness: March 7, April 10, 1929. Monsignor Francesco Zientara, of the diocese of Czestochowa. Monsignor Giuliano Gorlier, of the diocese of Susa. April 27. Monsignor Pietro A. Foley, of the diocese of Providence. Monsignor Alfredo Laliberté, of the same diocese. Monsignor Giovanni F. Sullivan, of the same diocese. Monsignor Giacomo P. O'Brien, of the same diocese. June 8. Monsignor Giovanni M. Mogan, of the diocese of Nashville. Monsignor Francesco T. Sullivan, of the same diocese. Monsignor Timoteo C. Abbot, of the same diocese. July 10. Monsignor Giorgio Giglinger, of the diocese of Davenport. Monsignor Carlo Giacomo Donohoe, of the same diocese. Monsignor Giacomo Guglielmo Gillispie, of the same diocese. August 23. Monsignor Patrizio Giuseppe Me Cormick, of the archdiocese of Baltimore. August 31. Monsignor Giovanni Hunt, of the diocese of Detroit. August 2. Monsignor Bernardo Me Cabe, of the diocese of Middlesborough. August 6. Monsignor Camillo Callewaert, of the diocese of Bruges. Monsignor Eduardo J. Ellard, of the diocese of Newark. Monsignor Vito Masnicki, of the same diocese.

[*Latin ed. p. 613*]

Diarium Romanae Curiae, August 8th.

Most Reverend Mr. Timoteo Douovan, of the same diocese.

Most Reverend Mr. Domenico Calj, of the archdiocese of Messines.

1929.

Most Reverend Mr. Giulio Manteuffel, of the diocese of Newark.

9.

Most Reverend Mr. Guglielmo M. Hart, of the diocese of Rochester.

Most Reverend Mr. Enrico Ward, of the diocese of Trenton.

Most Reverend Mr. M. Edmondo Brie, of the same diocese.

Most Reverend Mr. Tommaso A. Roche, of the same diocese.

Most Reverend Mr. Guglielmo Francesco Dittrich, of the same diocese.

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26.

Most Reverend Mr. Stefano Nioullon, of the diocese of Marsiglia.

28.

Most Reverend Mr. Guglielmo Augusto Uberto Bauduin, of the diocese of Ruremonda.

HONORS

By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow:

The Grand Cross of the Order of Saint Gregory the Great, civil class: August 8th, 1929.

Upon Mr. Tommaso J. Maloney, of the diocese of Newark.

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: August 27th, 1929.

Upon Mr. Bernardino Nogara, of the archdiocese of Milano.

Upon Mr. Giovanni Reiser, of the archdiocese of Praga.

The Commander's Cross of the Order of Saint Gregory the Great, civil class: May 16th, 1929.

Upon Mr. Regolo Balbo (Rome).

Upon Mr. Nicola delli Muti, of the archdiocese of Manfredonia.

Upon Mr. Francesco delli Muti, of the same archdiocese.

18.

Upon Mr. Professor Giuseppe Michele Ferrari, of the archdiocese of Reggio Calabria.

26th of June.

Upon Mr. Claudio Palestrini (Rome).

28.

Upon Mr. Engineer Antonio Toselli, of the archdiocese of Cuneo.

July 2nd.

Upon Mr. Knight Alfonso Bellemans, of the archdiocese of Malines.

4.

Upon Mr. Adolfo Rosano (Rome).

10.

Upon Mr. Martino J. Wade, of the diocese of Davenport.

23.

Upon Mr. Attilio Astaldi (Rome).

Upon Mr. Enrico Berretta, of the archdiocese of Torino.

August 1st.

Upon Mr. Augusto Gran din de l'Eprevier, of the diocese of Aire and Dax.

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Upon Mr. Ettore Castiglioni (Rome).
Upon Mr. Bruno Tartaglia (Rome).

[*Latin ed. p. 614*]

614 5 Acta Apostolicae Sedis - August Commentary, Official Edition, 1929. To the Reverend Father Vincenzo Anfossi, of the Archdiocese of Ancona. To the Reverend Father Robert E. Jennings, of the Diocese of Newark. To the Reverend Father Peter J. Carey, of the same Diocese. 10 To the Reverend Father Alfredo Netti, of the Diocese of Orvieto. To the Reverend Father, engineer Francesco Barbaro, of the Archdiocese of Messines. To the Reverend Father Giovanni Cardillo, of the same Archdiocese. 22 26 To the Reverend Father Anthony Rota, of the Diocese of Novara. To the Reverend Father Luigi Frank, of the Archdiocese of Munich and Freising. To the Reverend Father George Knorr, of the same Archdiocese. The Knighthood of the Order of Saint Gregory the Great, civil class: November 8, 1928. To Mr. Anthony Perez y Fernandez, of the Diocese of Oviedo, April 24, 1929. To Mr. Eugenio Podvin, of the Diocese of Lille, on the same date. To Mr. Luigi Becquart, of the same Diocese, on the same date. To Mr. Filippo Bericher, of the Diocese of Providence, on the same date. To Mr. William Desaulniers, of the same Diocese, on the same date. To Mr. Norbert Descelles, of the same Diocese, on the same date. To Mr. James Lepoutre, of the same Diocese, on the same date. To Mr. Wilfred Mathieu, of the same Diocese, on the same date. To Mr. Joseph Roy, of the same Diocese, on the same date. To Mr. Adelard Soucy, of the same Diocese, on the same date. To Mr. Elias Vezina, of the same Diocese, on the same date. To Mr. engineer Mariano Francescone, of the Archdiocese of Reggio Calabria, May 18. June 12. To Mr. Roukos Abon Nader bey, of the Archdiocese of Damascus. July 4. August 5. To Mr. Francesco Warte, of the Archdiocese of Arras, to Mr. Gustavo Meyer, of the Diocese of Lille, to Mr. lawyer William Frederick Montavon, of the Archdiocese of Baltimore. To Mr. Victor Philip Urban de Bruyn, of the Archdiocese of Malines. To Mr. Anthony J. Botticella, of the Diocese of Newark. To Mr. Luigi Cardillo, of the Archdiocese of Messines, August 10. To Mr. Joseph A. Ract, of the Archdiocese of Paris, August 10. To Mr. Joachim, of the same Archdiocese. To Mr. Paul Siegen, of the same Archdiocese. August 13. To Mr. William J. B. Schweitzer, of the Diocese of Rued. To Mr. Leo Castel, of the same Archdiocese. August 17. To Mr. Louis Van Tulder, of the Diocese of Harlem, August 23. To Mr. Marquis Max de Lussac, of the Archdiocese of Tours.

[*Latin ed. p. 615*]

Diarium Romanæ Curiæ, August 23, 615, 1929. To Mr. Andrea Stodart Reid, of the diocese of Sälförd. To Mr. Giovanni Brown, of the same diocese. August 26. To Mr. Giorgio Berlinger, of the archdiocese of Munich and Freising. To Mr. Giuseppe Schmuderer, of the same archdiocese. The Order

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of St. Sylvester, with Plaque: July 3, 1929. To Mr. Tommaso Ribeiro de Mello (Portugal). The Order of St. Sylvester: June 15. August 26. To Mr. Michele Angelo Crivello, of the archdiocese of Turin. To Mr. Domenico Crivello, of the same archdiocese. To Mr. Ferdinando Martini, of the archdiocese of Lucca. To Mr. Antonio Sacca, of the archdiocese of Reggio Calabria. To Mr. Domenico Francesco Delfino, of the same archdiocese. August 28. To Mr. Edoardo Klein-Cominotti, of the diocese of Fano. July 23. To Mr. engineer Alberto Giachetti, of the archdiocese of Turin. To Mr. Domenico Botta, of the archdiocese of Naples. August. To Mr. Giovanni De Rosa (Rome). July 26. To Mr. Ascanio Freddi (Rome). July 10. To Mr. Mario Malabotti, of the diocese of Trieste. July 19. To Mr. Celso Colongo, of the archdiocese of Turin. To Mr. doctor Giovanni Hermann, of the diocese of Ratisbon. The Knighthood of the Order of St. Sylvester: June 1, 1929. To Mr. Nullo Boriai, of the diocese of Forlì. To Mr. Francesco Luigi Bavaglia, of the same diocese. To Mr. Gino Cervesi, of the same diocese. July 27. To Mr. Pasquale Vitrioli, of the archdiocese of Reggio Calabria. To Mr. doctor Luigi Sorgonà, of the same archdiocese. To Mr. professor Domenico Lodovico Raschellà, of the same archdiocese. August 6. To Mr. Ettore Pramaggiore, of the archdiocese of Turin. To Mr. Leandro Chenna, of the same archdiocese. July 10. To Mr. Giovanni Fabiani (Rome). July 19. To Mr. Rodolfo Ganter, of the diocese of Warmia. July 20. To Mr. Lorenzo Garetti (Rome).

[*Latin ed. p. 616*]

From the *Acta Apostolicae Sedis* – Official Commentary, from the Secretariat of State, the Most Holy Father Pius XI, may He reign happily, deigned to appoint:

Secret Chamberlains, extraordinary, of His Holiness:

May 18, 1929. Monsignor Pietro F. Adams, of the diocese of St. Georges.

July 16, 1929. Monsignor Stanislao Zela, of the diocese of Olomouc.

July 16, 1929. Monsignor Francesco Brener, of the same diocese.

July 24, 1929. Monsignor Giuseppe Buhl, of the archdiocese of Prague.

July 24, 1929. Monsignor Vladimiro Jerabék, of the same archdiocese.

July 24, 1929. Monsignor Giovanni Holeéek, of the same archdiocese.

July 24, 1929. Monsignor Ludovico Groch, of the same archdiocese.

July 24, 1929. Monsignor Francesco Vacek, of the same archdiocese.

July 24, 1929. Monsignor Ferdinando Kerda, of the same archdiocese.

July 24, 1929. Monsignor Emanuele Zäk, of the same archdiocese.

August 12, 1929. Monsignor Luigi Cavazza, of the archdiocese of Gaeta.

August 18, 1929. Monsignor Teodoro Grabe, of the diocese of Breslau.

August 18, 1929. Monsignor Francesco Brückner, of the same diocese.

August 18, 1929. Monsignor Michele Eich, of the diocese of Mainz.

August 25, 1929. Monsignor Antonio Sangiorgio, of the diocese of Ivrea.

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August 30, 1929. Monsignor Baldimiro Marsilla, of the diocese of Yucatán.

Honorary Chamberlains, in peacock blue attire, of His Holiness:

July 16, 1929. Monsignor Giovanni Hendroth, of the archdiocese of Olomouc.

July 18, 1929. Monsignor Tommaso Kuliéek, of the same archdiocese.

July 18, 1929. Monsignor Giovanni Zittio, of the diocese of Hradec Kralovè.

July 18, 1929. Monsignor Antonio Svatós, of the same diocese.

July 18, 1929. Monsignor Giuseppe Portman, of the same diocese.

July 18, 1929. Monsignor Francesco Pekarek, of the same diocese.

July 18, 1929. Monsignor Giuseppe Kovar, of the same diocese.

July 18, 1929. Monsignor Venceslao Hvezda, of the same diocese.

July 18, 1929. Monsignor Giuseppe Bekera, of the same diocese.

Honorary Chaplain, beyond the city, of His Holiness:

August 8, 1929. Monsignor Michele Lessi, of the diocese of Trento.

Secret Chamberlain of Sword and Cape, extraordinary, of His Holiness:

February 21, 1929. The Most Noble Count Carlo O'Rourke, of the diocese of Pinsk.

NECROLOGY

September 7, 1929. Monsignor Giovanni Battista Penon, titular Bishop of Cuse.

September 23, 1929. The Most Reverend Cardinal LUDOVICO ERNEST DUBOIS, of the title of Saint Mary in Aquiro, Archbishop of Paris.

[*Latin ed. p. 617*]

Year XXI - Vol. XXI ACTA, November 4, 1929. APOSTOLIC! No. 14. SHIHS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XI. SACRED CONGREGATION.

I. - PUBLIC CONSISTORY. On Tuesday, the twenty-eighth of October, 1929, in the Consistory Hall of the Vatican Palace, there was a Public Consistory, in which the Most Holy Lord, Our Pope Pius XI, by divine Providence, solemnly conferred the pontifical red biretta upon the Reverend Cardinal PETER SEGURA Y SAENZ, whom He had created and publicly announced in a secret Consistory on the nineteenth of December, 1927.

II. - SECRET CONSISTORY. Immediately thereafter, in the same Hall, the Holy Father, after having, in a secret Consistory, received the resignation of the Most Blessed Segura y Saenz, publicly announced the following sacred prelates, who had already resigned through Apostolic Letters sealed with lead: ARCHBISHOPS: of St Andrews and Edinburgh, Joseph Mac Donald; of the Syrian Rite of Babylon, Julius Behnam Kalian, who was

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already Bishop of Bathnan; of Cotrada, Elijah John Joseph Morel, who was already Archbishop of Pondicherry; of Monterrey, Joseph Guadalupe Ortiz y Lopez, who was already Bishop of Ancusa.

ACTS, Vol. XXI, No. 14. - 4-11-1929. 42.

[*Latin ed. p. 618*]

Acts of the Apostolic See - Official Commentary 618. Perge, Aloysius Bondini. Lemnus, Paschal Gagliardi, already Archbishop of Siponto and perpetual Administrator of Vesanum. Turrita, Maurilius Fossati, already Bishop of Tuorense. Ferrara, Bogerius Bovelli, already Bishop of Eaventinum and Mutila. Salerno, with perpetual administration of the cathedral of Acerno and Meola, Monterisi, already Archbishop of Theatinum and perpetual Administrator of Vasten. Neocaesarea, Anthony Drapier, Apostolic Delegate in Mesopotamia, Kurdistan, and Minor Armenia.

BISHOPS:

Garanhuns, Emmanuel Anthony De Paiva, already Bishop of Ilheus. Of Lages, in the recently established diocese, Daniel Hostin. Uberaba, Aloysius of Saint Anne, formerly Anthony Colturato. Lamen, Henry Lamiroy, Coadjutor with the right of future succession to the Most Reverend Doctor Gustav Joseph WafMaert, Bishop of Bruges. Ruvo and Bitonto, Anthony Taccone, already Bishop of Bovensi. Cadoë, John Buczko, Auxiliary to the Most Reverend Doctor Andrea Szeptyckyi, Archbishop of Leopoli. Buthen, Joseph of Jesus Lopez, already Bishop of Dadimens. Lamian, Joseph John Desideratus Moussaron, Auxiliary to the Most Reverend Doctor Francis Ernest Bicard, Archbishop of Auxitane.

ABBOT:

Of Saint Paul outside the Walls, Hildebrand Vannucci.

These appointments having been announced, the Reverend Cardinal Segura y Saenz was addressed, to whom, after the Ring was delivered, the title of Santa Maria trans Tiberini was assigned. Finally, the requests of the Churches of Turrita, Ferrara, and Salerno, for the Pallium, were graciously received in the name of Saint Andrew. The archiepiscopal appointments of Edinburgh and Monterrey.

[*Latin ed. p. 619*]

Acta Pii PP. XI 619. CHIROGRAPHUS AD EMUMP. B. LUDOVICTJM TIT. S. M. IN AQTJIRO S. R. E. PRESB. CARD. DUBOIS, ARCHIEPISCOPUM PARISIENSEM.

PIUS PP. XI. – Our most beloved son, greetings and apostolic blessing. – Since you are preparing to celebrate the most sweet memory of that day, fifty years ago, when you offered to God the first fruits of your priesthood, your piety towards Us, no less than Our benevolence towards you, demand

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that We rejoice with you in this happy event. If we consider, indeed, all that, during the course of your pastoral life, whether as a priest or as a bishop, you have done for the good of the Church, We have more than one reason to honor your various merits with just praise: your concern for the salvation of souls, your diligence in the governance of various dioceses, your admirable zeal in encouraging all that contributes to the honor of the House of God, in particular that special attention which you have given to ecclesiastical chant and to the Roman pronunciation of the Latin liturgical texts. But these merits, already so numerous, have become even more brilliant when, already enrolled in the Sacred College of the Most Eminent Cardinals, you were raised by Our Predecessor, of blessed memory, to that most illustrious See of PARISIENSEM. For, like a good captain, you have sustained the struggle against that heresy (for it is by this name that it can and must now be called), which derives its name from the journal *L'Action Française*, and this, from the very moment when it began to spread throughout France. You have not only manifested orally and in writing Our words and Our will, but you have also vigorously defended them, with complete adherence to the ideas (directives, sentiments, etc.), very...

[*Latin ed. p. 620*]

620 Acta Apostolicae Sedis - Commentarium Officiale. Quod Nos apertissime in Nostra allocutione consistoriali diei 20 Decembris 1926 expressum est, deinde confirmatum et sancitum per diversas vias. Vos enim, cum corde patre, ad oboedientiam erga Pontificem Romanum omnes deviatos, et praesertim iuvenes, qui plus ad fallacias docinas suscipiuntur, exhortasti. Cum aequalem zelum, quem imitari merebitur, in omnibus archiepiscopalibus concionibus, sententias Nostras de hoc proposito fideliter et diligentemente interpretasti. Si ergo, propter fidem Vestram erga Vicarium Jesu Christi, accusati estis, calumniati et injuriati publice, usque ad iudicium vocati, bene potestis consolari et gloriam agere quod iudicati estis digni, sicut Apostoli, "pro nomine Jesu contumeliam pati" (Act., V, 41). Illi vero, qui ita se gesserunt erga vos (et aliter contra Nos et Sacrum Sedem), manifeste ostenderunt ex quo spiritu irreverentiae, rebellionis, dicamus etiam, impietatis et infidelitatis animati sunt, ita manifeste ut quispiam non plane caecus facile cognoscere potuit quantum Nostrae sollicitudines et Nostrae condemnationes iustificatae sunt. De hac magnanima fide gaudens, non cessavimus consolari per verba patrina; sed hodie, capiendo hanc occasionem tam sollemnem, non solum vultis renovare expressionem Nostrae particulare benevolentiae pro omnibus quae fecistis et adhuc facitis, pro eo quod passati estis et cum Nobis pati, sed etiam renovare Nostra patrina lauda pro eo quod, monitis fidelibus et ab his erroribus abstinendis, numquam minimè deviatis ab exacta interpretatione Nostrae intentionis et Nostrae voluntatis, quam recte credideratis immutabilem. Si aliquando, sub influentia illius benevolentiae patrinae quam omnes filios Nostros am-

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atos et venerabiles fratres in Jesu Christo habemus, praepositum est, cum quibusdam inter eos qui Nos visitabant, non uti illa severitate quam multi exspectabant, hoc solum fecimus in...

[*Latin ed. p. 621*]

/ Acta Pii PP. XI 621: The desire to see realized for Us also that beautiful word of the Apostle: "Be not overcome by evil: but overcome evil by good" (Rom. 12:21). But never has diminished in Us the high esteem that We have for those who have shown themselves to be the most obedient, to whom the Catholics of the entire world, as well as those of France, owe sincere gratitude. Therefore, do not cease, beloved son, to fight with Us the good fight; We say with Us, for they greatly err those, if there are any, who would take Our silence, truly often interrupted, for Our lassitude, and who would think or say, which is worse, that We have distanced ourselves, even slightly, or are prepared to distance ourselves from Our first judgment. You know too well for it to be necessary to remind you that the grace of God will never fail, by which all things are changed for the better for those who love the Lord. Finally, imploring the divine Master, may He grant many more years to the so diligent and zealous pastor, in order to increase the spiritual fruits and the splendor of this happy event, We wholeheartedly permit you to grant to all the faithful who will attend the solemnity of your Jubilee the Papal Blessing and the Plenary Indulgence under the usual conditions. As a pledge of Our paternal benevolence and the best divine favors, We send to you, very dear son, with a full outpouring of heart, for you and for all the faithful entrusted to your care, a very special Apostolic Blessing. Given at Borne, near Saint Peter, on the feast of Saint Louis, on the 25th of August of the year 1929, the eighth of Our Pontificate. PIUS PP. XI

[*Latin ed. p. 622*]

Acta Apostolicae Sedis - Official Commentary

APOSTOLIC LETTER

I. ERECTION OF THE APOSTOLIC VICARIATE OF BUKOBA IN CENTRAL AFRICA

PIUS PP. XI

For the sake of posterity.

— Our predecessors, in order to more easily promote the Catholic faith in the vast missionary territories, have customarily established, at opportune times, several missions within those same territories, with smaller staffs. Following in their footsteps, We also strive, when the opportunity

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arises, to do the same.

Moved by such considerations, the General Superior of the Society of African Missionaries, commonly known as the "White Fathers," to whom the apostolic vicariate of Victoria Nyanza in Central Africa has been entrusted, having informed Us of the excessive extent of the territory of that vicariate, as well as the large number of inhabitants living there, and therefore having requested that We establish several missions within its boundaries, We, who are always concerned with the good of the Church and the promotion of religion, deem it fitting to grant their request.

Therefore, after consultation with Our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the affairs of the Propagation of the Faith, and after careful deliberation, based on Our apostolic knowledge, by the tenor of the present letter, We establish a new apostolic vicariate, which We name Bukoba, from the civil province of Bukoba in Central Africa, to which We also add the small region of Bugufi, commonly so called, which already belongs to the mission of Urundi, and also a portion of the province of Uha, which lies to the east and north of the Malagarazi River (which portion has already been assigned to the vicariate of Tabora).

The boundaries of this new vicariate of Bukoba will henceforth be as follows: to the north, the line of the first degree of south latitude, which separates it from the vicariate of Uganda; to the west, the Kagera River, which separates the aforementioned vicariate of Bukoba from the vicariate of Rwanda; then the boundary that exists between the Belgian and British mandates, up to the Malagarazi River (which is also the boundary of the vicariate of Urundi); then the Malagarazi River itself, which distinguishes the aforementioned vicariate of Bukoba from the vicariate of Tanganyika; to the south, the northern boundary of the vicariate of Tanganyika, from the Malagarazi River to the vicariate of Tabora; and finally, to the east, the boundary of the civil province of Tabora, which is also the boundary of the vicariate of the same name.

[*Latin ed. p. 623*]

623 The acts of Pope Pius XI, and the regions of Tjigowa, Bugomba, and Usumbwa, which border the province and vicariate of Tabora, then the boundary of the province of Mwanza, which touches the region of Butundwe, and finally the lake Nyanza, excluding the islands called Maisome and Luwondo, together with the other small adjacent islands that belong to the province of Mwanza, but including all other islands to the north, namely the group of islands called Mazinga, Bumbiro, and Bukerebe, together with the other small islands adjacent to them. We hereby establish a new vicariate of Bukoba, with the aforementioned boundaries, and entrust its care to the Fathers of the Society of Missionaries of Africa, who have deservedly earned the approval of Ourselves and of the Holy See for the propagation of the Faith in that region, in the Lord. We decree that

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these present letters shall always remain firm, valid, and effective, and shall have their full and complete effect and obtain the desired results, and shall be sufficient to support those to whom they pertain, now and in the future; and that, in all respects, they shall be considered to have been duly judged and defined, and to be valid from this time forward, and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be considered null and void. Contrary to anything to the contrary notwithstanding. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the eighth day of the month of April, in the year 1929, in the eighth year of Our pontificate. P. CARD. GASPARRI, Secretary of State. A NEW APOSTOLIC VICARIATE IS ESTABLISHED FROM THE TERRITORY OF THE APOSTOLIC VICARIATE OF VICTORIA NYANZA IN CENTRAL AFRICA. PIUS PP. XI For the record. — By Our Apostolic Letters, given on the first day of April of this year, under the Fisherman's Ring, We establish a new apostolic vicariate, with the aforementioned boundaries, from a part of the territory of the apostolic vicariate of Victoria Nyanza in Central Africa, which We have named the apostolic vicariate of Bukoba. Now, the remaining part of the aforementioned vicariate of Victoria Nyanza prompts Us to establish a corresponding order of things for that territory as well, which will more easily contribute to the benefit of the Christian flock and those living there. Therefore, after consultations with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Sacred Congregation for the Propagation of the Faith, and with certain knowledge and mature deliberation,

[*Latin ed. p. 624*]

624 Acta Apostolicae Sedis - Official Commentary: By the tenor of these letters, with deliberation concerning Our authority, We hereby establish a new and separate apostolic vicariate from the civil province of "Victoriae Nyanzensis," which is now called Mwanza, and We commit its care to the Fathers of the Society of African Missionaries, for the good pleasure of Ourselves and of the Holy See. The boundaries of this new vicariate shall be as follows: to the north, from Kenya, Golony, and the first degree of southern latitude; to the west, from Lake Nyanza, including the islands called May some and Luwondo, then the province of Bukoba, or Bihlamulo; and to the south, the civil province of Tabora, which borders the aforementioned regions of Mbogwe, Busangi, Salawe, Lukombo, Selce, Mondo, Uehungu, Uduke, then the river Mayonga and Lake Eyassi, through which the boundary of the provinces passes; to the east, a line that extends from the northernmost point of Lake Eyassi to E 5, 45 degrees longitude. For the sake of these boundaries, which We assign to the new vicariate of Mwanza, We have also altered the current boundaries of the vicariate of Tabora. The triangular territory that lies between the aforementioned line extending

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from the northern end of Lake Eyassi to E 5, 311 degrees longitude, and the former boundary of the vicariates of Tabora and Nyanzensis (which reached from Lake Eyassi through the Mountains N gai and Geley Hmitem Kenya-Colony), is now separated from the vicariate of Nyanzensis and We add it to the vicariate of Tabora, so that at least in part, the vicariate will coincide with the civil provinces: for the aforementioned triangular territory, as well as the adjacent part of the vicariate of Tabora, belong to the same district of Arusha. Furthermore, we define more clearly the northern boundary of Tabora and the southern boundary of Nyanzensis, which were previously not so clearly defined, and reduce them to the boundaries of the provinces of Mwanza and Tabora. We entrust the care of this new apostolic vicariate, called Mwanza, with the aforementioned boundaries, to the Fathers of the Society of African Missionaries, for the good pleasure of Ourselves and of the Holy See. These things We decree, declaring these present letters to be always firm, valid, and efficacious, and to have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that it shall be rightly judged and defined, and that whatever is attempted otherwise by anyone, with any authority, knowingly or unknowingly, shall be considered invalid and void. Notwithstanding anything to the contrary. Given in Rome, at St. Peter's, under the Fisherman's ring, on the tenth day of April in the year 1929, in the eighth year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 625*]

Acta Pii PP. XI 625 EPISTOLAE I Ad Emin. D. Presb. Card. Eustachium Tit. S. Laurentii in Panisperna, S. R. E. Tundain T. Esteban, Archiepiscopum Hispalensem: De Conventu Mariali et Editionibus Linguae Hispanicae et Lusitanae in Hispalim Cogendo.

PIUS PP. XI

Dilecte Fili, salutem et apostolicam benedictionem.

Cum valde equidem, de iis conventibus laetemur, quibus passim per catholicum orbem cultus augetur Sacramenti augusti, tum non minori gaudio perfundimur si alicubi congressiones huiusmodi celebrentur ad pietatem erga magnam Dei Matrem cotidie magis excitandam. Quis enim ignorat qua semper praesentissima ope Virgo divina christiano populo affuerit, prementibus undique difficultatibus omne genus, atque bellis in catholicum nomen, curis nimium, desaevientibus? Quamobrem mirum non est si Ecclesia omnem suam spem, post Deum, in Virgine potenti nullo non tempore collocat, eandemque maximis laudibus precibusque prosecuta sit. Hac vero aetate nostra, unde rei christianae salus est exspectanda nisi ab Ea quam qui invenerit, inveniet vitam et hauriet

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salutem a Domino? Ex his intelliget dilecte Fili Noster, quam libenter abs te didicerimus mox Hispali, tui quidem honoris sede amplissima, Marialem congressionem celebratam iri, ac fideles istuc conventuros esse non modo ex Hispania universa et Lusitania, sed etiam ex America inferiore, plurimis praesentibus nationum harum episcopis.

Cum igitur de re agatur tam magni ponderis, ideoque Nosmet ipsi conventum istum quodam modo participare volumus, te, dilecte Fili Noster, his litteris egimus, qui, Nostram gerens personam, nomine et auctoritate Nostra congressui isti mariali praesidas, coetibusque omnibus ac caerimoniis praesidas, non dubitantes quin ipse, qui auctor rei, eamque digne apparare sollertissime studes, pro tua in Virginem Matrem pietate, ad optatos exitus sollemnia sacra sis adducturus. Ac fore confidimus ut vera inde erga augustam Deiparam religio excitetur, quae scilicet in sanctitate morum ac virtutum laude consistit: ita magis magisque Hiberiae populi, Maria patrona et auspice, non modo pulcherrimo pacis dono fruantur, sed etiam omni prosperitate et gloria florebunt.

Hac spe laeti, ad rei splendorem animarumque fructum augendum, tibi damus ut, sacris operatus, nomine Nostro praesentibus benedicas, plenam admissorum veniam eisdem proponas.

[*Latin ed. p. 626*]

626 Acta Apostolicae Sedis - Official Commentary, for the benefit of those accustomed to the conditions of the Church. Meanwhile, praising your diligence, and that of your colleagues in the work, and as a witness of the heavenly concord and the paternal benevolence of Our own, may the apostolic blessing be, which We impart with heartfelt emotion to you, beloved son, and to all those who will be present at this gathering, especially to the sacred pastors. Given in Rome, at Saint Peter's, on the twentieth day of the month of February, in the year 1929, in the eighth year of Our Pontificate. PIUS PP. XI. TO THE MOST REVEREND AND VENERABLE FATHER, ALEXANDER, titular Bishop of Saint Callistus, of the Holy Roman Church, Archbishop of Neapolitan, whom We have appointed Our Legate to consecrate the new cathedral in Messina. PIUS PP. XI. Beloved son, greetings and apostolic blessing. — As not long ago, when the most noble city of Messina, in Sicily, was suddenly struck by an earthquake and devastated, the paternal heart of the Vicar of Christ was moved for its citizens, who were deeply grieved and terrified, and He sought to alleviate their sorrows as much as possible, so now, as in that same city, having already largely overcome the dangers, a new cathedral, which resembles the old one in its design but is larger, is to be solemnly dedicated, Our common Father cannot but rejoice greatly with the clergy and people of Messina, and to participate in their upcoming celebrations in the most appropriate way. Therefore, so that the sacred ceremonies may be more august with the presence of a Cardinal Father, We deem it

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fitting to choose you, beloved son, as Our Legate — as, by these words, We choose you — to preside over these solemn ceremonies of dedication in Our name and with Our authority. And as We anticipate the happy event, and as We anticipate the joy of its successful outcome, We foresee before Our eyes a truly wondrous spectacle: the citizens of Messina will receive Our Legate with the highest honor, and in him they will revere and respect Our power and dignity; they will enter the new temple, which they have built and cared for with a united spirit and joined forces, so joyful that it seems to them that they are entering that venerable place, so sacred with so many memories and glories, as if it were now...

[*Latin ed. p. 627*]

The acts of Pope Pius XI wonderfully revive and inspire great admiration; he most piously participates in the sacred ceremonies, and earnestly and fervently implores the Blessed Virgin, who is received into Heaven, to whom that cathedral is dedicated, that she may never cease to protect and defend himself and his city with her most powerful maternal patronage. — To these public supplications, we gladly add our own prayers, earnestly imploring that the most benign Mother of God may not only protect our most beloved children from the calamities and sorrows of this fleeting life, but also, which is of the greatest importance, may remove and prevent from their minds those things which turn men away from eternal life and blessedness; may she preserve their ancient faith, not merely in safety, but making it more vivid and active; may she safeguard the integrity of their morals, the honor and strength of the Christian family; and may she inspire the people of Messina to all virtues, and direct them with her help. In truth, it is known that true happiness, however much it may be enjoyed on earth, can only be attained by that people whose God is the Lord. These sentiments and wishes of our heart, beloved son, you will clearly express when, in accordance with your office, you address the multitude present; and you will encourage them to join us and the entire Church in common prayers to the heavenly Mother. In the meantime, as a pledge of our paternal benevolence and of the divine gifts, let our apostolic blessing be imparted to you, beloved son, to you, the most learned Archbishop of Messina, and to all those who are present at the ceremonies, in the Lord. Given at Rome, at St. Peter's, on the eighteenth day of the month of July, in the year 1829, in the eighth year of our pontificate. PIUS PP. XI. TO THE MOST REVEREND AND VENERABLE FATHER, WILLIAM, TITULUS SANCTISSIMAE CRUCIS IN IERUSALEM, SECRETARY OF THE HOLY CONGREGATION FOR THE PROPAGATION OF THE FAITH, ON THE OCCASION OF HIS FIFTETH ANNIVERSARY OF PRIESTHOOD. PIUS PP. XI. Beloved son, greetings and our apostolic blessing. — We are greatly pleased that the day is not far off when you will ascend to the sacred altar, inflamed with a renewed and greater fervor of piety, to give thanks to the

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most benign God, who has willed that you, who have already enjoyed so many heavenly gifts, may also enjoy this one — which is not permitted to many of the clergy.

[*Latin ed. p. 628*]

628 Acta Apostolicae Sedis - Official Commentary, so that you may attain the fiftieth anniversary of your priesthood. And if, when you complete fifty years since the beginning of your religious life, We, your beloved sons, congratulate you with letters and share in this event, We have prayed earnestly; but today, We much more gladly foretell all good things and happiness to you, whose double joy We shall anticipate and share with you and yours. Double joy, We say: for the solemnities, which will take place on the seventeenth day of the month of October – that is, on the very day when you first entered, when you were in the prime of youth – among the students of the Urbanian College, and as if before Our very eyes, similar ones will take place during the month of September, in that Holland of yours, which is so dear to Us and to you, where you will spend some time, with the Ligurian confreres, and with your citizens. Indeed, We approve of both such celebrations, which will be joined with greater glory of God; for he who recalls and remembers your righteous deeds cannot but acknowledge and proclaim the charity and goodness of God, by whom it has been permitted you, during this long span of priestly life, to bear and sustain weighty and fruitful labors for the growth of the Church and the salvation of souls, especially since, through your due merits, you have been honored with the Roman purple. And what, moreover, have you accomplished, as Prefect of the Sacred Congregation for the Propagation of the Faith, for our imminent predecessor, and for Us, in promoting Catholic missions and extending the kingdom of Christ, that it is not enough to praise, and which seem worthy only of heavenly reward? Therefore, may this fiftieth anniversary of your priesthood arrive, and may it bring to you, besides an abundance of spiritual fruits, a new testimony of our grateful spirit, and may it bring to you, from the Colleges, from the confreres, from the citizens and from your family, congratulations and expressions of common joy. And may you, beloved son, spurred on by this auspicious event, continue to exert your talents and your spirit for greater things, if it is possible, and may you devote to the cause of the sacred missions whatever you have learned through experience, which is ultimately the cause of God Himself; and may you, with prudence, in which you excel, and with the experience of things, serve the Church and this Apostolic See for a long time, with whom you are so closely and lovingly united. In the meantime, may the Apostolic Blessing, joined with the outpouring of divine gifts, ensure your safety and assist you, which We, as a witness of Our paternal benevolence, impart to you, beloved son, from the heart. Given at Rome, at Saint Peter's, on the fifteenth day of the month of August, in the eighth year of Our Pontificate.

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PIUS PP. XI.

[*Latin ed. p. 629*]

To the Most Excellent Lady Catherine Schynse, President of the Society of Women and Girls for Promoting Catholic Missions.

PIUS PP. XI sends greetings and his apostolic blessing.

We have indeed long been aware of this society of women and girls, which you, with most pious counsel, sought to establish many years ago, sparing no effort or labor, so that Catholic missionary endeavors, nor the applications made to God, nor the necessary financial assistance, nor all those things which are necessary for carrying out the work, might lack anything. But those sacred instruments and liturgical furnishings, which you recently sent to Us, are being presented for viewing these days in the Vatican buildings, and which, with the greatest joy of spirit, We recently examined, so moved Our admiration that We cannot restrain Ourselves from declaring to you the feelings of Our grateful appreciation.

Indeed, We do this with pleasure through these letters, because, as We have been informed, you are about to happily complete your fifth and seventieth years, and the members of this society, and all those who are connected to you by bonds of affection, greatly desire that We, sharing in the joy of this auspicious occasion, may increase it with a sign of Our benevolence towards you.

Therefore, beloved daughter in Christ, receive Our wishes and prayers; may the society which you have founded receive the congratulations of the paternal Vicar of Jesus Christ, who, as you know, desires nothing more than that the cause of Catholic missions may daily increase among all who repent. Thus, it will happen that, sooner than expected, the time will come when, with the light of Christian truth shining upon all peoples, and with the kingdom of Our Divine Redeemer happily established everywhere, all nations may live a more honest and happier life on earth, and may, through the grace of divine mercy and the labors of Catholic missionaries, one day attain the blessed vision of Christ.

In the meantime, that your endeavors may proceed with ever greater progress, We pray to God for suitable assistance for you, and, as a sign of Our paternal affection, We impart to you, beloved daughter in Christ, and to all the leaders and members of this society, and to all those who in some way favor and support it, Our most loving apostolic blessing in the Lord.

Given at Rome, near Saint Peter, on the eighth day of the month of October, in the eighth year of Our pontificate.

PIUS PP. XI.

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[*Latin ed. p. 630*]

630 Acta Apostolicae Sedis - Official Commentary
ACTA of the HOLY CONGREGATIONS

SACRED CONSISTORY CONGREGATION

I. PROVISIONS FOR CHURCHES

Most Holy Lord, Our Pope Pius XI, by the divine Providence, through successive decrees of the Sacred Consistory Congregation, has provided for the following Churches, each with a new Pastor:

April 12, 1929. — To the Cathedral Church of Meath, He appointed the Most Reverend Thomas Mulvany.

August 27. — To the Cathedral Churches of Ruvo and Bitonto, perpetually united, He appointed the Reverend Father Andrew Taccone, formerly Bishop of Bova.

September 20. — To the Metropolitan Church of Monterrey, He appointed the Reverend Father Joseph Guadalupe Ortiz y Lopez, formerly Bishop of Ancusa.

September 20. — To the Cathedral Church of Aguascalientes, He appointed the Reverend Father Joseph a Iesu Lopez, formerly Bishop of Dadima.

September 29. — To the titular Archiepiscopal Church of Pergams, He appointed the Reverend Aloisius Rondini, of the Order of the Friars Minor Conventual, as Apostolic Visitator to the Armenian Patriarchate of Cilicia.

October 1. — To the titular Archiepiscopal Church of Lemnus, He appointed the Reverend Father Paschal Gagliardi, formerly Archbishop of Manfredonia and perpetual Administrator of Vesta.

October 2. — To the Metropolitan Church of Sassari, He appointed the Most Reverend Maurilius Fossati, formerly Bishop of Nuoro.

October 1. — To the Archiepiscopal Church of Ferrara, He appointed the Most Reverend Roger Rovelli, formerly Bishop of Faenza and Modigliana.

October 5. — To the Metropolitan Church of Salerno, to which is permanently attached the administration of the diocese of Acerno, He appointed the Reverend Father Nicholas Monterisi, formerly Archbishop of Chieti and perpetual Administrator of Vasta.

October 7. — To the titular Archiepiscopal Church of Neocaesarea in Pontus, He appointed the Reverend Anthony Drapier, of the Order of the Friars Preachers, with the office of Apostolic Delegate for Mesopotamia,

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Kurdistan, and Lesser Armenia.

[*Latin ed. p. 631*]

631. The Sacred Congregation of the Council, October 9th. "To the titular Bishop of the Church of Lamiaua, His Most Reverend Excellency, Joseph John Desideratus Moussaron, archpriest of the city of Lectoure, in the archdiocese of Auch, whom the Most Reverend Archbishop Francis Ernest Ricard of Auch has appointed as his Auxiliary. DESIGNATIONS OF ORDINARIES FOR APPEALS IN THE SECOND INSTANCE. According to canon 1594 § 2, the Archbishop of Eginatus has designated, once and for all, for appeals in the second instance, the tribunal of the Ordinary of Prince Albert and of Saskatoon for the archdiocese of Eginatus. This designation was graciously approved by the Most Holy Pope Pius, of blessed memory, by a rescript of the Sacred Congregation of the Council dated July 23, 1929. Likewise, according to canon 1594 § 2, the Archbishop of Utrecht has designated the Ordinary of Harlem, and to this designation, the Most Holy Lord, by a rescript of the same Sacred Congregation of the Council, dated September 23, 1929, has graciously deigned to grant His approval.

SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS. INSTRUCTION TO THE REVEREND ORDINARIES CONCERNING CERTAIN MATTERS TO BE AVOIDED AND OBSERVED IN THE CELEBRATION OF THE HOLY MASS AND IN THE DISTRIBUTION AND PRESERVATION OF THE SACRAMENT OF THE EUCHARIST. Our Lord and Savior has left a most admirable pledge and the greatest safeguard for the salvation of men, by instituting the most august Sacrament of the Eucharist, and He commanded those present to approach Him with these words: "Then Jesus said to them: Amen, amen, I say unto you: except you eat the flesh of the Son of man and drink his blood, you shall not have life in you." "He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up again in the last day." (John 6:54, 55). Therefore, the Holy Mother Church has always been diligent in exhorting the faithful to frequently partake of this heavenly bread, as were the first Christians...

[*Latin ed. p. 632*]

632 Acta Apostolicae Sedis - Official Commentary, concerning those "And they were persevering in the doctrine of the apostles and in the communication of the breaking of bread and in prayers" (Acts, I, 42): and for this purpose, the Holy Congregation established to interpret the laws of Trent, on December 20th of the year 1905, issued the Decree "De quotidiana SS. Eucharistiae sumptione," beginning with these words. The Holy Trident Council, to which the Decree was appended on August 8th, 1910, thus begins: "How singular is the work of this Holy Congregation concerning the discipline of the Sacraments, 'De aetate admittendorum ad

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primam Communionem eucharisticam.'" Furthermore, we have observed that the Eucharistic Congresses, first instituted by the Most Holy Pope Leo XIII, have provided considerable encouragement for this salutary practice, and that they have been celebrated everywhere with solemn rites, greatly exciting the faith of the people and fostering piety. Meanwhile, the Church has always devoted every effort to prevent abuses in the preparation, reception, and preservation of this most sacred Sacrament. Therefore, this Holy Congregation, responsible for the discipline of the Sacraments, having, in the exercise of its office, found that, with regard to this matter, certain corrections are needed, or that certain laws or prescriptions should be revived for use, has decided to decree and declare the following, firstly concerning the precautions to be observed in preparing the material of the Eucharist; secondly, in its reception or administration; thirdly, in its preservation, especially during the last three days of Holy Week. I. Since the same Sacrament, besides its form, consists of matter, it is necessary that this be religiously preserved in its substance. The matter which, by the power of the words of consecration, according to the divine institution, serves to prepare the divine Sacrifice and the Eucharist, is twofold, namely bread and wine. Concerning the substance of the matter, the Code of Canon Law states in canon 815, § 1: "The bread must be purely of wheat and recently made, so that there is no danger of corruption"; § 2: "The wine must be natural, from the grape, and not corrupted." Therefore, bread made from another substance, or that to which such a quantity of something other than wheat has been added that, according to common estimation, it cannot be called wheat bread, does not constitute valid matter for preparing the Sacrifice and the Eucharist. Likewise, wine, or rather, a liquid extracted from apples or other fruits, or prepared by chemical means, although it may contain the color and some of the elements of wine, or wine to which water has been added in a greater or equal quantity, is not valid matter. Indeed, the matter is to be considered doubtful, and therefore not to be used, if, although no other substance is mixed with the wheat or wine in a greater or equal quantity, a noticeable quantity of something foreign has been added; it is forbidden.

[*Latin ed. p. 633*]

633 The Holy Congregation for the Discipline of the Sacraments, indeed, has decreed that no Sacrament should be exposed to the danger of nullity. For this purpose, those preparing such matters should know what the Most Holy Sacred Congregation of the Holy Office decreed on May 4th, 1887, on July 30th, 1890, on April 15th, 1891, on June 25th, 1891, and on August 5th, 1896. Those that are most relevant to our matter should be noted: "Bishop of Carcassonne, to the same Holy Congregation, proposed two remedies, either when the vines are flooded with abundant water, or when the wine itself is transported, so that it is weakened, or easily corrupted: 1° That

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a small quantity of *eau-de-vie* prepared with great care by the owners themselves with the true wine be added (e.g., 15 or 20 per cent), and thus the danger of corruption would be avoided; 2° That the wine be boiled until its degree is reduced to 65; then, when cooled, it retains the quantity, but is preserved from all danger of corruption. And he inquired whether these remedies were permissible for the wine for the Sacrifice of the Mass, and which was preferable. The Holy Congregation, on Thursday, May 4th, 1887, responded: "The boiled wine should be used" (Collectanea S. C. de Prop. Fide, n. 1672, edition of 1907). Likewise, "The Apostolic Vicar of Tche-li in China reported: 'Since it is difficult to obtain pure wine in Europe, and even more difficult to transport it at a reasonable price to China, where it is often adulterated in transit, for many years now it has seemed safer, and indeed easier, for the missionaries of this vicariate to produce wine for the Sacrifice of the Mass in this very region. The grapes found in the northern parts contain a very small amount of sugar; therefore, the wine produced from these grapes for the Sacrifice of the Mass contains only a very small portion of alcohol, and therefore can scarcely be preserved intact, especially considering the long and hot summer days, which are very favorable to corruption. The inconvenience is removed, and wine that can be safely preserved is obtained, as well as wine that is pleasing to the eye, to the palate, and to the sense of smell, if one hundred pounds of grapes are quickly crushed and ten pounds of sugar from cane (that is, from the grassy plant, botanically *saccharum officinale*, commonly called *canne à sucre* in French) are added, and this mass is then fermented in the usual way. When it has fermented, sixty-seven pounds of wine are obtained from one hundred pounds of mass (containing nine pounds of sugar as explained above), which, as can be inferred from chemical calculations, practically contains up to four and a half degrees (that is, approximately one-fifteenth of the total weight) of alcohol produced from sugar. In other words, with the aforementioned operation, a true wine from the vine is obtained, of which one hundred parts contain six or seven parts of heterogeneous, or non-vine-produced, alcohol... Now, however, a certain doubt arises, and it is asked: 1° Is this practice safe for obtaining wine for the Sacrifice of the Mass?"

[*Latin ed. p. 634*]

634 The Acts of the Apostolic See should be the official commentary; 2nd, Is it valid? 3rd, What if such wine has been used in the Masses? "S.O." responded on June 25, 1891: "For the wine used in the most holy Sacrifice of the Mass, it is preferable to add spirit, or alcohol, which has been extracted from the grape, and the quantity of which, together with that which the wine in question naturally contains, does not exceed the proportion of twelve to one hundred. Such a mixture should be made when the fermentation, so-called "tumultuous," has begun to subside, and according

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to the judgment [of the confessor]." It is understood that if missionaries are unable to obtain grape spirit from the wine of the region, they may add raisins to the wine, or to wines of the region, and ferment everything together. If, therefore, the bread or wine is corrupted, or is altered in any other substantial way, it is likely that the substances derived from the corrupted or altered matter will no longer constitute a material fit for the confection of the Eucharist. For this reason, care must also be taken that the wine, which is prepared for the Sacrifice of the Mass, does not remain for too long in the jar or amphora, so that it may easily become sour, nor that a small amount of water be mixed with it from the same vessel. After the words of consecration have been pronounced by the legitimate minister, and valid matter has been used, Christ the Lord is truly present under both species, and indeed under each part of each species, as the Florentine Council declared in its decree for the Armenians, and as the Holy Council of Trent confirmed (Session 13, canon 3); and the Angelic Doctor himself expressed it beautifully with these words: "Remember that there is as much under a fragment as under the whole that is covered." Hence, the rubrics of the Roman Missal instruct the priest celebrating Mass that, whenever a fragment of the Host should accidentally fall upon the corporal or paten, he should carefully collect it, even if it were the smallest of fragments. Therefore, it is not surprising that severe penalties were imposed on priests in ancient times if, through negligence, even a drop of the Precious Blood should have fallen. Therefore, it is now clear how much care priests must expend in order to properly confect this Sacrament, so that both materials, namely the bread and the wine, are ensured to be of every kind of safety, especially in these times, in which insatiable greed incites many to be reckless, adulterating things that, instead of nourishing the body, are more likely to harm it. Indeed, through the aid of the science of chemistry, many things are produced, which have the outward appearance of things, but are lacking in natural substance, or which fraudulently substitute one substance for another, so that fraud, even when subjected to analysis, is often difficult to detect. Therefore, in order to be more certain of the true material of the bread and wine, which is absolutely necessary for the confection of this Sacrament, it is certainly better if the priest has both of them prepared at home, obtained from those...

[*Latin ed. p. 635*]

The Holy Congregation for the Discipline of the Sacraments decrees that those who, having the best experience in these matters, compare the wheat itself, or extract the wine from the fruit of the vines; and those who, free from all suspicion, can safely inspire trust, should, without any deceit, truly prepare the hosts solely from wheat flour, and the wine only from the fruit, or juice, of the vines.

In the administration of the Sacrament of the Eucharist, the utmost dili-

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gence must be exercised to prevent fragments of the consecrated hosts from being lost, since the whole Body of Christ is present in each of them. Therefore, it must be carefully ensured that the fragments do not easily separate from the hosts, nor fall to the ground, where, a horrible thing to say! they are trampled underfoot, mixed with filth. Therefore, it is necessary to take the following precautions: the hosts must also be properly prepared, and indeed by those who not only possess integrity, but are also experienced in preparing them, and equipped with suitable instruments. Hence, it has happened that in some places, when the task of preparing the hosts and wine for the Sacrament has been commendably entrusted to members of both religious orders, things have gone well. Furthermore, the rubrics of the Missal instruct the priest who approaches the altar to carefully remove any fragments that may be surrounding the chalice, and it is advisable to perform this task before the particles, which are used to give Communion to the faithful, are placed in the pyx by the person to whom they belong; and for this purpose, it is wise to arrange these same particles individually in the pyx, rather than piling them up. To make it easier for the priest to collect the fragments from the corporal, it is necessary that the corporal be free from crumbs, which often fall from the burning candles placed on the altar, and which, when mixed with them, can sometimes be difficult to distinguish. Therefore, it should be ensured that the corporal, which receives the most holy Body of Christ, is always kept clean, and that no stain is present on it; also, the cloths, the pall, and the linen cloth used to cleanse the chalice must be clean. In order to prevent fragments from falling to the ground when the priest offers the Body of Christ to the faithful, either directly or from the extended cloth, a custom was introduced about halfway through the last century, namely, to place a small, metal dish under the chin of the communicant. Indeed, it is easier and safer to place these fragments in that dish than on the extended cloth, and it is also easier for the priest to see and collect them. And the Holy Congregation, concerned with protecting the clergy, when consulted on this matter on March 16, 1876, without issuing any contrary judgment, replied: "there is nothing to object to," and thus this custom began to prevail in more regions, and spread widely.

[*Latin ed. p. 636*]

636 Acta Apostolicae Sedis - Official Commentary. Regarding the dispersion of the Eucharist! The fragments of the Sacrament can easily be scattered when, under particular circumstances, or by a grant from the Apostolic See, or by the authority of the local Ordinary, permitted by law, the Mass is celebrated outdoors, and sometimes the winds blow. To prevent the scattering of fragments, it must be ensured that the altar, where the Mass will be celebrated, is covered on three sides with panels; or that a tent is placed over the altar, extending down on three sides in the form of a

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shrine, so that the altar itself is protected from the winds, or in some other way, consistent with the reverence due to this sacred mystery.

III. Regarding the reservation of the Sacrament of the Eucharist during the last three days of Holy Week, this pertains to the celebration of the Mass of the Presanctified, and to giving Communion to the sick.

a) The consecrated Host for the Mass of the Presanctified must be kept in a sacristy within the Church, and it can be made more beautiful by being adorned with lights, fabrics, but not black or mournful ones, and with flowers, without relics or images of saints or of the Blessed Virgin and St. John the Evangelist, and without statues depicting scenes of the Passion. The capsule or ark in which the chalice with the consecrated Host is to be placed, must be made in such a way that the chalice is not visible to those who adore, and it must be kept locked; it is not permitted to affix seals to the lid of the capsule. This is established by the rubrics of the Roman Missal and by the decrees of the Sacred Congregation. From the decree No. 3939 of the Sacred Congregation "Roman," the following is stated: "Is it permissible to adorn the aforementioned altar (shrine) with statues or paintings, such as of the Blessed Virgin, St. John the Evangelist, St. Mary Magdalene, and other similar figures?" Response: "No." However, Bishops may tolerate such representations where an ancient custom prevails: (but they must take care not to introduce new customs in this matter)" (December 15, 1896). And No. 2873, "Namien": "To whom should the key of the aforementioned (ark in which the Blessed Sacrament is kept on the fifth day of the week, at the Last Supper) be given?" Response: "According to other decrees, to the Canon or Priest celebrating the Mass" (December 7, 1844). This decree is consistent with the decrees numbered 635, 813, 912, 2335, 2830, 2833, 2904, and 579.

b) For giving Communion to the sick, in parish churches, and in other places where the Blessed Sacrament is usually received, some consecrated particles must be kept in a pyx, and the following must be observed regarding its placement. According to the intention of the rubrics, this should be kept outside the Church, i.e., near the sacristy, in a suitable and appropriate place, where the Sacrament will be kept with due reverence, but not exposed for the adoration of the faithful, but only...?

[*Latin ed. p. 637*]

The Holy Congregation for the Discipline of the Sacraments, 637, concerning the custody of the chalice for administering Communion to the sick. A suitable and appropriate place for this purpose is a chapel, or a small oratory near the church, or the sacristy itself, or a small, safe, and fitting enclosure within the sacristy; or even a suitable place in the parochial house, separated from domestic and profane uses, and removed from any danger of irreverence. There, a tabernacle must be provided, which is to be kept locked, with a lamp constantly burning before it, and the chalice itself

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must be placed there on Feria V (Wednesday). Where such a suitable place is not available, the sacred chalice must be kept from the Mass of Feria V to the Mass of the Pre-sanctified in the "sepulcher," as it is commonly called, after the chalice; and from the Mass of the Pre-sanctified to the Mass of the Sabbath, in some more remote and secluded chapel of the church, and a lamp must remain lit there. If, however, no suitable place is available other than the "sepulcher," the chalice must remain in the sepulcher itself until the Sabbath. A lamp must be lit before the Sepulcher, with all other lights extinguished, and even those that have been placed for its adornment must be removed. If, in any church, the ceremonies of the Lord's Supper are not held, the sacred chalice may be kept on its altar until sunset on the same Feria V; after that, until the Sabbath, it must be placed in one of the places mentioned above. It will, therefore, be the duty of the Bishops to judge, whenever difficulties arise in observing these prescriptions, which are the most suitable places for this purpose, and to take care to remove any abuses that may have crept in on this matter. Therefore, the Holy Congregation, in its plenary meetings held on March 23, 1929, after mature deliberation and discussion, decided that the following should be prescribed to the Ordinary: 1. The Ordinary, taking into account the observations, precepts, and decisions set forth above, should first of all establish, and ensure that Rectors of churches diligently observe, and that those who serve at the altar under their direction, that every danger of nullity be removed from the altar sacrifice, and that every opportunity for irreverence be avoided. 2. Therefore, they should take care that in each diocese or city or town, suitable persons are not lacking, free from all suspicion, especially members of religious orders of both sexes, from whom the Rectors of churches can obtain, with a safe conscience, both the materials for the Sacrifice and the Eucharistic Sacrament, unless they have them in their own possession. 3. Furthermore, with regard to matters concerning the preparation of the hosts, these Rectors must be vigilant to ensure that no fragments remain adhering, and they must take care to remove them carefully and diligently before the Mass is celebrated.

[*Latin ed. p. 638*]

1. If a very large number of hosts are to be prepared, at least some of them should be lightly shaken with a sieve.

2. Those responsible should take care to ensure that the hosts are consecrated only recently, and that the sacred particles, kept in the pyx, are frequently renewed (Canon Law, Book I, section 2, paragraph 1272, and Roman Ritual, Title V, chapter I, paragraph 7); for this purpose, they should strive to protect the tabernacle, where the Blessed Eucharist is kept, as much as possible from dampness or excessive dryness; indeed, if dampness is present, the hosts easily become moldy, while if there is excessive cold, they become brittle.

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3. When distributing Holy Communion to the faithful, in addition to the extended linen, a paten of white color, according to the rubrics of the Missal, the Ritual, and the Ceremonial of Bishops, must be used, made of silver or gilded metal, but in no way elaborately decorated inside, which must be placed before the faithful, under their chins, except in the case where the Blessed Eucharist is administered by a Bishop, or by a Prelate using pontifical vestments, or in a solemn Mass, in the presence of a priest or deacon, who holds the paten under the chins of those receiving Communion.

4. The faithful must be diligently reminded not to tilt or turn the paten as they place it under their chins and then hand it to the priest, or offer it to another faithful person, so that, if there are any crumbs present, they may not fall and be scattered.

5. The fragments that remain on the paten after the faithful have received Holy Communion, if this has been administered during Mass, must be diligently placed in the chalice, with the help of the fingers; if, however, the Holy Communion is received by the faithful outside of Mass, then the fragments must be placed in the pyx. The Sacred Congregation does not disapprove of those patens, of whatever form they may be, which are currently used in some churches, provided that they are made of metal, are not elaborately decorated inside, and are suitable for collecting the sacred fragments.

6. Finally, the ordinaries should strive to ensure that the pastors of the churches diligently maintain the altars, along with the sacred furnishings, especially those that are used for receiving the sacred species, and that they should be aware that they are gravely burdened in their conscience for failing to observe the aforementioned prescriptions.

7. Regarding the preservation of the sacred particles, the ordinaries of the places should take note of the intention of the rubrics and decrees of the Sacred Congregation of Rites concerning the distribution to the sick during the last three days of Holy Week; they should know that these are not to be kept for public veneration, indeed, this is prohibited; however, great care must be taken to ensure that the Sacrament of the Eucharist is not lacking, taking into account, above all, the circumstances of the place, and that due honor and reverence are shown. Furthermore, the Fathers ordered that the ordinaries of the places, within one year from the receipt of this Instruction, should inform the Sacred Holy Congregation about these matters.

[*Latin ed. p. 639*]

The Holy Congregation for the Discipline of the Sacraments, having considered it advisable, has decreed the execution of the prescriptions contained herein, and in order to eradicate certain abuses that have arisen. In an audience on March 25, 1929, the Most Holy Pope Pius XI, having heard the report of the undersigned Secretary of the Holy Congregation,

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approved the aforementioned Instruction and ordered that it be published, ordering that it be sent to all local Ordinaries and Regular Prelates, so that they may communicate it to the priests and religious members under their jurisdiction. Given at Rome, from the offices of the Holy Congregation for the Discipline of the Sacraments, on the twenty-sixth day of the same month, in the year 1929.

[Signed] M. CAED. LEGA, Prefect.

L. S. D. Jorio, Secretary.

NOTES:

1. It is pleasing to observe with what eagerness the devotion to the Most Holy Sacrament of the Eucharist has increased in our times, after the numerous gatherings held everywhere, in commemoration of that salutary and wondrous institution, which so clearly reveals the marvelous charity of Jesus Christ for the salvation of mankind. "For nothing," the Supreme Pontiff Leo XIII warned, "is more effective in stirring the minds of Catholics, both to profess their faith zealously and to practice the virtues worthy of the Christian name, than to foster and strengthen the devotion of the people in that admirable pledge of love, which is the bond of peace and unity." (From the Brief Providentissimus Deus, dated November 28, 1897).

2. It is therefore not surprising that the same Pontiff never ceased to add encouragement for the holding of Eucharistic gatherings in more and more parts of the world. To this end, reference is made to the Letters issued by him on May 16, 1881, concerning the first Eucharistic gathering of various nations held in the city of Lille, from the twenty-eighth day to the thirty-first day of June of that same year, in which he expressed his joy, and bestowed the Apostolic Blessing upon all those who participated in that gathering. Indeed, on August twenty-second of that same year, he sent a letter to the president of that gathering, reporting on it, in which he offered further encouragement for the holding of such gatherings, with these words: "Therefore, beloved sons, persevere in your work; always add new members to it; spread the institution to which you are devoted, and strive in all things to kindle heavenly charity."

[*Latin ed. p. 640*]

1. "The fire which Christ came to kindle upon earth, and which He especially wished to kindle through the Sacrament of the Eucharist."

2. On May 28, 1892, he also sent an encyclical letter to all the Bishops of the world, concerning the Most Holy Eucharist, which begins with the words "Miracle and Charity."

3. Furthermore, the Supreme Pontiff Pius X ordered that it be decreed, which should never be sufficiently celebrated, on December 20, 1905, by which he commended the daily reception of the Holy Eucharist to the faithful, and gave appropriate precepts for receiving it piously and healthily.

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Moreover, on August 7, 1910, he desired that another decree be issued, concerning the age at which boys and girls should be admitted to their First Holy Communion, establishing that they could and should receive the Holy Communion when they reached the age of reason, or the beginning of the use of reason.

4. We know that both decrees were confirmed by the Supreme Pontiff Benedict XV through a Rescript issued by the Secretariat of State after an audience on June 26, 1916, entitled "Concerning the Communion of Boys and Girls of Both Sexes, according to the mind of the Supreme Pontiff, to be promoted with solemnity on July 30" (Act. Ap. Sedis, vol. VIII), on the occasion when a general Communion of children was announced, so that the devastating war, which was tearing almost all of Europe apart, might finally end, and peace might be restored. It is fitting to quote its tenor: "Our Holy Father Benedict, by divine Providence, Pope XV, mindful that nothing is more important than that the decrees of the Sacred Council of Trent and that which was issued by the order of his blessed predecessor, Pius X, be piously and inviolably observed, has deigned to command the following: 'All and each Ordinary in Europe should diligently see to it that, in the churches and oratories of each of their dioceses, on the 30th day of the coming month of July, which is a Sunday, all boys and girls of both sexes, according to the mind of the Most Blessed Father, should approach the Holy Synaxis with the most solemn rite possible.' All contrary things notwithstanding."

5. Finally, the Supreme Pontiff Pius X, whom we have as our Supreme Guide, in order to foster and increase the devotion to the Most Holy Eucharist, on May 24, 1922, solemnly presided over the sixteenth international gathering, and was present at it. It is well known what the same Supreme Pontiff said in an address given on December 17 of the preceding year, concerning such Eucharistic gatherings: "Does anyone ignore how much the various Congresses of the Eucharist, held in all nations, have contributed to stirring up faith in the people, to fostering piety, and to restoring the practice of Christian life?"

[*Latin ed. p. 641*]

641 7. On the 20th of December of that same year, on the occasion of celebrating the fiftieth anniversary of the beginning of his priesthood, he most lovingly offered the Body of Christ to the little ones of the Oratory of Saint Peter, who were receiving it for the first time.

8. Finally, on the twenty-fifth of July of this current year, in order to give thanks to the most benign God for the beginning of the convention between the Holy See and the King of Italy, and to announce the hoped-for peace between both powers, it was a most pleasing event, a memory that will always be cherished, to see the Holy Father, after a long time, emerging from the greatest basilica of all, Saint Peter's, in a solemn procession, ac-

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companied by numerous distinguished men, and with many students of the sacred orders walking alongside, carrying the Host of Peace, before a great multitude of people rejoicing, so that even the gentle air and the setting sun seemed to rejoice at this singular event.

9. While it is most pleasing that abundant fruits are derived from such a stimulated devotion to the Most Holy Eucharist, prudence suggests that this Holy Congregation should guard against the dangers of irreverence towards so sacred a mystery. Therefore, this Congregation, to which the duty of preserving the discipline of the sacraments has been entrusted, has prepared this Instruction, remembering those things which, whether in the Code of Canon Law, or in the Councils, or especially in the Council of Trent, are prescribed concerning the reception of this most sacred sacrament. How much reverence the same sacrament ought to be treated and received with, the Roman Catechism, published by decree of the most holy Council of Trent, declares in these excellent words: "Just as among all the sacred mysteries which the Lord our Savior has commended to us as the surest instruments of grace, there is none that can be compared with the most holy Sacrament of the Eucharist: so also no sin is to be feared by God more than if that thing, which is full of all holiness, or rather which contains the Author and Source of holiness itself, is not treated piously and religiously by the faithful" (On the Sacrament of the Eucharist, Chapter I, V).

10. Therefore, in order to treat and receive this divine sacrament piously and religiously, this Holy Congregation has endeavored, with the best of intentions, to provide norms in this Instruction, considering both the altar on which the holy Sacrifice is celebrated, and the table on which the Eucharist is consumed, and the tabernacle in which the sacred Host is kept, and the material with which it is made, namely, bread and wine, of which the former must be made of wheat, and the latter from the fruit of the vine. These things must be carefully attended to, in order to avoid any danger of invalidity or irreverence, as is also the case with...

[*Latin ed. p. 642*]

64. Acta Apostolicae Sedis - Commentarium Officiale. The linen cloths with which the altar is covered, and other things used there, must be perfectly clean.

11. The Sacred Congregation continues to urge those who minister at the altar to remove any fragments that might endanger the faithful during the most holy Eucharist, and therefore, it commands that a paten be used in administering it. Furthermore, let them take care that during the three days of the Lord's death, i.e., during the Triduum, due care be taken of the Most Holy Eucharist, that it be kept wholesome and religiously.

12. It is left to the prudent industry of the pastors to ensure that in churches, especially in large cities, the altar where the tabernacle is located,

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and where the Most Holy Sacrament is received, be easily recognized by the faithful by a clear and obvious sign, so as to avoid irreverence, and for this purpose, they are encouraged to offer the best possible worship to the same.

13. Finally, the Most Reverend Ordinaries, both of places and of persons, and the priests of both ranks, are again and again requested to ensure that nothing of what is established in this Instruction, concerning the handling of the holy and sacred Sacrament, be neglected, to the detriment of the same, to whom all other sacraments are referred, and as Our Most Holy Lord Pope Pius XI, with His supreme authority, has decreed that all these things be observed. D. Jorio, Secretary.

[*Latin ed. p. 643*]

6. ACTA Poenitentiaria 643. SACRA APOSTOLICA TRIBUNALIUM POENITENTIARIA. APOSTOLICA (OFFICIUM DE INDULGENTIIS). ORATIO AD S. TERESIAM A IESU INFANTE. "O Sancta, amabilis et misericors, concede, placamus, ut allevia fratres nostros Russos, qui sunt victimæ longæ et crudelis persecutionis antichristianæ: obtine illis perseverantiam in Fide, progressum in amore Dei et proximi, et fidem in Sanctissimam Matrem Dei; præpare illis Sanctos Presbyteros, reparatores sacrilegiorum commisorúm contra Sacram Eucharistiam et blasphemiarum; refloresce, praesertim in iuventute, puritatem angelicam et virtutes Christianas, ut hoc nobile populum, liberatum ab omnibus servitiis et spontaneis revertens ad unicum praesidium quod Cor amans Christi Resurrecti totum commendavit Petro et successoribus suis, tandem possit gaudere glorificandi in communione Sanctæ Ecclesiæ Catholicæ Patrem et Filium et Spiritum Sanctum. Amen."

Die 19 Augusti 1929. Sacra Poenitentiaria, omnibus christifidelibus, benignissime concedit indulgentias Apostolicas sequentes:

I. Partialem, 300 dierum, quam minimum corde contrito lucrandam, quoties supra relatam orationem recitaverint.

II. Plenariam, quae sub conditionibus determinatis semel in mense adquirenda est, si per integrum mensem memoratam recitationem quotidie persolverint.

Praesens in perpetuum valet, sine ulla Brevi expeditione. Contrariis quibuscumque non obstantibus.

L. CARD. LAURI, Poenitentiarius Maior.

I. Teodori, 8. P. Secretarius.

[*Latin ed. p. 644*]

Acts of the Apostolic See - Official Commentary 644

ACTS OF THE PONTIFICAL COMMISSION FOR RUSSIA

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DECREE

Graciously approving the prayers of several Russians, Our Most Holy Lord, Pope Pius XI, by divine Providence, having heard the petition of His Eminence, the Cardinal Prefect of the Sacred Congregation for Penance, presented by the Reverend Father Michael d'Herbigny, titular Bishop of Ilium, Relator of this Pontifical Commission, in an audience on May 17th of the current year, has deigned to grant, under the following conditions, indulgences to be enjoyed by the Russians, namely:

An indulgence of three hundred days, each time the pious prayer (in Russian: "Molitva Iesova") consisting of these words is recited to our Lord Jesus: "Lord Jesus Christ, Son of God, have mercy on us" (Amen); in Russian: "Gospodi Iesu Christe, Syn Bozhi, pomiluj nas (Amen)."

An indulgence of three hundred days, each time, as is customary among the Byzantines, the words "Kyrie eleison" (in Russian: "Gospodi pomiluj," "Bozhe pomiluj") are devoutly said twelve times.

Also, an indulgence of three hundred days, each time in a public church or oratory, the sacred icons of Our Lord Jesus Christ, the Blessed Virgin Mary, and also the titular saint of the church and the saint whose feast is being celebrated, are reverently kissed.

Furthermore, the same Holiness has commanded that the aforementioned graces be made public by the present Decree.

Notwithstanding any contrary provisions.

Given in Rome, from the Secretariat of the Pontifical Commission for Russia, on May 27th, in the year 1929.

A. CARD. SINCERO, President.

L. C. S. Margotti, Secretary.

[*Latin ed. p. 645*]

Diarium Romanae Curiae 645

DIARIUM ROMANAE CURIAE

SACRA CONGREGAZIONE DEL CONCILIO

AVVISO

Est datum notitiam quod inscriptiones ad Studia presso la Sacra Congregazione del Concilio, clausae sunt die 15 Novembris.

SACRA CONGREGAZIONE DEI RITI

Die Martis, 29 Octobris 1929, apud Illustrissimum et Reverendissimum Dominum Cardinalem Alexandrum Verde, Ponentem Causae de

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Beatificatione et Canonizatione Venerabilis Servi Dei Antonio Maria Claret, Archiepiscopi Sancti Iacobi Cubaensis, deinde Traianopolitensis, Fundatorem Congregationis Missionariorum Filii Imaculati Cordis Mariae, habita est Congregatio Sacrorum Rituum Antipreparatoria ad discurrendum dubium super duo miracula quae asseruntur a Deo operata per intercessionem ipsius Venerabilis, quae proponuntur pro beatificatione eius.

SEGRETERIA DI STATO

NOMINE

Per Brevia Apostolica, Sanctissimus Pater Pius XI, feliciter regnans, dignatus est nominare:

13 Septembris 1929.

Illustrissimus Dominus Cardinalis Alessius Henricus Lépicier, Protector Societatis Sacerdotum Misericordiae (Parisiis).

16 » »

Illustrissimus Dominus Cardinalis Franciscus Ragonesi, Protector Romanorum Recollectorum Sancti Augustini.

20 » »

Illustrissimus Dominus Cardinalis Gennarus Granitus Pignatelli de Beimonte, Protector Sororum Sancti Iosephi Apparitionis (Gallia).

8 Octobris »

Illustrissimus Dominus Cardinalis Laurentius Lauri, Protector Sororum Reparatorum Sacri Cordis Iesu (Boma).

10 » »

Dominus Leopoldus Ruiz y Florez, Archiepiscopus Moreliae, Delegatus Apostolicus in Messico.

12 » »

Illustrissimus Dominus Cardinalis Bonaventura Cerretti, Protector Sororum Societatis Pueri Iesu (Roma).

18 » »

Illustrissimus Dominus Cardinalis Alessius Henricus Lépicier, Protector Instituti Sacramentinarium Mariae Auxiliatricis (Roma).

21 » »

Illustrissimus Dominus Cardinalis Alessius Henricus Lépicier, Protector Societatis Bibliographicae (Parisiis).

[*Latin ed. p. 646*]

646 Acta Apostolicae Sedis, Commentarium Officiale Assistenti ad Solium Pontificium: 4 Iulii 1929. Reverendissimus Dominus Ludovicus Szmrecsányi, Archiepiscopus Agriae. 24 Septembris: Reverendissimus

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Dominus Crescens Errazuriz y Valdivieso, Archiepiscopus Santiagi Chiliensis. 30: Reverendissimus Dominus Ioannes G. Cantwel, Episcopus Los Angeles. 8 Octobris: Reverendissimus Dominus Ioannes Cazzani, Episcopus Cremonae, Protonotarii Apostolici ad instar participantium: 28 Augusti 1929. Reverendissimus Dominus Paulus Iosephus Pisani, ex archidioecesi Parisiensi. 14 Septembris: Reverendissimus Dominus Venantius Felisi, ex dioecesi Lodigensi. 16: Reverendissimus Dominus Iosephus Dovera, ex eadem dioecesi. 17: Reverendissimus Dominus Ludovicus Martinelli, ex dioecesi Subiacensi. 19: Reverendissimus Dominus Ioannes Siener, ex dioecesi Secoviae. 9 Octobris: Reverendissimus Dominus Riccardus Lacarra, ex archidioecesi Brindisiensi. 12: Reverendissimus Dominus Ioannes Verdier, ex archidioecesi Parisiensi. 15: Reverendissimus Dominus Georgius Stephanus Grandbois, ex archidioecesi Reginae. 17: Reverendissimus Dominus Isidorus Alexandre, ex dioecesi Neversensi. HONORES: Per Brevia Apostolica, Sanctissimus Pater Pius XI, feliciter regnans, dignatus est conferre: Crucem Grandem Ordinis Pia: 10 Septembris 1929. Ad S. E. Iulium Maniu, Praesidem Consilii Ministrorum Rumehen. 10: Ad S. E. Georgium G. Mironesco, Ministrum Negotiorum Externorum Rumehen. 10: Ad S. E. Generalem Alexandrum Averesco (Rumehen). 10: Ad S. E. Doctorem Alexandrum Vaida-Vöevod, Ministrum Internorum Rumehen. 10: Ad Dominum Vintilam Bratianu (Rumehen). 10: Ad Dominum Nicolaum Titulesco (Rumehen). 21: Ad Dominum Augustum de Castro (Portogallo). 7 Octobris: Ad Dominum Ioannem Mitilineu (Rumehen). Commendam cum placca Ordinis Pia: 10 Septembris 1929. Ad Dominum Barbo Constantinesco (Rumehen). 10: Ad Dominum Demetrium Juraseo (Rumehen). 10: Ad Dominum Doctorem Zenobium Paclesianu (Rumehen). 10: Ad Dominum Constantinum Isopescu Grecul (Rumehen). 10: Ad Dominum Ioannem Clinciu (Rumehen). Crucem Grandem Ordinis Sancti Gregorii Magni, classe civili: 10 Septembris 1929. Ad S. E. Aurelium Vlad, Ministrum Cultuum in Rumehen. 10: Ad S. E. Stephanum C. Pop, Praesidem Camerae Deputatorum Rumehen.

[*Latin ed. p. 647*]

Diarium Romanae Curiae 647, 10 September 1929. From His Excellency Traiano Bratu, President of the Senate of Rumehen.

To Mr. Basilio Goldis (Rumehen).

To Mr. Alessandro Lapedatu (Rumehen).

From His Excellency Cajo Brediceanu, Extraordinary Envoy and Minister Plenipotentiary of Rumehen to the Holy See.

11. To His Excellency Augusto de Castro, Extraordinary Envoy and Minister Plenipotentiary of Portugal to the Holy See.

7 October.

To Mr. Ottaviano Goga (Rumehen).

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To Mr. Costantino Basau (Rumehen).

The Insignia of the Order of Saint Gregory the Great, civil class: 19 October 1929.

To Mr. Comm. Avv. Luigi Colombo, of the Archdiocese of Milan.

The Commander's Cross with Insignia of the Order of Saint Gregory the Great, civil class: 4 October 1929.

To Mr. Dott. Venturino Martelli, of the Diocese of Novara.

The Insignia of the Order of Saint Gregory the Great, civil class: 6 September 1928.

To Mr. Dott. Massimiliano Lebschè, of the Archdiocese of Monaco and Freising.

27 June 1929.

To Mr. Rag. Pietro Aghemio, of the Diocese of Novara.

7 September.

To Mr. Barone Leone de Lhoneux, of the Diocese of Namur.

10.

To Mr. Caio Valeanu (Rumehen).

To Mr. Emilio Pavelesco (Rumehen).

To Mr. Giorgio Mayrocordat (Rumehen).

To Mr. Vintila Ivanceanu (Rumehen).

11 October.

To Mr. Avv. Lodovico Guibal, of the Diocese of Montpellier.

The Chivalry of the Order of Saint Gregory the Great, civil class: 22 June 1929.

To Mr. Giovanni M. Tucker, of the Archdiocese of Westminster.

3 September.

To Mr. Lodovico Maria S. Le Guisquet de Kéranforêt, of the Diocese of Quimper.

6.

To Mr. Dott. Giovanni Peters, of the Diocese of Haarlem.

10.

To Mr. Vittore Protopopesco (Rumehen).

28.

To Mr. Diego Bouchard, of the Diocese of Gaspé.

4 October.

To Mr. Pio Pascucci (Rome).

19.

To Mr. Conte Alberto De Montcabrier, of the Archdiocese of Paris.

The Chivalry of the Order of Saint Gregory the Great, military class: 11

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October 1929.

To Mr. General Giacomo Monroe, of the Diocese of Marseille.

The Grand Cross of the Order of Saint Sylvester the Pope: 10 September 1929.

To Mr. Gregorio Gafenco (Rumehen).

To Mr. Alessandro Jacovaki (Rumehen).

To Mr. Costantino Olanesco (Rumehen).

[*Latin ed. p. 648*]

Acta Apostolicae Sedis - Official Commentary 648, September 10, 1929. To Mr. Costantino Zanesco (Rumehen). To Colonel Raul Estevas (Portugal). September 24. To Mr. Count Gustavo di Carpegna (Rome). The Order of St. Sylvester, with Plaque: September 10, 1929. To Mr. Nicola Michele Vladesco (Rumehen). October 7. To Mr. Giovanni Brosu (Rumehen). To Mr. Viorello V. Tilea (Rumehen). The Order of St. Sylvester: February 22, 1929. To Mr. Giovanni Gioacchino de Sousa Sobrinho, of the diocese of Aracajù. April 16. To Mr. Sebastiano Montanaro, of the diocese of Alba. September 2. To Mr. Giovanni Battista Carrera, of the parish of Turin. September 10. To Mr. Captain Mario Costa (Portugal). To Mr. Doctor, Advocate Teodoro Solacolo (Rumehen). October 11. To Mr. Architect Giulio Petrovácz, of the archdiocese of Strigonia. The Knighthood of the Order of St. Sylvester: September 2, 1929. To Mr. Antonio Quaglino, of the archdiocese of Turin. To Mr. Giovenale Strumia, of the same archdiocese. September 3. To Mr. Luigi Ghiaini, of the diocese of Mantua. September 10. To Mr. Doctor Emilio Juga (Rumehen). September 19. To Mr. Paolo Scribante, of the archdiocese of Turin. October 11. To Mr. Advocate Giuseppe Grasset, of the diocese of Montpellier. To Mr. Advocate Paolo Catalan, of the same diocese. To Mr. Giulio Coste Floret, of the same diocese. NECROLOGY: May 19, 1929. Most Reverend Monsignor Matteo de Oliveira Xavier, Archbishop of Goa and Patriarch of the Orient. October 18. Monsignor Michele Dunne, Bishop of Peoria. October 22. Monsignor Lorenzo Ricard, Bishop of Nice. October 26. Monsignor Oliviero Eleazaro Mathieu, Archbishop of Regina.

[*Latin ed. p. 649*]

Year XXI - Vol. XXI, December 2, 1929, No. 15. OFFICIAL COMMENTARY. PAPAL ACTS. PIUS XI. APOSTOLIC CONSTITUTION CONCERNING THE ARCHDIOCESE OF OREGON CITY: CHANGE OF TITLE AND CATHEDRAL SEAT. FOR THE PERPETUAL REMEMBRANCE OF THE SERVICE RENDERED TO GOD AND TO HIS SERVANTS, the solicitude of all the Churches, which is inherent in Our sacred apostolic office, compels Us to decree that the episcopal chair of each diocese be established in that city which appears to be most suitable for the greater advantage of the Christian people, and for the governance of souls and the circumstances of the place. It is well known that the city of Oregon City, although small,

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has held a leading position, both for historical reasons and for its pleasant location. Furthermore, it was by Our Predecessor, Pope Pius IX, that the cathedral church of the same name was established in the year 1846, and in the year 1855 it was raised to the rank of archdiocese under the same name. However, with the passage of time, it has been seen to be less suitable and convenient as the seat of the archdiocese, not only because the cathedral church of St. John was quite inadequate to contain the number of the faithful, but also, and especially, because the city of Portland, commonly known today, has begun to flourish gradually in population and industry, and has become the most important of all, so that Our venerable brothers, the Archbishops of Oregon City, have considered it advisable for many years to reside there for the easier governance of souls, and to use that city as the seat of their archdiocese. For these reasons, Our venerable brother, Edward D. Howard, the present Archbishop of Oregon City, presented Us with petitions, so that, after the seat of the cathedral has been transferred to the city of Portland, the name of the archdiocese itself may also be changed, according to the ACTA, vol. XXI, n. 14. — 2-12-1929, 44.

[*Latin ed. p. 650*]

650 Acta Apostolicae Sedis - The official record of the city [is presented]. Therefore, We, having carefully considered all matters, and with the favorable opinion of Our venerable brother Peter Fumasoni Biondi, Archbishop of Benevento, and Our Apostolic Delegate in the United States of America, have decided to accept the proposals made by the aforementioned Archbishop of Portland. Consequently, with the consent of those concerned, or those who may presume to have an interest, we suppress, as far as necessary, the episcopal rights of the city of Portland, and by Our supreme authority, we erect and establish the city of Portland as the episcopal seat of the archdiocese; we wish this archdiocese to be henceforth called the Archdiocese of Portland in Oregon, and we grant to the city of Portland all rights and privileges, honors and prerogatives, which other episcopal sees in North America enjoy and possess. We erect the church dedicated to the Immaculate Conception of the Blessed Virgin Mary, located in the same city of Portland, as the metropolitan church of the same Archdiocese of Portland in Oregon, and we establish it as the archiepiscopal seat, and we attribute to that church all goods and revenues which belonged to the metropolitan church of Portland, as such. We decree that these documents, whether copied, printed, or handwritten, and signed by a public notary and sealed with the seal of a person holding an ecclesiastical office, shall be given the same validity as if they were presented or shown. Notwithstanding any rules in synodal, provincial, general constitutions and ordinances, Apostolic documents, and any other dispositions of Our predecessors, the Popes of Rome, or any other contrary provisions, even those worthy of special mention. It is not permitted to anyone to infringe or contradict what

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has been decreed in these Our documents. If anyone, with rash audacity, should presume to attempt this, let them know that they will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord 1828, on the twenty-sixth day of the month of September, in the seventh year of Our pontificate. FR. ANDREAS CARD. FRÜHWIRTH, CAROLUS CARD. PEROSI, Secretary of the Sacred College. Secretary of the Congregation for the Consistory. Joseph Wilpert, Dean of the College of Apostolic Notaries. Alfonsus Carinci, Apostolic Notary. In the register of Plumbi, volume XXIX, number S - M, Riggi.

[*Latin ed. p. 651*]

Acta Pii PP. XI 651 APOSTOLIC LETTERS: The jurisdiction of the Apostolic Delegation of Egypt is extended to the territories of Palestine, Transjordan, and the island of Cyprus. PIUS PP. XI For the perpetual memory of the matter. — The Roman Pontiffs, as successors of the Blessed Peter, exercise supreme power in the Church, and with constant and diligent care, they attend to the needs of places which are distant and separated from the Roman center. Therefore, We too, having been raised to this Chair of Peter, for the glory of God, strive, as far as we can in the Lord, to promote the happy and prosperous governance of the Church. Wherefore, since for various reasons it seems opportune to separate the territories of Palestine, Transjordan, and the island of Cyprus, which hitherto belonged to the Apostolic Delegation of Syria, in order to promote Catholic affairs there, so that they may henceforth be subject to the jurisdiction of the Apostolic Delegation of Egypt: We, having carefully considered all the circumstances with Our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the affairs of the Eastern Church, and having also heard today Our Apostolic Delegate of Syria, have decided to decree the following. Namely, from certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of the present Letters, We separate Palestine, Transjordan, and the island of Cyprus from the Apostolic Delegation of Syria, and We place them under the authority of the Apostolic Delegate of Egypt, who is presently in office, who from now on shall be called the Apostolic Delegate also for Jerusalem, and for Palestine, Transjordan, and Cyprus. Therefore, We wish that this new Apostolic Delegate perform this office in the aforementioned regions, using all the powers and faculties that are proper to this office, and that he diligently observe the condition of the Churches of each rite existing in those regions, and that he inform Us and this Holy See of the same. These things We decree, declaring that the present Letters shall always remain firm, valid, and efficacious, and shall have and obtain their full and complete effect, and that those to whom they pertain, or may pertain, shall fully support them; and that it shall be rightly judged and defined, and that from this moment and forever, whatever is

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contrary to these things, by anyone, shall be null and void.

[*Latin ed. p. 652*]

652 The Acts of the Apostolic See – any attempt, whether intentional or unintentional, to alter this official record will be considered invalid. Notwithstanding any objections to the contrary. Given at Rome, near St. Peter, under the Fisherman's ring, on the eleventh day of March, in the eighth year of Our Pontificate. P. CAED. GASPARRI, from the Secretariat of State.

II. THE ISLAND OF HAINAN IN CHINA IS ESTABLISHED AS A MISSION OF ITS OWN. PIUS PP. XI. For the good of the Christian flock and for the advancement of spiritual benefits, it is Our duty, which We, though undeserving, have received from Divine Providence, to diligently and most carefully attend to matters pertaining to the Church. Therefore, when We were asked to erect the island of Hainan, located within the boundaries of the Apostolic Vicariate of Pakhoi, into a Mission of its own, in order to better promote Christian affairs there, We deemed it necessary to grant such requests. For some years now, with permission obtained from the Holy See, the Apostolic Vicariate of Pakhoi, then existing, entrusted the care of the island itself to the Fathers of the Congregation of the Sacred Hearts of Jesus and Mary, commonly known as the Piepus; and indeed, through the zeal and diligence of these Fathers, with God's favor, the Catholic religion has experienced notable growth in that island. Our Apostolic Delegate in China also strongly recommends the establishment of this new, independent Mission; and therefore, after consultation with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Sacred Congregation for the Propagation of the Faith, and with certain knowledge and mature deliberation, by the fullness of Our apostolic authority, by the tenor of the present document, We separate the island of Hainan, with its present boundaries, from the existing Apostolic Vicariate of Pakhoi in China, and We establish it as a new, independent Mission, which We shall call by the same name, Hainan, and We entrust it to the care of the Fathers of the Congregation of the Sacred Hearts, whom We have praised, for Our own and for the good pleasure of the Holy See. This We have decided, decreeing that these present letters shall always remain firm, valid, and effective, and shall have and obtain their full and complete effect and force, for those to whom they pertain, or may pertain.

[*Latin ed. p. 653*]

653 The Acts of Pope Pius XI fully support this; and it must be rightly judged and approved, and anything attempted otherwise concerning these matters, by anyone, knowingly or unknowingly, shall be declared invalid and void from now on. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the fifteenth day of

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the month of April, in the year 1929, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

A MISSION INDEPENDENT OF CHANGTIEN IS ESTABLISHED IN CHINA FROM A PART OF THE APOSTOLIC VICARIATE OF TSINANFU.

PIUS PP. XI

For the sake of future remembrance.

Since the number of pastors must be increased in order that we may more easily provide for the needs of the Christian faithful, the apostolic office, granted to Us by divine kindness, requires that ecclesiastical territories throughout the world, which are established with very extensive boundaries or with a large number of inhabitants, be divided into more parts, each with its own pastors, when the opportunity arises. For this reason, We have readily and willingly granted the requests made to Us by the General Minister of the Order of Friars Minor, with the support of Our Apostolic Delegates in China, so that We might deem it fitting to separate a certain part of the territory from the Apostolic Vicariate of Tsinanfu, which is extensive and notable for its number of inhabitants, and entrust it to other evangelizers. Therefore, after consultations with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and with certain knowledge and mature deliberation, and with the fullness of Our apostolic authority, by the force of the present document, We separate the following parts from the aforementioned Apostolic Vicariate of Tsinanfu, which consist of the civil prefectures, the names of which are as follows: Suimin, Loling, Yangsin, Eaifeng (or: Wuti), Sing, Tsingcheng, Putai, Tsitung, Changshan, Chanhwa, Pirihsien, Lit*, Ewantai, Tsowping, Tzechwan, and We establish and constitute these same territories as a new, independent Mission. We entrust this new independent Mission, which We name Changtien, to the care of the Order of Friars Minor, for Our own and for the good pleasure of the Holy See, in the Lord. Notwithstanding any contrary provisions.

[*Latin ed. p. 654*]

654 Acta Apostolicae Sedis - Official Commentary. These things We have decreed, establishing these present Letters as firm, valid, and efficacious, which shall always exist and remain, and shall fully and completely produce and obtain their effects, and shall fully support those to whom they pertain, or may pertain; and thus shall be rightly judged and defined; and shall be rendered void from this moment and nullified, if anything contrary to these should happen, by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the sixteenth day of the month of April, in the year 1929, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Prefect of the

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Secretariat of State. IV CONCERNING THE MECHLIN INSTITUTE FOR THE PROMOTION OF SACRED MUSIC. PIUS PP. XI. For the perpetual memory of the matter. — How greatly the proper institution of liturgical chant and sacred music is pleasing to Us, may be seen from those things which recently We have decreed and established through the Apostolic Constitution *Divini cultus*. Indeed, We have clearly ascertained that sacred concerts are of great value and can greatly contribute, both to exciting pious thoughts and feelings in the minds of those present, and to increasing the majesty of the most holy rites of the Church, provided that they are properly employed, illuminating, as it were, the words of various prayers with a heavenly light. Therefore, We have always been accustomed to honor with due praise those who, through opportune endeavors, promote such a noble discipline. Indeed, when We recently learned that the Mechlin Institute for the Promotion of Sacred Music, which is wisely and prudently directed by Our beloved son, Julius Van Nuffel, is celebrating its fiftieth anniversary, having happily begun its activities, We could not refrain from increasing Our joy by sharing it with the director and the others who belong to the Institute itself, and We heartily congratulate them on their merits, and not on a few, nor on those of slight importance. For it is due to them that they have diligently and appropriately striven to ensure that those precepts which have been given by Us and by Our predecessors in this matter are carried out effectively and diligently, and that they have constantly striven to ensure that the minds of the students, through the Institute, are attuned to an exquisite appreciation of the fine arts, and also to the use of Christian life, and are imbued with the full doctrine of the Catholic Church, the effective and fundamental basis of all sacred disciplines. In order, therefore, to encourage this fruitful undertaking...

[*Latin ed. p. 655*]

655 The acts of Pope Pius XI, as far as possible, encourage the administrators and helpers of the Institute; may they draw encouragement from this very praiseworthy event; and may the apostolic blessing be added to this, which We impart with paternal benevolence, as a pledge of the heavenly gifts and of Our paternal care to the Director and to all the teachers and students of the Mechlin Institute, in the Lord. Notwithstanding any obstacles. Given at Rome, near Saint Peter, under the Fisherman's ring, on the eighth day of May in the year 1929, in the eighth year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

A NEW ECCLESIASTICAL DISTRICT IS ESTABLISHED FROM THE APOSTOLIC VICARIATE OF SEENHSIEN: THE APOSTOLIC PREFECTURE OF YUNGNIEN IN CHINA, TO BE COMMITTED TO THE NATIVE CLERGY.

PIUS PP. XI. For the sake of posterity.

Since We, in fulfilling Our apostolic office, have proposed to diligently

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attend to the good of the faithful and the promotion of religion in regions distant from this Catholic center, We are readily persuaded to grant the request of the Apostolic Vicar of Sienhsien, who earnestly implores Us to detach a portion from his vast vicariate and to establish it as a new, independent mission. Indeed, the establishment of this new mission will enable the heralds of the divine word to reap more abundant fruits in that region, and the Catholic religion will therefore experience greater growth; therefore, after consultations with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after the expressed wish of the venerable brother Archbishop, holding the title of Theodosiopolis, Our Apostolic Delegate in China, by Our own motion and with certain knowledge and mature deliberation, and with the fullness of Our apostolic power, by the tenor of the present document, We separate or detach the civil prefectures of Weihsien, Tsingho, Kitseh, Kuchow, Yungnien, Feisiang, Kwang-ping, Chengan, Hantan, and Tzechow from the Apostolic Vicariate of Sienhsien, and We erect and establish the territory, thus separated by Us, into an Apostolic Prefecture, which We name Yungnien. This new Apostolic Prefecture of Yungnien We entrust to the care of the native secular clergy, to Our and of the Holy See's good pleasure.

[*Latin ed. p. 656*]

656 Acta Apostolicae Sedis: Official Commentary. We decree these present Letters to be firm, valid, and perpetually efficacious, and to have, and to obtain, their full and complete effects, and to be of the greatest benefit to those to whom they pertain, or may pertain, now and in the future; and it is to be rightly judged and defined that, from this moment, anything to the contrary shall be considered null and void, if anything should happen concerning these matters, by anyone, with any authority whatsoever, knowingly or unknowingly. Contrary provisions notwithstanding. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the twenty-fourth day of the month of May, in the year 1929, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

TO THE VICARIATE APOSTOLIC OF MOGADISCIO IS ASSIGNED THE TERRITORY BEYOND THE JUBB RIVER, Hitherto Belonging to the Vicariate of Zanzibar. PIUS PP. XI. For the sake of future remembrance.

That the work of Catholic propagation may prosper, especially in distant regions, We are urgently reminded by Our apostolic office, by which We serve in the lands of God. Guided by this counsel, We have received a humble petition from the Vicarius Apostolic of Mogadiscio in Eastern Africa, seeking to obtain an increase in the faith within the territory, situated beyond the river Jubb, commonly called "Oltre Giuba," which belongs to the Vicariate of Zanzibar. We, therefore, deem it fitting to assign this

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territory, separated from the Vicariate of Zanzibar, to the Vicariate Apostolic of Mogadiscio, and We request that the Vicarius Apostolic of Zanzibar also consent to this. After carefully considering all relevant matters and with diligent study, along with Our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the affairs of the Sacred Congregation for the Propagation of the Faith, We have determined the following.

Indeed, with certain knowledge and mature deliberation, and with the fullness of Our apostolic power, We hereby separate the territory commonly called "Oltre Giuba" from the Vicariate Apostolic of Zanzibar, and We annex it to the Vicariate Apostolic of Mogadiscio, from this moment forward.

Furthermore, We decree these present Letters to be firm, valid, and perpetually efficacious, and to have, and to obtain, their full and complete effects, and to be of the greatest benefit to those to whom they pertain, or may pertain, now and in the future; and it is to be rightly judged.

[*Latin ed. p. 657*]

Decrees of Pope Pius XI, 657, and which are valid, and shall remain so from this moment forward, and are null and void if anything contrary to these [decrees] should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the twenty-fourth day of the month of May, in the year 1929, in the eighth year of Our Pontificate. P. CAED. GASPARRI. A separate territory from the Vicariate Apostolic of Chengchow is erected as the Apostolic Prefecture of Loyang, in China. PIUS PP. XI. For the sake of future remembrance. – Nothing concerns Us more in the pastoral office entrusted to Us from on high than to promote the spread of the faith, especially in places where the population is numerous and which are very distant from this center of the Catholic religion, and to which We strive with all the effort We can, with God's help. Therefore, when the Apostolic Vicar of Chengchow in China, with the support of Our own Apostolic Delegate in China, earnestly requested Us to separate a certain part from the territory of his vicariate, which is sufficiently large and already populous, and to make it an independent entity, entrusting it to other preachers of the Gospel: We, after consulting with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all the circumstances, considered it right to readily and willingly grant such a request. Since this is the case, by Our own initiative and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of the present document, We separate, or dismember, the civil prefectures of Kunghsien, Yenshihsien, Mengtsing, Loyang, Sinansien, MiencMh, Yungning, Teng-feng, Nanyang, Schanchow,

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Lingyao, Wensiang, Yiyang, Lushi, Sunghsien, Pingteng, Tse-you from the Vicariate Apostolic of Chengchow. And this entire territory, thus separated or dismembered from the aforementioned Vicariate Apostolic of Chengchow, We erect and constitute as a new Apostolic Prefecture, which We name the Apostolic Prefecture of Loyang, and which, for Our own and for the good of the Holy See, We entrust to the care of the priests of the Pious Society of Saint Francis Xavier for foreign missions, which is now diligently governed by the Most Reverend Guy Maria Conforti, Archbishop-Bishop of Parmensis, as its Superior General.

[*Latin ed. p. 658*]

658 Acta Apostolicae Sedis - Official Commentary. These things We have decreed, establishing these present Letters as firm, valid, and efficacious, so that they may perpetually exist and remain, and may fully and completely produce and obtain their effects, and that those to whom they pertain, or may pertain, now and in the future, may fully support them; and so that it may be rightly judged and defined, and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be declared null and void from this time forward. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-fifth day of the month of May, in the year 1929, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Secretariat of State. VIII. A separate territory is established from the Apostolic Vicariates of Paotingfu and of Peking, for the purpose of a missionary jurisdiction, under the title of De Yihsien. PIUS PP. XI. For the sake of future remembrance. — Whereas the venerable Brother Bishop, with the title of Sidyma, and the Apostolic Vicar of Paotingfu in China, has made supplications to Us, that his vicariate of Paotingfu be divided, and that from the territory thus divided and separated from the aforementioned vicariate, a new, independent mission be established for the promotion of the Catholic faith, to be entrusted to priests from the Congregation of the Sacred Stigmata of Our Lord Jesus Christ; and whereas the venerable Brother, Most Reverend Costantini, Archbishop with the title of Theodosiopolitanus, Our Delegate in China, has added his most serious support: We, who are ever concerned with matters that may better promote the sacred cause and contribute to the benefit of the flock of the Lord, maturely deliberate and decide, with paternal solicitude, that, freely and willingly, We grant the aforementioned requests of the Prelate. Therefore, after consultations with Our venerable Brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all aspects of the matter, by Our own initiative, with certain knowledge and mature deliberation, and by the fullness of Our apostolic authority, by the tenor of these present Letters, We separate and dismember the civil prefectures of Yihsien, Laishui, and Kwangchang from the Apostolic Vicariate of Paot-

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ingfu; likewise, We separate and dismember from the Apostolic Vicariate of Peking the civil district of San Può. The entire territory, thus separated from the aforementioned two vicariates,

[*Latin ed. p. 659*]

659 The Apostolic Acts of Pope Pius XI: We erect and establish a new, independent mission, to which We give the name Tzhsien, and which We entrust to the care of the Congregation of Priests, from the Sacred Wounds of Our Lord Jesus Christ, for Our and the Holy See's well-pleasing in the Lord. We command that these present Letters shall always exist and remain valid and effective, and shall have their full and complete effect and obtain it, and that they shall fully suffice for those to whom they pertain, now and in the future; and that, rightly, judgment shall be rendered and defined, and that, from this moment, whatever is contrary to these shall be declared void and of no effect, if anything contrary to these, concerning them, should be attempted by anyone, with any authority, knowingly or unknowingly. Notwithstanding any contrary things. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-eighth day of May, in the year 1929, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Secrets of the State.

IX The Apostolic Prefecture of Iceland is erected into an Apostolic Vicariate.

PIUS PP. XI For the future memory of the matter. — Since the care of all the Christian faithful has been entrusted to Us through the apostolic office which We exercise, We diligently strive for the happy and prosperous spiritual governance of all, as far as it is incumbent upon Us. Therefore, since We have learned that the Catholic faith has made considerable progress in the Apostolic Prefecture of Iceland, so that it seems opportune to erect the same Prefecture into an Apostolic Vicariate, to be governed by an Ordinary, with the character of a bishop: We, having carefully considered all the circumstances with great diligence, together with Our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the affairs of the Sacred Congregation for the Propagation of the Faith, and also with the prayers which have been offered to Us concerning this matter, willingly and gladly consent, and We have judged that the following should be decreed. Namely, with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of these present Letters, We erect the Apostolic Prefecture of Iceland, retaining the same name, into an Apostolic Vicariate, and We entrust its care, from now on and forever, to an Ordinary adorned with the character of a bishop.

[*Latin ed. p. 660*]

660; Acta Apostolicae Sedis - Official Commentary. These things we establish, decreeing that the present Letters shall remain forever firm, valid,

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and efficacious, and shall fully and completely produce and obtain their effects, and that they shall fully suffice for those to whom they pertain or may pertain; and thus it shall be rightly judged and defined to be invalid and void from this time forward if anything contrary to these should happen to be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Contrary provisions notwithstanding. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the sixth day of the month of June, in the year 1929, in the eighth year of Our Pontificate. P. CAED. GASPARRI, from the Secretariat of State. THE PAROCHIAL CHURCH OF THE BLESSED VIRGIN MARY OF LAPURDENSIS IN THE TOWN OF RATHENBUEG, OF THE DIOCESE OF LAVANTINA, IS ELEVATED TO THE TITLE AND HONORS OF A BASILICA MINOR. PIUS PP. XI. For the perpetual memory of this event. — Our venerable brother, the Bishop of Lavantina, teaches us that in his diocese, in a place called Bajhenburg, there exists a parish church, which, dedicated to the Blessed Virgin Mary of Lapurdens, was solemnly consecrated in the year 1914. This temple, built in the form of basilicas of the Middle Ages, is adorned with conspicuous altars and paintings, which depict the mysteries of the Most Holy Rosary, embellishing the walls. The clergy of the parish and the priests who reside in the nearby Cîteaux monastery diligently and devoutly perform the sacred functions within the temple itself, which is equipped with appropriate sacred furnishings; and there, not only the faithful of Slovenia but also those from neighboring regions gather frequently, as pilgrims, to implore the help of the Virgin of Lapurdens. Bearing these things in mind, when our venerable brother, the Bishop of Lavantina, humbly and earnestly requested that we grant our indulgence to elevate this sacred building, or Marian sanctuary, to the dignity of a Basilica, we were very willing and gladly inclined to grant such a request. After consultations with our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the Congregation for Sacred Rites, by our own motion and with certain knowledge and mature deliberation, by the tenor of these present Letters and in a perpetual manner, we elevate the parish church or sanctuary, which is under the title of the Blessed.

[*Latin ed. p. 661*]

The Acts of Pope Pius XI, 661: The Virgin Mary of Lapurdia is honored and adorned with the title of Minor Basilica, along with the privileges and honors that belong to this title, according to Apostolic decrees, in the place of Bajhenburg, within the territory of Fismes, in the diocese of Lavant. Notwithstanding any objections. We decree these present letters to remain forever firm, valid, and efficacious, and to produce and obtain their full and complete effects, and to fully support those to whom they pertain, now and in the future; and it is to be rightly judged and defined that, from this moment, anything contrary to these shall be considered void and

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null if anyone, with any authority whatsoever, knowingly or unknowingly, should attempt to alter them. Given at Rome, near Saint Peter, under the Fisherman's ring, on the first day of June, in the year 1929, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. XI. The Cathedral of Saint Dunstan, in the Archdiocese of Carolinopolitan, is to be consecrated shortly, and is honored with the title and privileges of a Minor Basilica. PIUS PP. XI. For the perpetual memory of this event. The Bishop of Carolinopolitan informs Us that the one hundredth anniversary of the canonical erection of his diocese is to be celebrated shortly. On this occasion of his piety, a new cathedral will also be solemnly consecrated, which, dedicated to the honor of Saint Dunstan, has been erected on Prince Edward Island, at a great expense, by the clergy and people of the diocese, as a clear testimony of their love for the Catholic religion. The cathedral itself, it is said, stands out among the cathedrals and churches of the Dominion of Canada, both for its size and for the works of art, precious and valuable, with which it is adorned; and it is frequented by the faithful of the diocese of every order and condition. We know of the faith and unwavering devotion of the people of Carolinopolitan towards religion, so that they have always diligently striven and continue to strive to promote and spread the Kingdom of Christ, and they greatly assist ecclesiastical and religious vocations. For this reason, when the current Bishop of Carolinopolitan, with humble prayers, requested that We deign to raise the cathedral of his diocese to the title and dignity of a Minor Basilica, and he has amplified and embellished these prayers...

[*Latin ed. p. 662*]

662 Acta Apostolicae Sedis - Official Commentary concerning the granting of the office of Archpriest to the venerable brother, the Archbishop, holding the title of Leontopolitan, Our Apostolic Delegate in the Canadian territory, and also of many Archbishops and Bishops from Canada. We have readily and willingly approved of these requests. Therefore, after also having consulted with our venerable brothers, the Cardinals of the Holy Roman Church, Prefects of the Congregation of Sacred Rites, by our own initiative, with certain knowledge and mature deliberation concerning the fullness of Apostolic power, by the tenor of the present letters, and perpetually, we declare the cathedral church of Carolinopolis, dedicated to the honor of the patron Saint Dunstan, in the island of Prince Edward, to be honored with the dignity and title of a Minor Basilica, with all the honors, privileges, and indulgences which, according to law and Apostolic dispositions, are rightfully due to temples bearing this title. We decree that these present letters shall always remain valid and effective, and shall have their full and complete effect and obtain their intended purpose, and that they shall fully apply to that church to which they pertain, now and in the future; and that it shall be rightly judged and defined, and that what-

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ever is done to the contrary concerning these matters, by anyone, knowingly or unknowingly, shall be declared void and of no effect from now on. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the fourteenth day of the month of June, in the year 1929, in the eighth year of Our Pontificate. P. CAED. GASPARRI, Secretary of State. XII I: THE CATHEDRAL CHURCH OF BOIS-LE-DUC, DECORATED WITH THE HONORS OF A MINOR BASILICA. PIUS PP. XI For the perpetual memory of the matter. — In the city of Bois-le-Duc, there now exists a cathedral church dedicated to the honor of Saint John the Apostle and Evangelist, which was built in the fifteenth century in place of a sacred building that had collapsed. This building, under the same title, had already been rebuilt by the people of Bois-le-Duc twice, in the thirteenth century. The present church, perfectly executed in the Gothic style and adorned with a splendid dome, shines with dignity among all the sacred buildings of the Netherlands, due to its size, amplitude, and the works of art with which it is adorned; and it is maintained with the support of the public treasury, and especially through the generosity of...

[*Latin ed. p. 663*]

The Acts of Pope Pius XI, page 66, state that the clergy and people rejoice that the church, damaged by the ravages of time and the effects of war, has now been restored to its former splendor. The canons of the Chapter diligently perform the sacred functions and carry out the parochial duties within the cathedral church, which is rich in sacred and valuable furnishings, largely provided by the generous contributions of the faithful of the diocese. The faithful of Bois-le-Duc frequently attend, devoutly flocking to the cathedral to venerate the image of the Blessed Virgin Mary, which is kept and venerated there under the title of "Sweet Mother." This very image of the Blessed Virgin, carved from wood and depicting the Child Jesus in her arms, had existed in the same church from ancient times, but in the seventeenth and eighteenth centuries, when the city and church of Bois-le-Duc were under the dominion of heretics, it was transferred to Brussels, where it remained until, with the restoration of religious freedom in the Netherlands, it was again brought back to its ancient seat, to the joy of all the faithful. Now, with the venerable Bishop of Bois-le-Duc, and also with the prayers of the canons of his cathedral church, earnestly requesting that, on the occasion of the seventy-fifth anniversary of the return of this venerable image to its original place, namely, to the same cathedral of Bois-le-Duc, we may deem it fitting to honor that same cathedral church with the title and dignity of a minor basilica, and to bestow upon it all the honors and privileges that belong to churches raised to this title according to the decrees of the Apostles and established custom. We, having carefully and diligently considered all matters, have readily and willingly agreed to these requests. Therefore, after consultations with our beloved son, the Prefect

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of the Sacred Congregation, by our apostolic authority, and by the tenor of these present letters, we hereby declare the cathedral church of Bois-le-Duc to be dedicated to God in honor of Saint John the Apostle and Evangelist, and we adorn it with the title and dignity of a minor basilica, granting it all the honors and privileges that belong to churches raised to this title, according to the decrees of the Apostles and established custom. We decree that these present letters shall always remain firm, valid, and effective, and shall have and obtain their full and complete effect, and that they shall fully suffice for those to whom they pertain, now and in the future; and that it shall be rightly judged and determined, and that it shall be declared void from now on and of no effect, if anything contrary to these should happen to be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. In spite of any contrary provisions. Given at Rome, near Saint Peter's, under the Fisherman's ring, on the nineteenth day of the month of June, in the year 1929, in the eighth year of Our Pontificate.

R. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 664*]

Acts of the Apostolic See - Official Commentary 664. LETTER TO THE MOST REVEREND FATHER PETER, TITULAR CARDINAL OF ST. MARY, TO THE MOST REVEREND FATHER SEGURA AND SAENZ, ARCHBISHOP OF TOLEDO, CONCERNING THE NATIONAL CONVENT FOR THE PROMOTION OF THE CATHOLIC ACTION. PIUS PP. XI. My beloved son, greetings and apostolic blessing.

We were greatly pleased to learn, not long ago, that the first national convention for the promotion of the Catholic Action is to be held soon in Madrid, the principal city of Spain. This news has brought us considerable joy, not only because of the promising growth of the Catholic Action that we are confident will result from it, but also because of your earnest desire, as you yourself write, to do honor to the most ancient cause before Us, and to offer a pleasing tribute to the common Father, celebrating the fiftieth anniversary of your own priesthood. We receive this testimony of your earnest desire with a paternal heart, and we are also pleased to seize this opportunity to open our mind and counsel to you, on this very important matter, being certain that it will be most welcome to you and your colleagues in the episcopate, and that it will contribute greatly to the success of your gatherings.

The matter in question, as we have declared on several occasions when the opportunity arose, is not new in itself, nor was it unknown in the early times of the Church, although in our own age, its nature and purpose have been explained more clearly and fully. It originates from the increased necessity of fostering and promoting the Catholic cause, which has prompted the ministers of the sacred rites, at no time, to seek the assistance of laymen to work alongside them; and from the very manner of acting of Catholic

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people themselves, who, the more diligently they observe and love the Church, the more eagerly they strive to assist the clergy in the propagation of the Kingdom of Jesus Christ. For this reason, the Apostle of the Gentiles, in his letter to the Philippians (Chapter 1, verse 3), mentions his helpers in the apostolate, and asks that those pious women who had worked with him in the Gospel also be helped. And frequently, Our predecessors, throughout the course of the centuries, have called for the help and zeal of the faithful, so that they, according to the circumstances and conditions of the times, might strive with all their heart to achieve the triumph of the Christian name. Indeed, "as the times have become more difficult for the Church and for the community of people, all the faithful have been urged, as if singing a hymn, to..."

[*Latin ed. p. 665*]

The acts of Pope Pius XI demonstrate that the Holy See strives to foster contests and to assist, as far as possible, in the salvation of neighbors. 1 If, as we have anticipated, the Catholic Action is linked to the most ancient times of the Church, nevertheless, in this our age, it has acquired its own character and method, in accordance with the norms and prescriptions given by our predecessors and by ourselves, as all know. Indeed, from the very beginning of Our pontificate, in the Encyclical *Ubi arcano*, We declared that it should not aim at anything other than that the faithful may participate in some way in the hierarchical apostolate of the Church; and We wished to confirm this Our opinion with subsequent documents, declaring, among other things, that those who promote the growth of the Catholic Action are "called by a singular grace of God to such a task, which is not far from the priestly ministry, since the Catholic Action is nothing other than the apostolate of the faithful, who, under the guidance of the Bishops, provide assistance to the Church of God and, in some way, supplement its pastoral ministry." 2 Therefore, it is clearly evident, beloved sons, how great is the power and dignity of the Catholic Action; and it is also clear that, in these our times, it is not merely suitable, but absolutely necessary. However, in order that its nature may be made more evident, We wish to repeat here what We wrote not long ago to Our beloved son, Adolf Bertram, Bishop of Breslau, on the same subject: "For the Catholic Action does not consist only in the fact that each individual strives for Christian perfection, which is the primary and most important thing, but also in true apostolate among Catholics of every order, whose sentiments and works are in harmony with certain centers of sound doctrine and of abundant and effective activity, to which the authority of the Bishops is duly and legitimately present and supportive. Therefore, those faithful who have come together and united in such a way as to be at the disposal of the ecclesiastical hierarchy, that very hierarchy, as it imparts its mandate, also adds encouragement and incentives. Indeed, just as the apostolate itself,

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which is the mandate entrusted to the Church by God, and its hierarchical apostolate, is not entirely external but spiritual, not earthly but heavenly, not political but 'religious,' so too the Catholic Action is to be called. Nevertheless, it may rightly and deservedly be called 'social,' since it has as its purpose the advancement of the Kingdom of Christ, and in advancing it, since the supreme good of society is acquired, other goods are sought that flow from it, such as those pertaining to the civil state."

[*Latin ed. p. 666*]

666 Acta Apostolicae Sedis – The official commentary pertains to matters of state and politics, that is, to goods which are not private and the property of individuals, but common to all citizens: and the Action Catholica can and ought to achieve this in every way, if, by modestly obeying the laws of God and the Church, it remains entirely separate from the pursuits of civil parties.

1. However, in order that all possible grounds for ambiguity may be removed, we declare and make clear here that those associations – which, since their aims and undertakings are in conformity with the precepts of religion and with the specific institutions of the Action Catholica, are, in fact, intended to assist citizens, whether in economic matters or in the performance of their respective duties – must, in all matters pertaining to the aims of the Action Catholica, and which are in harmony with it, and which serve the works of the Christian apostolate; but, as far as purely economic undertakings are concerned, they must maintain their own method of action within themselves, and be accountable only to themselves.

With these things established, it follows that the sacred pastors of the Church cannot, by reason of their office, be absent from such associations; rather, they must, with their wise guidance and effective encouragement, so promote them that they are fostered with the greatest possible diligence in the institutions and precepts of the Catholic religion. For the very same reason, the Action Catholica « will enjoy the benefits which religious and economic associations alone have produced, and it will assist and encourage this, so that not only agreement and goodwill, but also the helpful support of both, may be present, to the benefit of both the Church and of human society. »

2. Furthermore, from what we have already said about the Action Catholica, it is clearly evident that, since it is not, by its very nature, involved in the pursuits of civil parties, it cannot possibly be confined within the narrow limits of factions. Although Catholic citizens are obliged, by reason of their office, to observe this most important prescription, they are not thereby prohibited from dealing with political matters and from performing public duties, provided that the actions of each are not contrary to the precepts of Christian doctrine; indeed, nothing at all prevents the faithful from uniting in civil matters, as long as they pursue a cause which

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in no way contradicts the laws of God and the Church.

Otherwise, although, as we have said, the Action Catholica must completely abstain from the pursuits of civil parties, it nevertheless contributes greatly to the common good of society, by widely applying the precepts of the Catholic religion, which are the foundation and support of public prosperity, and by so eagerly encouraging the members to strive for Christian perfection, that they, as a sacred phalanx, not only serve the Church but also the civil...

[*Latin ed. p. 667*]

The Acts of Pope Pius XI, 667, encourage and defend with zeal the benefits and advantages of the domestic association. If, at times, political affairs should in some way relate to religion or Christian morals, it is the duty of the Catholic Action to exert its authority and influence so that Catholics, setting aside particular interests and plans, may with one accord keep before their eyes only the interests of the Church and the salvation of souls, and carry out their work accordingly. Furthermore, as we have said, the Catholic Action possesses its own nature and purpose, which it must fulfill; and although this purpose consists of a multitude of good works, the entire group must be directed with moderation and order, so that each member may diligently safeguard the purpose of their work and institution, and at the same time, all must obey in harmony and with due reverence the instructions given to them by their ecclesiastical superiors. This kind of action serves to form a large cohort of virtuous citizens—men and women, especially young people of both sexes—who have no desire greater than to participate in some way in the sacred ministry of the Church, and to strive zealously to spread the Kingdom of Jesus Christ, privately and publicly, under His guidance and instruction. Indeed, the Catholic Action can achieve this goal successfully, as is easily understood, when it strives to inspire the members with a sense and appreciation of Christian life, by exciting them to solid piety and a more profound knowledge of heavenly things, and by encouraging them to practice moral integrity, to dedicate themselves to the salvation of souls, and to maintain the closest possible connection with the Bishops and the Vicar of Jesus Christ, according to their abilities. And it is especially those who are in the youth groups who should devote their minds and energies to this kind of spiritual endeavor, so that, by their example in works of religion and charity, they may be completely prepared for future undertakings, and thereby contribute greatly to the progress and benefit of the Church and the State. Moreover, as we have pointed out, since the Catholic Action must proceed with zeal, like a powerful army of the Apostles, to conquer souls for the gentle rule of Jesus Christ, it must certainly be strong and united, and must flourish through the best of discipline. For, if there are many groups of Catholics in the same area, and if they are not united in purpose, this will certainly weaken their forces,

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destroy harmony, and hinder or prevent happy results; and this must be avoided at all costs.

Now, my beloved sons, having briefly touched upon this very important matter in every respect, there remains nothing further to do except to encourage you with a paternal heart to strive, through your diligent efforts, to make the Catholic Action flourish more and more among you, and to achieve the most beautiful triumphs of the Christian name. These desired results will be more easily achieved if, at the urging of the Bishops, the priests willingly and gladly—

[*Latin ed. p. 668*]

668 Acta Apostolicae Sedis - Official Commentary: Concerning which matters, while in other, more numerous and varied, societies and institutions, flourishing for the good of souls and in accordance with the needs of the age, and also in individual parishes, to the extent possible, the faithful – especially young people of both sexes – should gather together in growing groups, moved by the spirit of religion and inflamed by a certain heavenly zeal. But let us not linger too long with these observations, since we know the hearts of the beloved Spanish people, always ready not only to obey Our commands, but also to respond generously and diligently to Our desires. We also know the zeal of the clergy, and we know the apostolic fervor of the bishops. You see, therefore, the times in which we live, and what they demand of us, as if crying out. Indeed, we are grieved that the communion of Christians is so often lacking, and that people are generally led by worldly customs; that the light of the Catholic faith languishes in many hearts, and that, consequently, religious sentiment weakens, and the integrity of morals deteriorates daily, to a most grievous extent. We have this considerable cause for sorrow, because our clergy are, in many ways, unprepared for the needs of our times, either because they are burdened by excessive poverty in some places, or because certain classes of citizens, to whom their ministry is denied, cannot be reached by the voice of warning, nor by the precepts of the Gospel. Therefore, it is necessary in this our age that all be apostles; it is necessary that lay people not live a life of idleness, but be ready to serve the ecclesiastical hierarchy, and to devote themselves to it so that, through prayer, devotion, and active labor, they may greatly contribute to the growth of the Catholic faith and the improvement of Christian morals. And since, with certainty, such things will be, beloved sons, as will be decided in your upcoming gatherings and common deliberations, there is no doubt that equally happy and fruitful results will follow, for the benefit of the Church and of your own country, and for the fruit of salvation. This, indeed, we earnestly desire and, imploring the opportune help of the "pastor and bishop of our souls," we urgently request. Meanwhile, may the apostolic blessing, a witness to the paternal will of Heaven, be with you, beloved sons, and with all those entrusted to your

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care, and with all those who will participate in the upcoming gathering in Gracias, which we bestow with the greatest affection in the Lord. Given at Rome, near Saint Peter, on the sixth day of the month of November, in the eighth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 669*]

From the Acts of Pope Pius XI:

"NOTIFICATION. Since many Eastern Church prelates have earnestly presented supplications to the Apostolic See, that their own Churches might also be provided for through an Eastern Code, the Most Holy Pope Pius, of blessed memory, XI, ordered that the Most Reverend Patriarchs, Most Reverend Metropolitans, Archbishops, and Bishops be consulted regarding this matter, so that, after deliberation, they might freely express their opinions on this matter of such great importance, and also reveal their thoughts as to the manner and method to be followed, with particular regard to the discipline, traditions, necessities, and privileges of each rite, so that the Code might truly benefit those Churches, the clergy, and the people. After these consultations, and furthermore, at the request of the same prelates, who selected a priest for each of their rites to work on the aforementioned project, His Holiness deigned to establish a Cardinal Commission for preparatory studies for the Eastern Code. This Commission, as follows, is composed of:

Most Reverend and Most Eminent Cardinal Peter Gasparri, President.

Most Reverend and Most Eminent Cardinal Aloysius Sincero, Prefect of the Congregation for the Eastern Church, Secretary.

Most Reverend and Most Eminent Cardinal Bonaventura Cerretti.

Most Reverend and Most Eminent Cardinal Francis Ehrle.

Most Reverend Hamlet John Cicognani, Secretary of the Congregation for the Eastern Church, Assistant."

[*Latin ed. p. 670*]

670 Acta Apostolicae Sedis - Official Commentary ACTA 88. SUPREME SACRED CONGREGATION OF THE HOLY OFFICE. DECREE: THE BOOK OF ERNST MICHEL ENTITLED "POLITIK AUS DEM GLAUBEN" IS CONDEMNED. Thursday, October 30, 1929. In the general assembly of the Supreme Sacred Congregation of the Holy Office, the Most Reverend and Most Eminent Cardinals, entrusted with the safeguarding of faith and morals, after the vote of the Most Reverend Consultors, condemned and ordered the book entitled: Ernst Michel, *Politik aus dem Glauben*, published by Eugen Diederichs Verlag in Jena, 1926, to be placed on the Index of Prohibited Books. And on the following Friday, October 31st of the same month and year, Our Most Holy Father, Pope Pius, by the divine Providence, XI, in the usual audience granted to the Most Reverend Prefect of the Holy Office, approved, confirmed, and ordered

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to be made public the resolution of the Most Reverend Fathers. Given at Rome, from the Offices of the Holy Office, November 11, 1929. A. Subrizi, Substitute Notary of the Supreme Sacred Congregation of the Holy Office. SACRED CONGREGATION FOR THE EASTERN CHURCH. DECREE CONCERNING THE SEMINARY DEDICATED TO ST. ANNE FOR THE MELCHITES. The Seminary dedicated to St. Anne, erected in the city of Jerusalem by the authority of the Holy See, through a decree of the Sacred Congregation for the Propagation of the Faith concerning Eastern rites, conferred numerous, and indeed outstanding, benefits on the Patriarchate and...

[*Latin ed. p. 671*]

The Congregation for the Eastern Churches, 671. Concerning the Melkite Church. Since, with the passage of time, certain difficulties have arisen, and doubts have been raised regarding the application of article six of the aforementioned decree, the Supreme Pontiff, Pius, by divine Providence, Pope XI, who pursues this same Seminary with singular love and benevolence, ordered that the matter be carefully examined after hearing those with an interest; and by the present decree of the Sacred Congregation for the Eastern Churches, he establishes and decrees that the following be observed in all respects.

1. Maintaining the force of the decree "Insignem Sacram Aedem" and those things established therein, it is declared that article 6 is to be understood in such a way that the Seminary immediately depends on the Supreme Seat, or on the Sacred Congregation for the Eastern Churches, which delegates or appoints a Delegate Apostolic of Palestine for the time being to exercise this same office or jurisdiction over the Seminary.

2. The care of the Seminary is entrusted to the Congregation of Missionaries of Africa, commonly known as the "White Fathers."

3. The Rector of the Seminary is chosen by the Sacred Congregation for the Eastern Churches, from among three priests who are worthy and suitable, distinguished by doctrine, virtues, and prudence, from the Congregation of Missionaries of Africa, for presentation to the Superior General of the same Congregation, after hearing the Delegate Apostolic of Palestine and the Most Reverend Patriarch of Antioch of the Melkites, to whom the election, first, will be notified through the same Delegate.

4. The Rector of the Seminary is appointed for a term of six years; and upon the completion of this time, he may be reappointed to this office. The change of Rector before the expiration of six years is reserved to the Sacred Congregation for the Eastern Churches.

5. The new Rector, as soon as it is possible for him, will personally visit the Most Reverend Patriarch and other Ordinaries, in order to render them due obedience.

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6. The Missionaries who will assist the Rector in directing the Seminary, or who will fulfill the office of teaching therein, are appointed by the Superior General of the Congregation of Missionaries of Africa, after hearing the Rector and observing the constitutions of their own Congregation; these are to be approved by the Delegate Apostolic. At the request of the Rector, the Delegate Apostolic will appoint Melkite priests who will teach Arabic in the Seminary and perform the sacred Liturgy, after hearing their Ordinary, and the Most Reverend Patriarch of Antioch of the Melkites.

7. Neither the Rector of the Seminary, nor any of the Missionaries of Africa attached to the Seminary, will be permitted to visit the eparchies of the Melkite Patriarchate for the purpose of selecting students or for any similar reason, without the permission of the Delegate Apostolic, who, if the circumstances warrant, will hear the Most Reverend Patriarch.

8. Each year, the Rector will send a report to the Delegate Apostolic of Palestine concerning the state and condition of the Seminary, or its progress, concerning the...

[*Latin ed. p. 672*]

672 Acta Apostolicae Sedis - Official Commentary concerning ecclesiastical, literary, scientific, and economic administration. Furthermore, each year, he shall send a report to the Patriarch and Ordinaries regarding the character, piety, vocation, and progress of each of his students; and he shall also indicate which are missionaries, and which are Melkite priests residing in the Seminary, and what offices they hold therein. 9. In admitting students, the Rector must proceed with the consent of the Apostolic Delegate, taking into account the needs of the individual Patriarchates and dioceses, the vacancies in the Seminary, and the income of the Seminary, after having heard from the Apostolic Delegate regarding these same needs, informing the Patriarch. No young man shall be admitted to the Seminary unless he is presented or recommended either by the Patriarch for his particular diocese, or by some of the Reverend Ordinaries, a Bishop, or the Superior of a Religious Institute; or unless it is declared in writing by them that there is nothing to prevent his admission. If there is disagreement among all regarding the admission of someone, the Apostolic Delegate shall resolve the matter. 10. During the summer holidays, it is permitted for the Rector of the Seminary, or for a priest from the Missionaries of Africa chosen by him, to visit the local Ordinaries to examine young men for admission to the Seminary, subject to the provision of article 7. 11. A student admitted to the Seminary for one eparchy cannot be ordained for another, without the hearing of his own Ordinary if the aforementioned student is still a layman; and without written consent if he is a cleric. 12. Students are not permitted to leave the Seminary before they have completed their course of studies, unless with the permission of the Rector, who will not grant it except for reasons of serious illness, or some other extraordinary necessity. However,

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according to the prudent judgment of the Rector, in accordance with the particular law of the Seminary, and after having heard the advice of the Reverend Ordinaries, it may be permitted for students, after completing the first year of theological studies, to spend fifteen days each year during the summer holidays with their respective families, provided that this does not cause them any harm. The remainder of the vacation time shall be spent in the suburban Seminary. When students are outside the Seminary, they are subject to the vigilance and obedience of the Ordinaries, subject to the provisions of articles 13, 14, and 15. 13. If the Rector judges that a student is either unsuitable or, perhaps, unworthy, he shall report him to the Apostolic Delegate, who, after consulting with the student's Ordinary, shall decide whether to expel the student, or what action should be taken. In more urgent cases, the Rector himself shall decide on the expulsion, immediately informing the Apostolic Delegate and the Ordinary of the expelled student.

[*Latin ed. p. 673*]

I. Holy See, Congregation for the Eastern Churches, 673, 14. When students are to be promoted to the Orders, either minor or major, the Rector of the Seminary shall, in due time, send supplications for the ordinations to the Most Reverend Ordinaries of the students' respective dioceses, in order to obtain the dismissal letters for the sacred Ordination. The Rector shall inform them about the students' life, morals, piety, and doctrine, and shall also present his judgment. If any Ordinary denies the dismissal letters, and if the Rector does not agree with that Ordinary, the matter shall be referred to the Apostolic Delegate, who, after careful consideration, may himself grant the dismissal letters, if the circumstances warrant, after consulting with the Patriarch.

15. With due observance of all that is required by law or custom, the Order of Lector, or Acolyte, shall not be conferred except after the completion of the first year of theological studies; the Order of Subdiaconate, except after the completion of the second year. The Order of Deacon shall not be conferred except after the completion of the third year of theological studies; finally, the Order of Priesthood shall not be conferred upon anyone before the completion of the fourth year of theological studies. However, if the liturgical service of the Seminary, or any other very serious reason, requires it, the Apostolic Delegate has the power to permit that one or more students, with due observance of all that is required, may be promoted to the sacred Order of Deacon after the completion of the second year of theological studies.

16. With regard to the curriculum of studies and the discipline of the Seminary, no significant change shall be made without the consent of the Apostolic Delegate, who, when given the opportunity, shall hear the Most Reverend Patriarch.

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17. The sacred Ordinations shall be performed each year in the buildings of the Seminary by the Most Reverend Patriarch, or by a Bishop whom the Patriarch, or, if the circumstances warrant, the Apostolic Delegate, has expressly designated. A certain order should be observed in designating Bishops for the conferral of Orders, for example, with regard to the priority of the consecration of Bishops, and the number of those to be ordained. With the permission of the Apostolic Delegate, each Ordinary may confer the sacred Order of Priesthood upon his subordinates, the students of the Seminary of Saint Anne, outside the buildings of the Seminary, or in his own diocese.

18. In accordance with the agreement concluded between the French Government and Cardinal Lavigerie on March 30, 1878, and the decree of the Sacred Congregation for the Propagation of the Faith of February 8, 1878, if any donation or foundation is made, either during the lifetime or after death, in favor of the Church or the Seminary of Saint Anne, the Apostolic Delegate shall accept it, carefully attending to the intention of the donor or founder, whether it is made in favor of the Church of Saint Anne, for example, for the restoration of the church, for the performance of certain ecclesiastical functions there; or whether it is made for the maintenance, repair, or construction of buildings; or whether it is made in favor of the Seminary itself for the Melchites, for example, a foundation for studies.

[*Latin ed. p. 674*]

674 Acta Apostolicae Sedis - Official Commentary (commonly called a scholarship, or bourse d'étude): and therefore, with these same agreements and decrees, it must be diligently ensured that the will of the donor or founder is religiously observed, and, if a foundation is involved, that it is established in a form that is also valid under civil law. 19. A student of the Seminary of St. Anne, who, after receiving the Holy Order of the Priesthood, leaves the Seminary, is entirely and exclusively subject to the full jurisdiction and obedience of his own Ordinary and Lord Patriarch, according to the laws for the Melchites. Furthermore, the necessity of gratitude and veneration between those who have been students of the Seminary and the superiors of the Seminary or the teachers must in no way hinder or prejudice the full and due subjection to the Ordinaries. 20. Priests, who have been students of the Seminary of St. Anne, when they return to their own dioceses, are obliged to accept the offices demanded of them by their own Ordinaries; if they refuse, the Ordinary shall report the case to the Apostolic Delegate or to the Sacred Congregation for the Eastern Church. All contrary things to the contrary notwithstanding. From the offices of the Sacred Congregation for the Eastern Church, on the 15th of May, 1929. ALOISIUS CARD. SINCERO, Secretary. L. & S. H. I. Cicognani, Assistant. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH APPOINTMENTS By Decree of the Sacred Congregation for the Propaga-

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tion of the Faith of the 31st of October last past, the Most Reverend Joseph Zanetti has been appointed President (for Italy) of the Pontifical Work for the Propagation of the Faith and of the Pontifical Work of St. Peter the Apostle for indigenous clergy. Also, by decree of the same Sacred Council of the 22nd of November, the Most Reverend Otho Krywald has been appointed President of the Pontifical Work for the Propagation of the Faith for Hungary.

[*Latin ed. p. 675*]

ACTS OF THE ROMAN ROTA

TRIBUNAL OF THE SACRED ROMAN ROTA

Summons by Edict

REGARDING THE NULLITY OF MARRIAGE (GODI-TOSCHI-CIARDELLI)

Since the actual place of residence of Leopold Ciardelli is unknown in this cause, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on February 20, 1930, at 11 o'clock, to discuss the matter in dispute, or to affix his signature to the following, and to designate the date for the Rotal hearing for the determination of the cause: Whether there exists a nullity in the marriage in this case.

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Leopold Ciardelli, are to take care that he is informed of this edictal summons.

* L. B. S. H. Quattrocolo, Presiding.

From the Chancery of the Tribunal of the Sacred Roman Rota, November 21, 1929.

T. Tani, Notary.

* It is unknown where Mr. Leopold Ciardelli, the defendant in this cause, currently resides. We summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, n. 94), on February 25, 1930, at 11 o'clock, to agree upon or affix his signature to the doubt mentioned below, and to set the date for the hearing of the cause before the Rota.

Does a nullity of the marriage exist in this case?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr.

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Leopold Ciardelli, should, insofar as possible, inform him of this present summons.

[*Latin ed. p. 676*]

676 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES. Tuesday, November 19, 1929, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the theological Consultors, who comprise it, rendered their vote concerning the doubt of martyrdom and the cause of martyrdom, of the signs or miracles, of the Venerable Servant of God, John Ogilvie, a professed priest of the Society of Jesus, who was killed in Scotland, as it is asserted, in hatred of the Faith. Tuesday, November 26, 1939, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Eminent and Reverend Lords Cardinals, together with the Reverend Officials and theological Consultors who comprise it, rendered their vote concerning the doubt of martyrdom, of the signs or miracles, of the Venerable Servants of God, George Haydock, a secular priest; John Roberts, a priest of the Order of Saint Benedict; Arthur Bell, a priest of the Order of the Friars Minor; Robert Southwell, a priest of the Society of Jesus; Philip Howard, Count of Arundel, and Companions, who were killed, as it is asserted, in hatred of the Faith.

SECRETARY OF STATE, APPOINTMENTS: By Apostolic Briefs, the Holy Father, Pius XI, happily reigning, deigned to appoint:

September 4, 1929. The Eminent Lord Cardinal Bonaventure Cerretti, Protector of the Sisters of the Most Sacred Hearts of Jesus and Mary (Chigwell, Brentwood).

November 12. The Eminent Lord Cardinal Bonaventure Cerretti, Protector of the Camaldolese Monastic Congregation, O.S.B.

November 13. The Eminent Lord Cardinal Alessio Enrico Lépicier, Protector of the Sisters of the Holy Family (Villefranche, Rodez).

Assistants to the Holy See:

November 12, 1929. Monsignor Cornelio Van de Ven, Bishop of Alexandria (U.S.A.).

November 27. Monsignor Giuseppe Amatore Velasco, Bishop of Colima.

Apostolic Protonotaries:

October 1929. Monsignor Desiderio Káuzli, of the diocese of Vesprém.

November 1929. Monsignor Giuseppe Cattaneo, of the diocese of Como.

November 1929. Monsignor Pietro Giuseppe Lochman, of the diocese of

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Green Bay.

[*Latin ed. p. 677*]

"Diarium 'Romanae Curiae' 677. Prelati Domestici di S. S.: 11 September 1928. Monsignor Dionigi Barrenechea, of the diocese of Arequipa. » » » Monsignor Mariano Gáceres Zeballos, of the same diocese. 29 December » Monsignor Bruno Padilla, of the diocese of Tegucigalpa. 22 April 1929. Monsignor Giuseppe Mukahy, of the diocese of Rockhampton. 21 May » Monsignor Pio Raschini (Rome). 1 July » Monsignor Giorgio Murphy, of the diocese of Cleveland. » » » Monsignor Carlo Martin, of the same diocese. 13 » » Monsignor Nicola Margherita, of the diocese of Cava dei Tirreni. 24 » Monsignor Antonio Türkes, of the diocese of Spires. 3 August » Monsignor Francesco X. Bischoff, of the archdiocese of Baltimore. » » » Monsignor Edoardo L. Buckey, of the same archdiocese. » » » Monsignor Eugenio J. Connelly, of the same archdiocese. Monsignor Stanislao Antonio Wachowiak, of the same archdiocese. Monsignor Giacomo F. Nolan, of the same archdiocese. Monsignor Ugo J. Monaghan, of the same archdiocese. Monsignor Alberto R. Smith, of the same archdiocese. Monsignor Giacomo Quirin, of the same archdiocese. Monsignor Pietro L. Jreton, of the same archdiocese. Monsignor Bernardo M. Bogan, of the diocese of Newark. Monsignor Matteo S. Callan, of the same diocese. Monsignor Paolo T. Carew, of the same diocese. Monsignor Uberto J. Behr, of the same diocese. Monsignor Patrizio Guglielmo Smith, of the same diocese. Monsignor Giovanni Clarence Me Clary, of the same diocese. Monsignor Pietro G. Hart, of the diocese of Trenton. Monsignor Giuseppe Agostino Me Grath, of the same diocese. 21 » Monsignor Domenico Tardini (Rome). 29 » Monsignor Andrea Gwynn, of the diocese of Charleston. 18 September Monsignor Ludovico Leone Loevenbruck, of the diocese of Nancy. 23 » Monsignor Costante Claireaux, of the diocese of Chartres. 27 » Monsignor Giorgio Magjerec, of the archdiocese of Belgrade. 30 Monsignor Vittore Huard, of the diocese of Chicoutimi. Monsignor Giuseppe Sägmuller, of the archdiocese of Strigonia. 4 October Monsignor Giorgio J. Lucas, of the diocese of Scranton. 9 Monsignor Marcello Chevalier, of the diocese of Nevers. 17 Monsignor Spirito Maria Chiappetta, of the archdiocese of Milan. 21 Monsignor Carlo Maillard, of the archdiocese of Regina. 23 Monsignor Guglielmo J. Carrol, of the diocese of Little-Rock. 4 November Monsignor Giuseppe Froitzheim, of the same diocese. » » Monsignor Giovanni Batt. Dugardijn, of the diocese of Bruges. Monsignor Giovanni Edoardo Luytgaerens, of the archdiocese of Malines. Monsignor Cirillo Mahoney, of the diocese of Plymouth. Monsignor Giulio Maria de Regó Barros, of the diocese of Nazareth (Brazil). » Monsignor Edoardo M. O'Hare, of the diocese

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of Toledo in America.

[*Latin ed. p. 678*]

Acta Apostolicae Sedis - Official Commentary 67.8, November 9, 1929. Monsignor Gustavo H. Rieken, of the same diocese.

Monsignor Francesco L. Hultgen, of the same diocese.

Monsignor Elmer G. Eordogh, of the same diocese.

Monsignor Antonio Augusto Andrieu, of the diocese of Digne.

Monsignor Adriano Reynaud, of the same diocese.

Monsignor Amato Masnovo, of the diocese of Parma.

Monsignor Edoardo Myers, of the archdiocese of Westminster.

Monsignor Raffaele Zepeda, of the archdiocese of Guadalajara.

Monsignor Giovanni Durham, of the diocese of Fort-Wayne.

Monsignor Amabile Doutre, of the diocese of Lafayette.

Monsignor Alberto Giuseppe Gramers, of the same diocese.

Monsignor Giuseppe Peeters, of the same diocese.

Monsignor Giuliano Raviero Bollard, of the same diocese.

HONORS:

By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow:

The Knighthood of the Order of Saint Gregory the Great: October 24, 1929.

Upon Mr. Eugenio Trux de Rònaszék, of the archdiocese of Strigonia.

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: October 24, 1929.

Upon Mr. Giacomo Me. Carthy, of the archdiocese of Quebec.

Upon Mr. Gustavo Proteau, of the same archdiocese.

Upon Mr. Eugenio P. De Blois, of the same archdiocese.

The Commander's Cross of the Order of Saint Gregory the Great, civil class: November 4, 1929.

Upon Mr. Carlo J. Jewett, of the diocese of Little-Rock.

Upon Mr. Giulio Schmutzer, of the apostolic vicariate of Batavia.

Upon Mr. Leonardo Enrico Van Romunde, of the archdiocese of Utrecht.

Upon Mr. Melchiorre Bracco, of the archdiocese of Turin.

Upon Mr. Luigi Jalenques, of the diocese of Clermont.

Upon Mr. Corrado Rehling, of the diocese of Già varino.

Upon Mr. Michele Boon, of the archdiocese of Malines.

Upon Mr. Teodoro Guglielmo Van Niekerk, of the diocese of Harlem.

The Commander's Cross of the Order of Saint Sylvester: November 8, 1929.

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Upon Mr. Domenico Galbani, of the diocese of Novara.

Upon Mr. Leonardo Guazzone, of the archdiocese of Turin.

Upon Mr. Alessandro de Borso, of the diocese of Belluno.

Upon Mr. Salvatore Persichetti (Rome).

[*Latin ed. p. 679*]

From the Roman Curia Diary: The Chivalry of the Order of St. Sylvester, Pope: October 31, 1929. To Mr. Giovanni Lagnino, of the Archdiocese of Turin. November 4th. To Mr. Nazareno Cerqua (Rome). November 7th. To Mr. Alessandro Coha, of the Diocese of Ivrea. November 11th. To Mr. Bernardino Silj (Rome). November 22nd. To Mr. Sciamas Matteo Jacoub, of the Patriarchate of Baghdad. November 30th. To Mr. Paolo Federici (Rome). With letters from the Secretariat of State, the Holy Father, Pope Pius XI, happily reigning, has deigned to appoint:

Secretaries, Extraordinary, of His Holiness:

July 24th, 1929.

Most Reverend Giuseppe Gonçalves di Rezende, of the Archdiocese of Rio Janeiro.

July 28th.

Most Reverend Custodio Rodrigues Bandeira, of the Diocese of Cafelandia.

August 12th.

Most Reverend Pasquale Pennacchio, of the Archdiocese of Gaeta.

Most Reverend Giulio Hevey, of the Archdiocese of Strigonia.

September 18th.

Most Reverend Francesco Pipparelli, of the Diocese of Chiusi.

Most Reverend Giuseppe Carlo Marinho, of the Diocese of Nazareth (Brazil).

Most Reverend Giovanni di Mata Amarai, of the same diocese.

Most Reverend Vittorio Morando, of the Diocese of Ceneda.

September 23rd.

Most Reverend Giuseppe Foltran, of the same diocese.

Most Reverend Roberto Schmitt, of the Diocese of Treves.

September 30th.

Most Reverend Francesco Hamm, of the same diocese.

Most Reverend Giovanni Schlich, of the same diocese.

Most Reverend Alberto Schütte, of the Diocese of Münster.

October 2nd.

Most Reverend Enrico Irmiçi, of the Diocese of Sansevero.

Most Reverend Augusto Oster, of the Archdiocese of Koln.

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Most Reverend Federico Kirberger, of the same archdiocese.

Most Reverend Pietro Fernandez Latasa, of the Diocese of Madrid.

October 4th.

Most Reverend Giovanni Gamzaragan, of the Ordinariate of the Armenians in Greece.

October 5th.

Most Reverend Giovanni Ferencick, of the Diocese of Scepusio.

October 10th.

Most Reverend Pio Marcucci, of the Archdiocese of Florence.

October 12th.

Most Reverend Giuseppe Quinteré, of the Diocese of Fortaleza.

Most Reverend Ottavio di Castro, of the same diocese.

Most Reverend Raimondo Monteiro Hermes, of the same diocese.

Most Reverend Luigi di Carvalho Roche, of the same diocese.

October 23rd.

Most Reverend Patrizio Long, of the Diocese of Clifton.

Most Reverend Luigi Roudnicky, of the Diocese of Budejovice.

Most Reverend Venceslao Zelezny, of the same diocese.

Most Reverend Giovanni Schuster, of the Diocese of Brno.

Most Reverend Metodio Hósek, of the same diocese.

Most Reverend Venceslao Uhyrek, of the same diocese.

Most Reverend Francesco Korec, of the same diocese.

[*Latin ed. p. 680*]

Acta Apostolicae Sedis - Official Commentary 680, October 23, 1929. Monsignor Francesco Adamec, of the same diocese.

November 5: Monsignor Marcantonio Leonardi, of the diocese of Acireale.

November 5: Monsignor Saint Glaire Joseph Peoples, of the diocese of Little Rock.

November 11:

November 12:

November 12: Monsignor Alberto L. Fletcher, of the same diocese.

Monsignor Oliviero B. Clarendon, of the same diocese.

Monsignor Giacomo Patrizio Moran, of the same diocese.

Monsignor Francesco J. Macelwaine, of the diocese of Toledo, Ohio.

Monsignor Massimiliano J. Walz, of the same diocese.

Monsignor Ildefonso Nunes de Oliveira, of the archdiocese of S. Salvatore della Bahia.

Secret Chamberlain of Sword and Mantle, Supernumerary, of His Holi-

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ness.

July 4, 1929.

Mr. Ladislao Batthyány, of the diocese of Sabaria.

Honorary Chamberlains in the purple of His Holiness:

August 18

September 10

October 4

October 11

October 23

October 25

1929.

Monsignor Carlo Fontana, of the diocese of Massa-Carrara.

Monsignor Domenico Balbi, of the diocese of Faenza.

Monsignor Carlo Sebestyen, of the diocese of Cinque Chiese.

Monsignor Ludovico Meyer, of the same diocese.

Monsignor Adalberto Magyar, of the same diocese.

Monsignor Giulio Bianconi, of the diocese of Sezze.

Monsignor Giovanni Scheck, of the archdiocese of Vienne.

Ermanno Fink, of the same diocese.

Monsignor Giorgio Calabro, of the archdiocese of Reggio Calabria.

Monsignor Francesco Priolo, of the same archdiocese.

November 5: Monsignor Angelo Termine, of the diocese of Piazza Armerina.

Honorary Chamberlains of Sword and Mantle, Supernumerary, of His Holiness:

August 12

October 23

1929.

Mr. Angusto Lempicki, of the diocese of Sandomierz.

Mr. Mario Caruana (Malta).

NECROLOGY

September 9, 1929.

Monsignor Trudone Jans, titular Bishop of Roso.

October 9: Monsignor Antonio M. Pueyo de Val, Bishop of Pasto.

November 10: Monsignor Giovanni Battista Ricci, Archbishop of Ancona and Umana.

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November 18: Monsignor Enrico van Wetering, Archbishop of Utrecht.

[*Latin ed. p. 681*]

Amans X X I - Vol. X X I, 31 December 1929, No. 16.

AGTOPOLIS, COMMENTARY OF THE HOLY SEE, OFFICIAL ACTS

OF POPE PIUS XI.

SACRED CONSISTORY.

I. - SECRET CONSISTORY.

On Tuesday, December 16, 1929, a Secret Consistory was held in the Vatican Apostolic Palace, at which Our Most Holy Lord first addressed the Cardinals, and then solemnly announced the names of new Cardinals: afterwards, He consulted with the Churches, as follows.

I. - ADDRESS OF OUR MOST HOLY LORD.

CREATION AND PUBLICATION OF NEW CARDINALS.

Most Eminent Fathers, you are rightly assembled in Consistory today, so that, following the custom of Our predecessors, We may add new members to your number, those most desired Purple Fathers, who, not long ago, exchanged their earthly homeland for the heavenly, and also, concerning certain dioceses lacking a shepherd, We may consult with you for the sake of the apostolic office.

Indeed, although We have summoned you here primarily for this reason, We take advantage of the opportunity – since the fiftieth year of Our priesthood is drawing to a close – to communicate to you not only the sad events that have occurred in the meantime, but also those things that, during this period of time, have been done by Him whose office We hold, and which have affected Us and the entire Church, and which are certainly not few, nor insignificant.

ACTA, vol. XXI, n. 16. - 31-12-1929. 46.

[*Latin ed. p. 682*]

682 Acta Apostolicae Sedis - Official Commentary. We shall associate with you, Venerable Brothers, in gratefully commemorating the benefits that have flowed forth, briefly mentioning them, to praise the benignity of Christ Jesus. For whatever, filled with joy and honor, redounds to the

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advantage of the Catholic name, cannot fail to bring you, faithful servants of the Pontiff, a most pleasing satisfaction. And first, let us recall those agreements and conventions entered into with the Kingdom of Italy, of which one resulted in the final removal of that discord which, due to violated rights of the Apostolic See and the usurpation of the Roman Pontiff's authority, had persisted for so long; the other, in such a way that affairs were settled on both sides, so that the governance of the Church among us would be made more expeditious and easier. You know, Venerable Brothers, that having publicly acknowledged the authority of the Roman Pontiff, and with our safety and your dignity assured, We have indeed demonstrated the greatest facility in other matters; and We believe that this will not be an obstacle to the salvation of souls in the course of time, because not only are We encouraged by the patronage of the Immaculate Virgin of Lourdes and the charity of the Most Sacred Heart of Jesus, on whose feast days those agreements were signed and ratified, but also because We place great confidence in the equality and piety of Our children from Italy. Indeed, these connections demand no less, which the King and Queen of Italy, as well as the Princes of the House of Augsburg, have restored to the Roman Pontiff with heartfelt kindness. Furthermore, not long afterwards, agreements were happily concluded with Lusitania, with Romania, and with Prussia, thanks be to God; and you, Venerable Brothers, who are experts in these matters and partners and associates in Our labors, will easily be able to infer and understand how much benefit these will bring to both the Church and the states themselves. But even in this auspicious year, many events have occurred, by a special providence of God, which We have discovered and seen to wonderfully excite the fervor of souls and popular piety, not without great consolation. We are now in the fourteenth year since the founding of the Archiepiscopal Monastery of Monte Cassino.

[*Latin ed. p. 683*]

The acts of Pope Pius XI, page 683, mention a century during which the Benedictine monks accomplished nothing worthy or useful, which we, through our legate, have witnessed firsthand; we speak of the five hundredth anniversary since Joan of Arc, with her army, entered the city of Orléans in triumph: at which time our legate was present, presiding over the sacred ceremonies to make them more solemn. Furthermore, it is worthy of note the celebration of the thousandth anniversary since Saint Ansgar arrived in Sweden, whose industriousness as an apostle of all of Scandinavia – with two fathers from your sacred college, along with many bishops and abbots – led to a gathering in the city of Stockholm, in Sweden, and on an island where he had begun to preach the Gospel, where many, both Swedes and those who had joined them from Denmark, Norway, Finland, and Germany, commemorated the event with outstanding displays of piety and gratitude. At the same time, the hundredth anniversary occurred since

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Catholics in England, Scotland, and Ireland obtained freedom to practice their religion, and the thousandth anniversary since the most holy Duke Wenceslaus of Bohemia was martyred. These remarkable events, each in its own way, were celebrated: the English, Scots, and Irish held one type of celebration, while the Czechs and Slovaks held another; indeed, while the former focused on the recognition of a fundamental right, the latter focused on honoring a hero who had merited the best for his nation, and even non-Catholics, as well as civil leaders and nobles, participated.

Now, to turn to other matters, since at the beginning of January we granted a full remission of sins to all, for the benefit of all nations, our desire to emulate these better graces, which are widely known throughout the world, was greatly intensified: among those who, in addition to properly availing themselves of the indulgence granted within the boundaries of their own countries, took care to send us numerous testimonies of their congratulations and piety, because of the blessedness of our priestly life – and who, as leaders of their communities, served as an example to their citizens. However,

[*Latin ed. p. 684*]

From the Acts of the Apostolic See - Official Commentary 684, a vast number of the faithful from almost all the dioceses of Italy, and from other, even overseas, nations, largely led by their bishops, came to this venerable City, so that they might appease their souls at the tombs of the Apostles, and so that they might offer congratulations to Us, enjoying the presence and discourse of the common Father. It must also be noted that many of these arrived taking advantage of the occasion, since We have decreed honors for the blessed in Heaven to those who have distinguished themselves in the sanctity of their lives, among whom We wish to mention, without fail, Saint John Bosco, who, through himself and through the vast family of students he established for the Church, so diligently served the Christian education of young people. But these matters, and others with which We have been enriched during this period, We shall discuss more fully and extensively later in Encyclical Letters, which We shall soon send to all the sacred prelates and to the faithful. Indeed, returning to where We began, We are pleased to welcome and to admit six distinguished men into the sacred College, who, either through the excellent performance of their Apostolic missions among foreign peoples, or through the praise of their teaching and the proper instruction of clergy, or through the diligence of their pastoral care in their episcopates, have shown themselves worthy of Us, whom We shall adorn with the Roman purple. These are: EMMANUEL GONÇALVES CEREJEIRA, Archbishop titular of Mitylene, elected Patriarch of Lisbon; EUGENIUS PACELLI, Archbishop titular of Sardes, Apostolic Nuncio in Germany; ALOYSIUS LAVITRANO, Archbishop of Palermo; CAROLUS

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DALMATIUS MINORETTI, Archbishop of Nuoro; IOSEPH MAC RORY, Archbishop of Armagh; and IOANNES VERDIER, elected Archbishop of Paris. What do you think?

[*Latin ed. p. 685*]

685. Acts of Pope Pius XI. Therefore, by the authority of Almighty God, and of the blessed Apostles Peter and Paul, and Our own, We create and publicly proclaim the following Most Reverend Gentlemen, chosen from the Order of Presbyters: EMMANUEL GONÇALVES CEREJEIRA; EUGENIUS PACELLI; ALOYSIUS LAVITRANO; CAROLUS DALMATIUS MINOR; JOSEPHUS MAC RORY; IOANNES VERDIER. With the necessary and opportune dispensations, derogations, and clauses. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Furthermore, it is necessary that We appoint bishops to vacant dioceses. II. – APPOINTMENTS TO CHURCHES. Therefore, the Most Holy [Pope] has appointed: To the Metropolitan Church of Columbus, the Reverend Peter Marque, of the Congregation of the Oblates of the Most Blessed Virgin Immaculate. To the newly erected Cathedral Church of Ponta Grossa, the Reverend Anthony Mazzarotto, a parochial vicar of the Metropolitan Church of Curitiba in Paraná. To the titular episcopal See of Sinda, the Reverend Francis Ouang, from the clergy of the Apostolic Vicariate of Chungking, whom He has appointed Apostolic Vicar of Wanhsien. To the titular episcopal See of Olena, the Reverend Paul Ouang-Ouen-Tchen, from the clergy of the Apostolic Vicariate of Chengtu, whom He has appointed Apostolic Vicar of Shunking. To the titular episcopal See of Assus, the Reverend Aloysius Penieaud, from the Society of Missions to Foreign Lands in Paris, whom He has appointed Apostolic Vicar of Pakhoi.

[*Latin ed. p. 686*]

Acts of the Apostolic See - Official Commentary 686. To the titular bishop of the Church of Dadima, the Reverend John Remiger, formerly a canon of the metropolitan Church of Prague, whom Auxiliary Bishop Francis Kordac, Archbishop of Prague, appointed. To the titular bishop of the Church of Rhosus, the Reverend Joseph Garibi Rivera, formerly a canon of the metropolitan Church of Guadalajara, whom Auxiliary Bishop Francis Orozco y Jiménez, Archbishop of Guadalajara, appointed. To the titular bishop of the Church of Lund, the Reverend Joseph Albers, formerly a parish priest at St. Aloysius in the city of Cincinnati, whom Auxiliary Bishop John Timothy McNicholas, Archbishop of Cincinnati, appointed. Furthermore, he also publicly announced, through Apostolic Letters bearing the lead seal, the resignations of certain sacred prelates, namely: the Patriarch of Lisbon, Emmanuel Gonçalves Cerejeira, formerly the Archbishop of Mitylene. The Archbishop of Paris, John Verdier. The Archbishop of Smyrna, Edward Tonna. The Bishop of Limyra, Alexander

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Frison. The Bishop of Ancus, Saturninus Peri, formerly the Bishop of Ecclesia. Of Chilapa, Leopold Diaz Escobar. Of Cyrene, Joseph Legrand, formerly the Bishop of Bellice, Virgil Béguin. Of Assis, Anthony Joseph John Latyszewsky, Dos Santos, Dacchen. Formerly the Bishop of Croen. Of Adada, Chomyszyn, Bishop of Stanislaus. Auxiliary to the Reverend Bishop Gregory.

[*Latin ed. p. 687*]

Acts of Pope Pius XI, 687, II. – PUBLIC CONSISTORY. On the nineteenth day of the following month, in the Hall of Blessings, above the portico of the Vatican Basilica, there was a public Consistory, in which the Most Blessed Father solemnly conferred the pontifical red galero upon the Cardinals created and publicly announced by him in the preceding secret Consistory: EMMANUEL GONÇALVEZ CEREJERA; EUGENIO PACELLI; ALOISIO LAVITRANO; CAROLO DALMATIO MINORETTT; JOSEPH MAC RORY; IOANNES VERDIER. Meanwhile, through the Advocate of the Holy Consistory, Johannes Guasco, the cause of the Servant of God, Dominic Savio, a young man from the Salesian Oratory, was presented. III. – SECRET CONSISTORY. Immediately, in the customary Consistory Hall, there was a secret Consistory, in which the Most Blessed Father, first silenced the Most Reverend Fathers, the Cardinals Gonçalvez Cerejeira, Pacelli, Lavitrano, Minoretti, Mac Rory, and Verdier, and then proposed the following sees: To the titular episcopal see of the Church of Mina, he appointed the Reverend Father Hermann Meysing, of the Congregation of the Oblates of the Most Blessed Virgin Immaculate, whom he designated as the Apostolic Vicar of Kimberlie in southern Africa. To the titular episcopal see of the Church of Uzalis, he appointed the Reverend Father Eduardus Leys, of the Missionaries of Africa, whom he designated as the first Apostolic Vicar of Kivu. To the titular episcopal see of the Church of Cusa, he appointed the Reverend Father Thomas Berutti, of the Society of Jesus, whom he designated as the Apostolic Vicar of Pengpu. To the titular episcopal see of the Church of Vada, he appointed the Reverend Father Augustine Tardieu, of the Parisian Society of Missions to Foreign Lands, whom he designated as the Apostolic Vicar of Quinhon. To the titular episcopal see of the Church of Zerta, he appointed the Reverend Father Joseph Guy, of the Congregation of the Oblates of the Most Blessed Virgin Immaculate, whom he designated as the Apostolic Vicar of Grouard.

[*Latin ed. p. 688*]

688 Acta Apostolicae Sedis - Official Commentary: To the titular bishop of the Church of Zurich, Reverend Franciscus Josephus Fischer, Chamberlain of His Holiness, canon of the Bottenberg cathedral chapter, to whom the office of Auxiliary Bishop was granted by His Most Reverend Excellency, Bishop Ioannes Baptista Sproll, of Rottenburg. Furthermore, it was

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announced by Apostolic Letters sealed with lead that His Most Reverend Excellency, Symphorianus Bogarm, previously Bishop of the same diocese, has been elevated to the Archbishopric of the Holy Assumption, recently transferred to the metropolitan see, with the title of Paraguay omitted. Afterwards, according to the customary rite and manner, the Most Blessed Father spoke to the Cardinals Gonçalvez Cerejeira, Pacelli, Lavitrano, Minoretti, Mae Bory, and Verdier, and, having given to each the cardinal's ring, assigned the following titles: to EMMANUEL GONÇALVEZ CEREJEIRA, the title of Saints Marcellinus and Peter; to EUGENIO PACELLI, the title of Saints John and Paul; to ALOISIO LAVITRANO, the title of Saint Sylvester in Capite; to CAROLO DALMATIO MINORETTI, the title of Saint Eusebius; to IOSEPHO MAC EORY, the title of Saint John before the Latin Gate; to IOANNI VERDIER, the title of Saint Balbina. Immediately afterwards, the Most Reverend and Most Reverend Lords, with insistence, most insistently, requested that Gonçalvez receive the pallium for his Patriarchal Church of Lisbon; and likewise, the Most Reverend and Most Reverend Lord Verdier requested the pallium for the metropolitan Church of Paris. After them, requests for the pallium were made through their representatives, by the Archbishop of the Holy Assumption (due to the transfer of the see), of Smyrna, and of Columbus. These requests were favorably received by the Most Holy Father.

[*Latin ed. p. 689*]

689. Acts of Pope Pius XI. ENCYCLICAL LETTER I TO THE VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY PASTORS OF PLACES IN COMMUNION WITH THE APOSTOLIC SEE: CONCERNING THE USE OF SPIRITUAL EXERCISES AND THEIR FURTHER PROMOTION. PIUS PP. XI. VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION. It is certainly not unknown to you, Venerable Brothers, that at the beginning of the year, we announced an extraordinary Jubilee to the entire Catholic world, to commemorate the anniversary of the day, fifty years ago, when, having received the priestly consecration, we first ministered at the altar for the divine service. As we solemnly declared in the Apostolic Constitution "Auspicantibus Nobis," issued on January 6, 1929, 1 this decision was not only motivated by the desire that our beloved children, the immense Christian family to which the most benign Heart of God has entrusted us, might, in grateful communion with their common Father, give thanks to the Supreme Giver of all good things, but also by the pleasing hope that, through paternal generosity, the Christian people would have a happy opportunity, through the treasures of heavenly gifts of which we are entrusted with the dispensation, to strengthen the faith, increase piety and perfection, and to faithfully correct private and public morals according to the norm of the Gospel; and that, as a most joyous fruit of the peace and

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reconciliation obtained from God, peace would be expected for individuals and for society. 1 Acta Apost. Sedis, vol. XXI (1929), p. 6.

[*Latin ed. p. 690*]

Acts of the Apostolic See - Commentary - Official 690. And this hope has not been rendered futile. Indeed, the fervor of religious studies, with which the Christian people received the promulgress of the Jubilee, has not diminished with the passage of time, but rather, we have observed it growing more and more each day, aided also by God, who has brought about events that will truly spread the memory of this year of grace to all posterity. And we have had abundant reason to rejoice, since we have witnessed, to a great extent, such a remarkable increase in faith and piety, and we have enjoyed the sight of such a multitude of beloved sons, whom we have gladly welcomed into our presence and, so to speak, pressed closely to our heart. Now, while we express sentiments of gratitude to the Father of mercies, who has deigned to bring forth, mature, and gather forth so many and such fruits in His vineyard during the course of this year of penance, pastoral concern moves and impels us to strive to ensure that, from such auspicious beginnings, greater benefits may be obtained and preserved in the future, for the good of the happiness and salvation of individuals, and therefore of the entire society.

c) How these things are to be accomplished. When we consider by what means or in what manner such fruits are to be achieved, our predecessor, Pope Leo XIII, comes to mind. He, when indicating the Holy Year on another occasion, urged all the faithful in the most serious words, which we ourselves repeated in the aforementioned Constitution "Auspicantibus Nobis," to "gather themselves together for a time, and to turn their thoughts from worse things to better things"; and also our predecessor, Pope Pius X, who, by word and example, had constantly promoted priestly sanctity, in the year marking the fiftieth anniversary of his ordination, addressed a most pious "Exhortation" to the Catholic clergy.

1 Precious and excellent Acta Apost. Sedis, vol. XXI (1929), p. 6. Encycl. Quod auctoritate, December 22, 1885 (Acta Leonis XIII, Lit. vol. II, pp. 175 ff.).

2 Exhortation to the Catholic Clergy: Acta Apost. Sedis, vol. XLI, pp. 555-577).

3 Remaining in mind, August 4, 1908 (Acta Sanctae).

[*Latin ed. p. 691*]

As is evident from the documents cited in Acta Pii PP. XI, 691, which demonstrate how the edifice of spiritual life can be raised to an uncommon height, having entered the footsteps of these Pontiffs, it seems fitting for Us also to contribute something to the advancement of spiritual exercises, and We are pleased to commend this excellent undertaking, from which We

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hope that many and outstanding benefits will accrue to the Christian people. We understand the use of spiritual exercises, which, not only among the clergy, but also among the very ranks of Catholic laymen, is increasingly being promoted and spread, and We desire to leave this as a memorial of this sacred year to Our beloved children. We do this all the more gladly at the end of this fiftieth year since the beginning of Our ministry of the divine sacrifice. For nothing can be more pleasing to Us than to recall the heavenly graces and ineffable consolations which We have often experienced through spiritual exercises; the constancy with which We have devoted ourselves to sacred retreats, which have marked our priestly course as if with so many milestones; the light and inspiration which We have drawn from them in order to know and fulfill the divine will; and finally, the effort expended in them throughout the course of Our priestly ministry to cultivate those close to Us in heavenly matters, with such a great fruit of souls and such an incredible result, that We consider it fitting and proper to place and establish a unique bulwark for eternal salvation in spiritual exercises. Indeed, Venerable Brothers, the importance, utility, and timeliness of sacred retreats are recognized not only by the title of "spiritual exercises," but also if one should consider, even briefly, the times in which we live. The most serious illness that afflicts our age, and indeed the very source of its fruitfulness, is that levity and inconsideration which leads men astray. From this comes the constant and vehement outpouring towards external things, and from this, the insatiable greed for wealth and pleasures, which gradually weakens and diminishes the desires for higher goods in the hearts of men, and thus leads them to...

[*Latin ed. p. 692*]

692 The Acts of the Apostolic See – the official commentary – implies that it should forbid reflection on eternal truths, on divine laws, and on God Himself, the unique origin and end of all created things; yet, for His infinite goodness and mercy, He never ceases to attract men to Himself, even in our days, with the most abundant gifts, no matter how much wickedness prevails everywhere. What defense and remedy can we offer to cure this affliction, with which the human family so greatly suffers, other than to invite those souls, weakened and neglecting eternal things, to a pious recollection through spiritual exercises? And indeed, even if spiritual exercises were nothing more than a brief respite of a few days, during which a man, removed from the common society of mortals and the turmoil of anxieties, is given the opportunity not to spend that time in idle tranquility, but to ponder the most serious questions that have incessantly troubled the human race from its origin to its end: "Whence it comes and whither it goes"; surely, no one will deny that considerable benefits can be drawn from such sacred exercises. But even greater benefits are conferred by such pious retreats; for when they compel the human mind to labor so that,

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in whatever it considers, it may say, do, and inquire more intently and diligently, it is astonishing how much they aid human faculties; thus, in this excellent spiritual arena, the mind becomes accustomed to carefully considering things and weighing matters justly, the will is strengthened, desires are restrained by the guidance of reason, the actions of human life, being joined with the thoughts of the mind, are efficiently brought to a certain standard and reason, and finally, the soul attains its innate nobility and loftiness, as the Holy Pope Gregory declares in a fitting simile in his Pastoral book: "The human mind, like water, is drawn to the higher things, because it seeks that from which it descends; but when it is relaxed, it perishes, because it uselessly scatters itself upon the lower things."

1 S. GREG. M., Pastor., I, III, ad. 15 (Migne, P. L., vol. 77; col. 73).

[*Latin ed. p. 693*]

The acts of Pope Pius XI state: "Indeed, 693, in his Lord, a joyful mind is aroused by certain incentives of silence and is nourished by excesses [of devotion]," as the wise Bishop St. Eucherius of Lugdunensis observed. To this "celestial food" is added, as Lactantius says, "for no food is sweeter to the soul than the knowledge of truth." And it is in this [place] that the "school of heavenly doctrine and the discipline of the divine arts" is found, as an ancient author, who was long considered St. Basil the Great, said, "where God is all that is taught, the way by which we strive, and all through which we arrive at the knowledge of the highest truth."

Hence, it is clearly evident that spiritual exercises are most efficacious, both for perfecting the natural powers of man, and especially for conforming man to the supernatural, that is, the Christian. Indeed, in these times, in which so many obstacles and hindrances surround the true sense of Christ and the supernatural spirit, by which our holy religion alone stands, while naturalism dominates far and wide, weakening the firmness of faith and extinguishing the flames of Christian charity, it is most important that man withdraw himself from that "For the bewitching of vanity obscureth good things, and the wandering of concupiscence overturneth the innocent mind," and that he hide himself in that blessed solitude, where, being cultivated by heavenly instruction, he may understand the just estimation and value of human life, and place it in the service of one God; that he may abhor the ugliness of sin; that he may conceive a holy fear of God; that he may clearly see the vanity of earthly things, as if a veil were removed; and, excited by exhortations and examples, he may strip off the old man, deny himself, and, with humility, obedience, and voluntary chastisement, put on Christ, and strive to become "Until we all meet into the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ."

1 St. Eucherius, *De laude eremi*, 3, 7 (Migne, *P. L.*, vol. 50, col. 709).

2 *Ibid.*

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3 St. Basil the Great, *De laude solitariae vitae*, beginning (Opera omnia, Venice, 1751, vol. 2).

4 Lactantius, *De falsa relig.*, I, 1 (Migne, p. 379).

5 *Ibid.*

6 Wisdom 4:12.

7 John 14:6.

8 1 Corinthians 13:14.

9 Ephesians 4:13.

[*Latin ed. p. 694*]

That it may attain to that absolute "measure of the fullness of age" of which the Apostle speaks, and that he himself, too, may be able to repeat with that same Apostle: "And I live, now not I: but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me and delivered himself for me." Through these means, indeed, the soul ascends to perfect holiness and is most sweetly united with God, aided by the protection of divine grace, through more fervent prayers and a greater frequency of the sacred mysteries. These things, Venerable Brothers, are truly singular and most excellent, which far surpass nature, and in which alone true rest, happiness, and peace are found, which the human soul eagerly desires, and which, in this society consumed by the lust for pleasures, avidly pursues in vain in uncertain and fleeting things, in the turmoil and disturbance of life. On the contrary, we clearly learn that a wonderful power of peace is inherent in the Spiritual Exercises to reconcile men and to lead them to the holiness of life; which, moreover, has been amply confirmed by the experience of former ages, and perhaps even of our own, when countless numbers who have been duly cultivated through the practice of the Exercises have emerged "Rooted and built up in him and confirmed in the faith, as also you have learned" in Christ, enlightened, filled with joy, and permeated with that peace which "surpasseth all understanding." But from this Christian life, which the Spiritual Exercises demonstrably bring about, besides the inner peace of the soul, another most excellent fruit spontaneously flows forth, which contributes greatly to the benefit of society: namely, the zeal for saving souls for Christ, which is commonly called the apostolic spirit. For the true effect of charity is that the just soul, in which God dwells through grace, is greatly inflamed to call others to share in it.

[*Latin ed. p. 695*]

Acts of Pope Pius XI, 695, concerning the infinite knowledge and love that [the Church] has attained and possesses. Indeed, in this our age, which so greatly needs spiritual assistance and human cooperation, and with the distant wounds of the missions, which are "already white for harvest," demanding ever more the care of the Apostles, then the very regions we have

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chosen require the hands of men from both the clergy and laity who are fit dispensers of the mysteries of God, and large groups of virtuous laymen who, closely connected with the hierarchical apostolate, assist it with active zeal, dedicating themselves to the numerous works and labors of the Catholic Action; We, Venerable Brothers, taught by history, hold the sacred retreats as divinely inspired gatherings, where each one, supported by the help of divine grace, encouraged by the eternal truths and the examples of Christ, not only clearly recognizes the value of souls and is inflamed with the desire to help them in every state of life, after careful examination, but also acquires the fervor, the labors, the efforts, and the courageous deeds of the Christian apostolate. Moreover, our Lord often employed this method and way in preparing the heralds of the Gospel. For the Divine Master Himself, who did not consider it enough to spend many years in the house at Nazareth, before shining forth fully to the nations and instructing them with the word, but wished to spend forty solid days in the most desolate wilderness. Indeed, in the midst of the labors of the Evangelists, the Apostles were often invited by Him to a quiet retreat: "Come apart into a desert place and rest a little" ; and after withdrawing from this troubled land into heaven, He wished to refine and perfect the same Apostles and disciples in the Cenacle of Jerusalem, where, in the space of ten days, they "continued with one accord" (Acts 1:14).

[*Latin ed. p. 696*]

Acts of the Apostolic See - Official Commentary 696 1. "A mitre in prayer": Those who receive the Holy Spirit are made worthy: It is fitting to remember the retreat, which first foreshadowed the Spiritual Exercises, from which the Church has sprung forth, ever flourishing with virtue and strength, and in which, with the Virgin Mary present, and with her most powerful intercession, those also were instituted who may rightly be called the precursors of the Catholic Action. From that day, the use of Spiritual Exercises, even if not by the name and manner in which we use them today, but at least in substance, "became familiar among the early Christians," as Saint Francis de Sales taught, and clear evidence of this is found in the works of the Saints. For Saint Jerome encouraged the noblewoman Celantia: "Let a suitable place be chosen for you, removed from the noise of the family, where you may receive yourself as into a harbor. There let the study of divine reading be, let frequent times of prayer be, let firm thoughts of the future be, so that all other occupations of time may be compensated for by this vocation. And we do not say this to draw you away from your own affairs: rather, we do it so that you may learn there, and meditating there, how you ought to serve them." And Jerome's contemporary, Saint Peter Chrysologus, Bishop of Ravenna, called the faithful with this well-known invitation: "We have given a year to the body, let us give days to the soul... Let us live a little for God, who we

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have lived entirely for the world... Let the divine voice sound in our ears: let the noise of the household not confuse our hearing... Thus equipped, brothers, instituted thus, we shall conquer sins, secure in victory." o) 4. As time passed, men were always held by the desire for a peaceful and solitary place, where, removed from distractions, the soul might turn to divine things: Indeed, it has been observed that the more turbulent the times of human society, the more vehemently are men, yielding to the divine Spirit, urged to seek solitude, "so that they may more often be freed from bodily desires in the hall of the mind."

[*Latin ed. p. 697*]

The acts of Pope Pius XI mention that divine wisdom is found where, amidst the silence of worldly cares, one rejoices in holy meditations and eternal delights.

And as the most provident God raised up many men in His Church, abundantly endowed with heavenly gifts and conspicuous for their supernatural teaching, who expressed wise norms and the most excellent methods of asceticism, both from divine revelation, and from their own experience, and also from the experience of former centuries, the remarkable works of the servant of God, Ignatius of Loyola, properly called the Spiritual Exercises, came to light; as that venerable man, Louis Blosius, of the renowned Order of St. Benedict, called them, and whose opinion is given by St. Alphonsus Maria de Liguori in a most beautiful letter "on the Exercises to be performed in solitude": "a treasure which God has reserved for His Church in these latter times, and for whose merit outstanding acts of thanksgiving are due to Him."

From these spiritual Exercises, whose praise has spread more quickly in the Church, to hasten the progress towards the heights of sanctity, among others, our venerable and most beloved St. Charles Borromeo received encouragement, who, as we remember on other occasions, "made known their use to the clergy and the people," and, through his diligent action and authority, enriched them with most suitable rules and guidelines, and even went so far as to found a house where men would be cultivated solely through Ignatian exercises. This house he named the Asceterium, and, as far as we know, it appears to be the first of its kind among all those that flourished later, with happy imitation, everywhere.

1 S. LEOMAGN., Serm. 19 (Migne, P. L., vol. 54, col. 186).

2 S. ALPH. M. DE' LIGUORI, Lettera sull'utilità degli Esercizi in solitudine; Opere ascet. (Marietti, 1847), vol. III, p. 616.

3 p. Const. Apost. Summorum Pontificum, 25 July 1922 (Acta Apost. Sed., vol. XIV, 421).

ACTA, vol. XXI, n. 16. —31-12-929.

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47

[*Latin ed. p. 698*]

698 e) HOUSES FOR SPIRITUAL EXERCISES. Acta Apostolicae Sedis - Official Commentary. Indeed, as the esteem for spiritual exercises has grown daily in the Church, it is remarkable how numerous such houses have become: which one may truly call opportune retreats in the arid desert of this life, where, separately, the faithful of both sexes are refreshed and renewed with spiritual nourishment. Truly, after the immense devastation of war which so violently disturbed the human family, after so many wounds by which the spiritual and civil prosperity of the people was afflicted, who can recount the great number of those who, having seen the false hopes which they had previously cherished weaken and vanish, have clearly understood that earthly things must be put aside for heavenly things, and, with the present help of the Divine Spirit, have hastened to seek true peace of mind in sacred retreats? It is a manifest proof that all those who, whether attracted by the beauty of a more perfect and holy life, or tossed about by the most violent storms of the world, or troubled by the cares of life, or deceived by the snares and falsehoods of the world, or afflicted by the most terrible plague of rationalism, or seduced by the delights of the senses, enter into those holy places, there taste the sweetest solitude, all the more because of the heavier labors from which they had emerged, and, turning their hearts to heavenly things, dedicate their lives to supernatural virtues.

III. - SPIRITUAL EXERCISES FOR VARIOUS CLASSES OF PEOPLE. Therefore, while we are most pleased with these excellent endeavors of piety, and we are certain that their growth provides a most powerful support and aid against the assaults of evil, we will also strive, as far as is in our power, to cooperate with the most sweet counsel of Divine Goodness, so that this sacred invitation, excited in the minds of men by the inspiration of the Holy Spirit, may not be deprived of the abundance of the most desired heavenly gifts.

a) FOR THE CURIA. We perform this task with a more joyful spirit, because we see that it has been done by our predecessors. For a long time, this Apostolic See, which has often recommended spiritual exercises, has taught the faithful by example and authority, by repeatedly converting the august Vatican buildings into a place of meditation and prayer for several days: a practice which is not to be abandoned.

[*Latin ed. p. 699*]

The Acts of Pope Pius XI, page 699, recount that We received with great joy and consolation. And so that such joy and consolation may be shared both with Us and with those who are closer to Us, fulfilling their desires, We have already ordered that spiritual exercises be held annually in these Our houses.

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You also, Venerable Brothers, are well aware of the benefits derived from spiritual exercises: you devoted yourselves to them before you were initiated into the sacred mysteries; you practiced them before the fullness of the priesthood adorned you; and subsequently, not infrequently, you yourselves, having duly summoned your priests, have gone to them, in order to refresh your minds through heavenly contemplation. This most excellent deed is certainly worthy of being followed by Us with due and public recognition. We also deem worthy of commendation those Bishops, whether of the Eastern or Western Church, whom We know to have met, together with their own Metropolitan or Patriarch, on occasion for pious retreats, adapted to their duties and offices. This is a most clear example, which, as far as the nature of the matter allows, We hope will be spread by diligent emulation. Perhaps there will be little difficulty in this, if such retreats are instituted by those Prelates who, by their office, govern an entire ecclesiastical province, either to provide for the common salvation of souls, or to deliberate on matters that seem most urgent given the circumstances. Indeed, We ourselves had resolved to undertake this with all the Bishops of the Insubrian region during the brief time that We governed the Church of Milan, and We would certainly have completed it during that first year of Our administration, had not the secret designs of Divine Providence determined otherwise concerning Our humility. Therefore, We are rightly persuaded that priests and religious men who, having foreseen the law of the Church in this matter, have long practiced spiritual exercises with commendable zeal, will in the future use this instrument of sanctity with even greater diligence, as they are urged to do by the authority of the sacred canons.

[*Latin ed. p. 700*]

Acts of the Apostolic See - Official Commentary 700. Wherefore, We earnestly exhort priests of the secular clergy to diligently engage in spiritual exercises, at least to that moderate extent prescribed to them by the Code of Canon Law; and to approach and perform these exercises with a fervent desire for their own perfection, so that they may acquire that store of supernatural grace which is most necessary for the benefit of the spiritual flock entrusted to them and for the salvation of many souls for Christ. This path has been trod by all priests who, burning with a zeal for the salvation of souls, have striven to guide others to the path of holiness and to educate the clergy, as may be seen, as a recent example, in the case of Joseph Cafasso, to whom We Ourselves have decreed the honors of the blessed in Heaven. Indeed, it was always the solemn duty of that most holy man to diligently devote himself to spiritual exercises, through which he might foster holiness in himself and in other ministers of Christ, and come to know heavenly things; and so it happened that, having once emerged from a sacred retreat, illuminated by divine light, he openly showed to a

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certain younger priest, who was using his services for confessions, the path that would lead him to the highest peak of virtue: we speak of the Blessed John Bosco, to whose name no praise can do justice.

1. Those, moreover, who serve in any capacity within the ranks of religious life, since they are commanded by law to complete annual sacred exercises, there is no doubt that they will derive from these sacred retreats a great abundance of heavenly goods, from which, as each one needs, they may draw sustenance for greater perfection, and acquire all the supports necessary for more readily pursuing the path of evangelical counsels. For the annual exercises are a mystical "tree of life," by which both individuals and communities will flourish in that holiness which it is necessary for every religious family to possess.

2. Nor should priests of both the secular and regular clergy believe that spiritual exercises...

[*Latin ed. p. 701*]

701 The Acts of Pope Pius XI contain numerous exercises that, if pursued, will be detrimental to the work of the apostolate. Indeed, let us hear Saint Bernard, who did not hesitate to write to the Most Holy Pope, Blessed Eugene III, of whom he had once been a teacher: "If you wish to be everything to everyone, like him who has become everything to everyone, I praise your humanity, but only if it is complete. But how can it be complete, excluding yourself? And you are a man; therefore, for humanity to be whole and complete, it must embrace you within itself, for otherwise, what benefit is it to you if you enrich everyone, while losing yourself? Therefore, when everyone has you, be also one of those who have, remembering, I do not say always, I do not say often, but sometimes, to give yourself back to yourself." 1 With no less care, Venerable Brothers, we strive that numerous groups of the Catholic Action may be suitably instructed through spiritual exercises, and we do not cease, nor will we ever cease, to promote and commend the Catholic Action, since it is a most useful (nay, necessary) participation of the laity in the hierarchical apostolate. Indeed, we cannot sufficiently express the singular joy with which we are filled when we learn that special series of sacred discussions have been instituted almost everywhere, through which these peaceful and valiant soldiers of Christ, especially the younger members, are edified. For, when they frequently gather for these meetings, they find themselves more prepared and eager to engage in the sacred battles of the Lord, and in them they not only find assistance to more perfectly express the form of Christian life within themselves, but they also often perceive the hidden voice of God calling them to sacred duties and to the salvation of souls, and thus impelling them to fully exercise the apostolate. This is a splendid dawn of heavenly blessings, which a perfect day will soon follow and increase, provided that the practice of spiritual exercises is extended more widely, and prudent

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knowledge is spread among the various Catholic associations, especially those of the young. 2 1 2 St. BERNARD, *De Consideratione*, I, chapter 5 (Migne, *PL*, vol. 182, col. 734). Cf. the agenda of Mons. Eadini-ledeschi in "Congresso Cattolico Italiano," 1895.

[*Latin ed. p. 702*]

Acta Apostolicae Sedis - Official Commentary 702 For all human groups. And since, in this our age, temporal goods and the pleasures derived from them flow abundantly, and those who work and engage in other occupations do not spare themselves in enjoying them, it must be attributed to the merciful and provident goodness of God that the heavenly treasure of spiritual exercises is also spread among the common people of the faithful, which, like a remedy, restrains men so that, weighed down by the burden of worldly things and absorbed in the conveniences and pleasures of this life, they may not miserably fall into the ways and customs of materialism. For this reason, we ardently pursue, with great zeal and favor, the works "for exercises," which are flourishing in many regions, and especially the "Retreats for Workmen," together with the "Sodalities of Perseverance," and all of these, Venerable Brothers, we commend to your pastoral wisdom and solicitude.

iv. • The manner of performing the exercises. Truly, in order that the happy fruits that we have described may flow from the sacred exercises, it is necessary to devote oneself to them with due diligence; for if these exercises are performed only out of habit, or reluctantly, or superficially, very little or no benefit will be derived from them.

a) Solitude, free from worldly cares. And in this matter, above all, it is necessary, accompanied by solitude, to direct the mind to sacred matters, removing, of course, all the cares and anxieties of daily life; for as the golden little book "De Imitatione Christi" clearly teaches: "The devoted soul makes progress in silence and quiet." Although we certainly consider the sacred exercises, in which multitudes are publicly instructed, to be worthy of praise and to be promoted with every pastoral effort, since they are enriched by many blessings from God, we nevertheless urge the spiritual exercises that are performed in secret, which are called "closed," because in these, a man is more easily distracted from the intercourse of creatures, and his scattered thoughts are brought together so that he may devote himself to God and to the contemplation of eternal truths. Furthermore, the spiritual exercises truly deserve the name, and require a certain amount of time to be spent in them. And although...

[*Latin ed. p. 703*]

703 The acts of Pope Pius XI can be drawn up for a few days or extended to a full month, but they should not be excessively curtailed if one wishes to reap the benefits that the Exercises promise. For just as the health of a place

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benefits the body only when it remains there for a time, so too does the salutary art of spiritual contemplation not effectively aid the soul unless it is practiced for a while. Finally, it is most important that the Spiritual Exercises be undertaken properly and that fruit be derived from them, so that they may be carried out with wisdom and appropriate method. Furthermore, it has been observed that, among all the methods of Spiritual Exercises which are highly commendable for their adherence to the principles of sound Catholic asceticism, one has always stood out above the others, which, adorned with repeated approvals from the Holy See and praised by the teachings of men of great spiritual wisdom and sanctity, has yielded immense fruits of holiness over the course of centuries: we mean the method devised by Saint Ignatius of Loyola, whom it is fitting to call the principal and unique Master of Spiritual Exercises, whose "admirable book of Exercises," 1 small in size, but filled with heavenly wisdom, which was solemnly approved, praised, and commended by our predecessor, Pope Paul III, 2 and which, as the words of the venerable man, whom We ourselves heard before being raised to the chair of Peter, already then "shone forth like a most wise and entirely universal code for guiding souls on the path to salvation and perfection, like an inexhaustible source of the most excellent and solid piety, like a sharp and well-experienced incentive for promoting the amendment of morals and for reaching the summit of spiritual life." 3 And when, at the beginning of Our pontificate, "almost all the Sacred Prelates..." 1 *Brev. Rom., in festo S. Ign. (July 31), lect. 4. 2 *Litt. Apost. Pastoralis officii, July 31, 1548. 3 *Carlo e gli Esercizi spirituali di S. Ignazio in: ' , « S. Carlo Borromeo nel 3° Centenario dalla canonizzazione », n. 23, Sett. 1910, p. 488.

[*Latin ed. p. 704*]

704 Acta Apostolicae Sedis - An Official Commentary for the entire Catholic world, pleasing to the most ardent studies and devotions: "By the Apostolic Constitution 'Summum Pontificum,' dated July 25, 1922, We have declared Saint Ignatius of Loyola, the patron of all spiritual exercises, and therefore of institutions, societies, and gatherings of every kind that are devoted to the spiritual exercises, as the heavenly patron; We constitute [this], and We deem nothing more worthy of praise than that, by Our supreme authority, We confirm what was already held by the common sense of pastors and the faithful; that is to say, that Our illustrious predecessors, namely Alexander VII, 2 Benedict XIV, 3 Leo XIII, 4 have often adorned the praises of the Ignatian writings; that they have extolled them with great acclaim, indeed, with the very example of virtues which they themselves had cultivated or amplified in this spiritual arena, as the words of Leo XIII themselves express, "who, through ascetical discipline or the sanctity of morals," flourished "most abundantly" during the preceding four centuries. And indeed: the excellence of this spiritual

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doctrine is entirely free from the dangers and errors of false mysticism; the admirable ease with which these exercises can be adapted to any order and condition of men, whether they are engaged in contemplation in monasteries, or lead an active life in worldly affairs; the most suitable arrangement of its parts; the wonderful and clear order by which one truth follows another; and finally, the spiritual documents which, having shaken off the yoke of sins and vices that cling to morals, lead man along safe paths of self-denial and the renunciation of evil habits, 1 6 to the highest prayer and the divine love.

Const. Apost. Summorum Pontificum, July 25, 1922 (Acta Apost. Sedis, vol. XIV, page 1922).

2 Litt. Apost. Cum sicut, October 12, 1647.

3 Litt. Apost. Quantum secessus, March 20, 1753; Litt. Apost., Dedimus sane, May 16, 1753.

4 Epist. Ignatianae commentationes, February 8, 1900 (Act. Leonis XIII, vol. VII, page 373).

5 Ibid.

6 Ibid. Epist. Apost. Pii P. X.: Nous avons appris, March 28, 1929, to Cardinal Dubois.

[*Latin ed. p. 705*]

705 The acts of Pope Pius XI demonstrate this; undoubtedly, all these things sufficiently and even more than sufficiently show the effective nature and power of the Ignatian method, and they strongly commend the Ignatian commentaries. It remains, Venerable Brothers, to diligently encourage the establishment of a pious custom, which one might call a brief compendium of the Spiritual Exercises, namely, a monthly recollection, or at least every third month, in order to preserve and foster the beneficial fruit of the Spiritual Exercises, which we have praised with eloquent words, and to refresh the salutary memory thereof. This custom, which – as we see it, using the same words as our deceased predecessor, Pope Pius X – "has been introduced in many places" 1 and especially thrives among religious communities and pious secular clergy, we earnestly desire to be introduced among the laity as well, which will certainly be to their considerable benefit, especially those who, perhaps preoccupied with family affairs or business, are prevented from engaging in the Spiritual Exercises; for these recollections can, to some extent, provide them with the benefits of the aforementioned Exercises. In this way, Venerable Brothers, if the Spiritual Exercises are diligently spread and carried out throughout all orders of Christian society, a spiritual regeneration will follow: piety will be fostered, the forces of religion will be strengthened, the fruitful apostolic mission will be developed, and peace will ultimately reign among individuals and in society. While, under a clear sky and with the earth silent, night was

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passing over the middle of the world, in secret, far from human crowds, the eternal Word of the Father, having assumed human nature, appeared to mortals, and a heavenly hymn resounded through the ethereal regions: "Glory to God in the highest: and on earth peace to men of good will." 2 This proclamation of Christian peace – "Peace of Christ in the kingdom of Christ" – expresses the highest desire of our apostolic heart. 1 (Exhortation to Catholic Clergy, vol. X, p. 575). 2 Luke 2:14. "Haerent animo," August 4, 1908 (Acta Sanctae Sedis, conclusion).

[*Latin ed. p. 706*]

706 Acta Apostolicae Sedis – The Official Commentary, to which Our studies and labors strive earnestly, greatly gladdens the hearts of Christians, who, having been drawn away from turmoil and the vanities of the world, have embraced the truths of the Faith and the example of Him who brought peace to the world and left it as a heritage: "My peace I give to you." This true peace, bearing the very name of peace, We, from the heart, earnestly grant to you, Venerable Brothers, on this very day in which, by divine grace, the fiftieth year of Our priesthood is completed; and We fervently implore it from Him, who is saluted as the Prince of Peace, during the imminent and most delightful celebration of the Nativity of Our Lord Jesus Christ, which may be called the mystery of peace. And with these sentiments, with a heart raised in firm and joyful hope, We bestow upon you, Venerable Brothers, and upon your clergy and people, that is, upon the entire and most beloved family of Our Catholic faith, the Apostolic Blessing in the Lord. Given in Rome, at St. Peter's, on the twentieth day of the month of December, in the year 1929, in the eighth year of Our Pontificate. PIUS PP. XI. 1 John, XV, 27.

[*Latin ed. p. 707*]

707. Acts of Pope Pius XI.

TO THE VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY PASTORS OF PLACES, HAVING PEACE AND COMMUNION WITH THE APOSTOLIC SEE, AND ALSO TO THE DEAR SONS OF CHRIST, THE FAITHFUL OF THE ENTIRE CATHOLIC WORLD: CONCERNING THE COMPLETION OF FIFTY YEARS OF OUR HOLY PRIESTHOOD AND THE PROLONGATION OF THE JUBILEE.

PIUS XI.

VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

Fifty years ago, in the fullness of our age, we were raised to the priest-

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hood in that church at the Lateran, which is the Mother and Head of all churches – a memory that touches us deeply, and with which, especially in these days, we are most pleasantly refreshed. In no way could anyone, let alone We, have foreseen that the secret counsel of the Divine Will would lead to such a point that We, the Bishop of Rome, would one day find ourselves in that very temple. In this regard, if we acknowledge with a grateful heart the supreme grace of the Good Shepherd Jesus Christ towards Us, it will never be the case that we adequately praise the benefits which He, even though undeserved, has permitted His Vicar on earth to enjoy during the course of the Supreme Pontificate. Moreover, these benefits have been added to, so that the fiftieth year since our reception of the priesthood, a year filled with joy for Us and for all, might be spent in blessings.

Indeed, as far as it was in Us, we strove that this year should not be without its fruits – that is to say, that, by calling the faithful to a more virtuous and holy way of life, and by healthily encouraging the entire human race to strive for greater spiritual good, we might move the mercy of God in favor of His Church, which is laboring. At the very beginning of this year, in order to unlock the treasures of heavenly grace and mercy, we proclaimed, at Our own initiative, a second year, as it were, a year of jubilee, of great significance, for the entire Christian world. And we hoped that from this great communion of prayers, there would be a result, which has not failed.

[*Latin ed. p. 708*]

708 Acta Apostolicae Sedis - The official record, which, with God's help, has fully satisfied our most ardent desires. For, considering the frequent expressions of popular piety and esteem that we have received, and the great benefits that have accrued to the Catholic name, and the illustrious undertakings and achievements that have been brought to fruition within the course of a single year, it seems right to us to say that the most benign God, from whom "every best gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow of alteration." 1 comes down, has wished to mark this brief span of time with a particular sign of His providence. Therefore, it pleases us today to recall, in a somewhat more detailed manner, the events of these twelve months, solely so that you, Venerable Brothers, our beloved sons, may join us in offering due thanks to the Almighty Giver of all good things, who governs the course of events and things, and gently and suavely comforts the minds of mortals. And since we should begin with those matters that, because they pertain more closely to the Apostolic See and to the office of governing the Church, which has been divinely entrusted to the Supreme Pontiff, we deem it appropriate to recall to the memory of all of you certain things that we wrote in the Encyclical Letter *Ubi arcano*. "How great is the sorrow," we lamented, "that we see in the number of nations that are united with this Apostolic See, that Italy is absent; we inquire about Italy,

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our most beloved homeland, which God Himself, who governs the course and order of all things and times by His providence, has chosen to be the seat of His Vicars on earth, so that this blessed city, once the seat of an empire, might become the head of the entire world, within the broadest, yet also certain, limits; for it is the seat of the divine Principate, which, by its very nature, transcends the boundaries of all peoples and nations, embracing all peoples and nations." But then, this Principate 1 Jas 1:17.

[*Latin ed. p. 709*]

"The acts of Pope Pius XI, 709, and the origin and divine nature of the sacred right of the entire Christian community throughout the world, demand that no one should consider the same supreme pontificate subject to human power, nor to any laws (even if these laws promise certain safeguards or precautions for the freedom of the Roman Pontiff), but that it should be and manifestly appear to be entirely under its own law and authority."

A little further on, after renewing the complaints that our predecessors had made, one after another, to defend the rights and dignity of the Apostolic See, after the occupation of the city, and after we had openly said that peace must be reconciled with justice, we added: "It will be the work of God, the Almighty and Merciful, to bring about that most blessed day, which will bear the richest fruit, both in the restoration of the Kingdom of Christ and in the affairs of Italy and the entire world: let us ensure that this does not happen in vain, and let all who think rightly work diligently."

Indeed, that most blessed day, which we had hoped would arrive soon, arrived more quickly than many thought possible, since the matter seemed to be involved in so many difficulties and obstacles; yet, we say, it arrived through agreements concluded, which the Roman Pontiff and the King of Italy, through their respective representatives, stipulated with full freedom in the Lateran Basilica – from which they received their name – and which were ratified in the Vatican.

Thus, we saw the end of that intolerable and unjust condition in which the Apostolic See had previously found itself, in which, having been attacked or neglected in the necessity of the supreme pontificate, its very permanence had been severed, so that the Roman Pontiff could no longer be considered to be under his own authority.

It seems superfluous to me to explain everything individually that we ourselves proposed when undertaking, promoting, and completing this great work; for we have explained, not once, not obscurely, but with the most explicit words, that our studies and plans were directed solely towards this, and that, drawn and impelled by the desire and hope for these good things, while offering constant and more fervent prayers to the Most High, we had devoted all our mental and spiritual energies to this arduous

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task. However, let this one thing be said...

[*Latin ed. p. 710*]

710 Acta Apostolicae Sedis - Official Commentary. We cannot pass over the fact that, with the sacred authority of the Supreme Pontificate fully exercised and safely established, and with the rights of the Roman Pontiff solemnly recognized and confirmed, and with peace finally restored to Italy, we have, in the remaining matters of the affair, shown a paternal kindness and leniency, which we do not consider foreign to our duties in this matter. Therefore, it has become clear, although no room remained for doubt, that in defending the most sacred rights of the Apostolic See, as we had professed in the Encyclical Letters mentioned above, we were never led by a worldly desire for power, but have always contemplated "thoughts of peace, and not of affliction," according to the words of the prophet Jeremias: "For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of affliction." Moreover, the Concordat which we have concluded and ratified, we declare and reaffirm to be not a kind of guarantee of a pact agreed upon to resolve the so-called Roman Question with the Kingdom of Italy, but, by reason of a single and the same principle and foundation from which both arose, to be something intrinsically linked with that very pact, so that neither can be separated from the other, and that both must stand or fall together. Therefore, the event was truly memorable for Catholics throughout the world, who had been concerned about the freedom of the Roman Pontiff, and a wonderful agreement and enthusiasm arose, with prayers of thanksgiving offered to God everywhere, and congratulations sent to Us from all sides; but the joy was especially felt by the Italians, among whom, after the old discord had been removed, some, easily abandoning their preconceived opinions about the Apostolic See, returned to their duty, while others rejoiced that their love for their homeland – which, as they are also children of the Roman Pontiff, they love most dearly, and which they would never have allowed to be compromised by any agreement or without great difficulty – could now be openly declared. But furthermore, all Catholics, both Italians and foreigners, felt and understood that a new order of things was being happily established, especially considering that such agreements, coinciding with the fiftieth anniversary of the proposal to believe in the immaculate conception of the Blessed Virgin Mary, were marked by that very faith.

[*Latin ed. p. 711*]

Acta Pii PP. XI 711, wherein it is stated: "Not long afterward, in Lourdes, at the Grotto, the Immaculate Virgin revealed herself, having been taken under the patronage of the Divine Mother, and also, as it were, solemnly ratified and sealed by the Most Sacred Heart of Jesus Christ, whose feast had been celebrated." And indeed, it is just: for if all things, in which both

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sides agree, are accomplished with sincere faith and religious devotion, as we hope they will be, there is no doubt that they will bring the greatest benefits, both to the Christian cause and to our nation and to the communion of men. Indeed, if, because of the singular importance of this matter, we have wished to illuminate this auspicious event somewhat more fully, it is nevertheless worthwhile to briefly add that, by the most provident will of God, it has also come to pass that, as the year turns, we have been able, with the governors of other nations, to amicably settle matters between the Apostolic See and civil authority, and to conclude agreements which, while promoting the freedom of the Church, would also contribute to the prosperity of those very nations. For, in addition to the agreement already concluded with the Republic of Lusitania, which contains all matters concerning the boundaries and rights of the Meliaporensis diocese, we have, before now with Rumehen, and soon with Borussia, settled and concluded all matters, so that not only would the causes of conflict be avoided in the future, but also that the Church, on the one hand, and civil authority, on the other, would amicably cooperate for the benefit of Christian society. Certainly, in negotiating such agreements, when the legitimate governance of the Catholic Church is being discussed among peoples who, for the most part, are separated from us, difficulties have arisen, neither few nor light; but these have been happily overcome, thanks to the most diligent and willing efforts of the leaders and rulers of those very nations, according to their prudence and equity. Therefore, if we survey the entire world, with mind and heart, at the close of this year, we are greatly pleased to see that many nations have already entered into a covenant of concord and friendship with this Apostolic See, or are preparing to do so. And if, in the extreme part of Europe, towards the east...

[*Latin ed. p. 712*]

712 Acta Apostolicae Sedis - We lament the most grievous war, not so much against the Christian religion, but against all divine and human rights, and yet we are greatly consoled, because that most bitter conflict which afflicted the Republic of Mexicana seems to have been so mitigated, that we may now, without undue presumption, hope that the most desired peace will not be long delayed. Moreover, it touched and delighted Us, that the celebrated course of this year has more closely united the Oriental Church with this Apostolic See, whose children have gladly seized the opportunity offered to them, to openly and manifestly testify their love for ecclesiastical unity with Us, as a kind of return, since they themselves, following in the footsteps of Our predecessors, have always pursued the Oriental nations with great benevolence and charity, at no time ceasing to do so. They sent to Us most courteous letters, public and official, giving evidence of their joy and congratulations; the Patriarchs and bishops of those nations, either in person or through their representatives, appeared

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before Us, in order more clearly to express the piety of each for their flock and for the Supreme Shepherd of souls. Following the example of the Armenian bishops, who last year, in order to consult about healing the affairs of their afflicted nation, came to Rome, the bishops of Ruthenae recently held a synod here, preferring to do so, so that, by the very choice of time and place, they might demonstrate and declare the most devoted adherence of the entire Church of Ruthenae to the successor of the Prince of the Apostles. And indeed, the outcome of these gatherings did not disappoint Our hopes or expectations. For the Fathers, assembled together, having, with the unanimous consent of all, decided upon matters concerning the sacred disciplines, the founding of seminaries, which are now called "minora," and the establishment of a certain period of years for the catechetical instruction of the entire people, and having deliberated as to how they might contribute to the composition of Oriental Canon Law and to the furtherance of Catholic action among the laity, in accordance with Our desires - and all these things, as is fitting...

[*Latin ed. p. 713*]

From the Acts of Pope Pius XI, 713, it was proposed to us for approval; and indeed, we understood that they had not been able to bring greater benefit to their clergy and people. However, those things which we have explained above, though they may seem more splendid and attract the attention and admiration of men by their very splendor, we believe contribute no less to the benefit of the Christian republic. For, as we pass over those things which, for the use of the curia, we have built throughout, so that nothing may be lacking for them to perform their duties more honorably; and as we pass over those houses of study, which, by the religious families of the Blessed Virgin Mary and of Saint Francis Paul, were recently dedicated in the city for the instruction of young men from all nations; so too, we have seen, in a very short time, so many colleges for clerics, enriched with all instruction and virtues, that what could scarcely have been observed in the course of many years, we have now enumerated: those which, with all necessary furnishings, have been established for students chosen from various and distant regions by the Sacred Congregation for the Propagation of the Faith, from Insubria, from Russia, from Czechoslovakia. And why should we pass over that which, with a new and larger Ethiopian Seminary, located in a place assigned to it near our own buildings in Monteu da Po, has seen the beginning of two colleges, with a foundation stone recently laid, one for Ruthenis clerics, the other for Brazilians, and a new building is to be begun for the students of the Roman Seminary of the Vatican? For in this, the only purpose is the salvation of souls, for which Christ the Redeemer shed so much blood; therefore, we are confident that our undertaking will be supported by divine grace, so that soon more abundant and more refined forces may be sent forth into the open field. Why should

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those who, here, in the very center of the Catholic world, have been imbued with the true doctrine of Christ and have been trained in the virtues of the priesthood, after having been initiated into the sacred mysteries, be sent forth from the city?

[*Latin ed. p. 714*]

714 Acta Apostolicae Sedis - Commentarium Officiale: Whether these [new vicariates] will cause their peoples, either those already united with the Apostolic See, to become even more closely bound, or those most miserably separated from the unity of the Roman Church to strive gradually to be restored to their former communion, or whether, enveloped in darkness and the shadow of death, they will be illuminated by the light of the Gospel truth and the kingdom of Christ will be more widely extended among them daily? The hope of such fruits is so great with Us, that We cannot refrain from giving thanks to the divine Author of this joy, who has granted us the opportunity to effect such benefits for the Church. But, Venerable Brothers, beloved sons, there are other matters to be remembered with you, which have, in a certain way, distinguished and made this year more memorable, according to the divine plan, for nothing can happen in these matters, governing the order of events, without the intervention of divine providence. For since men are created by nature to complete certain periods of time, and to receive certain divine gifts, before the ages that have passed, and to contribute to the benefits of Christian society, and to draw new strength from this, it is certain that, whatever opportunities arose in these twelve months, the faithful would seize them willingly, carrying out, in a manner fitting to the matter and time, with one and the same impulse of charity. And that these acts of piety might be repaid with paternal generosity, We did not hesitate to attend them with solemn celebrations, either in person or through Our representatives, and to add much splendor to them. Nor could this Apostolic See be absent from the festivities honoring the venerable Father Benedict, which commemorated the fourteenth century since the founding of the ancient monastery of Monte Cassino, of which it is said, "the principal gymnasium of monastic norms," and which has deservedly and for so long earned such great merit in matters of human and civil culture. And when we say this again and again, we say something known and understood by learned and erudite men.

[*Latin ed. p. 715*]

The acts of Pope Pius XI, page 71, contain a certain event, which, rightly understood, is widely praised today. For, besides the fact that the people, especially in our Italy, are accustomed to seeing the Patriarch's example of "prayer and work," no one is unaware that the members of the Archabbey, while others of the entire Benedictine family imitate them, have excelled in the arts, preserving monuments of divine and human wisdom for all

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posterity, and have sent evangelizers to the most remote regions, so that the Christian and civil advancement has been such that our blessed predecessor, Pope Pius X, briefly but forcefully acknowledged the merits of the monastery of Monte Cassino, rightly affirming that "its achievements are a great part of the history of the Roman Church." Therefore, it is not surprising that, through restored celebrations at the venerable Abbey, many people from all over came together, eager to ascend to that sacred mountain to venerate the memory of Saint Benedict and to atone for their sins.

In the history of the Church, not so long ago, in the city of Stockholm, Sweden, the arrival of Saint Ansgar was commemorated with a certain splendor, as much as was possible given our circumstances. He brought the Gospel to Sweden a thousand years ago, after having diligently sown the seeds of the evangelical doctrine in Denmark.

During the solemn triduum, there were present, if it is permissible to say so, representatives from fourteen nations, two Cardinals, bishops, and several abbots of the Benedictine Order, and more than a thousand faithful. There were speeches given concerning the deeds of Saint Ansgar and his miraculous apostolate, as well as studies on more recent matters. The letters, which we had diligently composed, were received with unanimous approval. All those who were present were received with great honor in the municipal buildings of Stockholm; greetings were sent to Us and to the King of Sweden, for reasons of respect and joyful sentiments.

This secular celebration, it seems to us, is of no small importance, for those who consider that, seventy years ago, when the situation for the Catholic name in Sweden was unfavorable, those who had converted to the Roman Church suffered exile and loss of their inheritance.

[*Latin ed. p. 716*]

716 Acta Apostolicae Sedis - Official Commentary: It is known that, according to the law, women have been accustomed to being fined for this reason. To remind you of this matter, we recall that in those regions, both men and women have recently embraced the Catholic religion. And this very year, the Most Reverend Father, Prefect of the Propagation of the Faith, happily dedicated a cathedral in Iceland, which is under the jurisdiction of Denmark. Therefore, we hope that among the blessings of this year, there will also be this good outcome: that the harvest will be much more abundant in the future for the Vicars Apostolic, priests, religious men and women who toil so diligently in that vast part of the Lord's field, under the auspices of St. Ansgar. Just as We sent a Cardinal to Monte Cassino to preside over the solemnities that were taking place there, so too We have ordered Our legate, chosen from the Sacred College, to travel to France, where the five hundredth anniversary was being celebrated, after Joan of Arc, that most holy girl and one who had so greatly merited for her nation, entered the city of Orléans in a manner reminiscent of a triumph. Indeed,

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We believe that Our presence, as it were, through Our legate, could not fail to make the memory and commemoration of that triumph more pleasing to all citizens and more fruitful for Catholics. Furthermore, We deemed it Our duty that Our Apostolic Nuncio attend the public celebrations in which the citizens of Czechoslovakia commemorated the second anniversary of the canonization of St. John Nepomuk, and, above all, the thousandth anniversary of the death of St. Wenceslaus, the renowned Duke of Bohemia and the heavenly patron of all of that republic, who was murdered by fratricidal violence. As We said recently in the Consistory, We learned with great pleasure that, during the solemnities held in honor of St. Wenceslaus the Martyr, not only were the citizens and foreigners present in large numbers, but also the governors and dignitaries of the republic themselves. How could We fail to rejoice in this common fervor of spirit? For those disturbances of all things that, after a devastating war, had brought division and hindered Catholic unity and action in that region, were, as it were, overshadowed by those days.

[*Latin ed. p. 717*]

Following this peace and serenity, and such a beginning of the public life, which, as festivities approached, we had earnestly requested from God to be truly brought about, and which, with St. Wenceslaus as patron and intercessor, might endure for the future. And may our desired outcome continue to occur; for it is clear to all that the concord of both powers, ecclesiastical and civil, certainly and appropriately contributes to the prosperity of that nation. But our most beloved children of England, Scotland, and Ireland, whom you may rightly call steadfast in their faith and ardent in piety, have seen their fiftieth year of priesthood wonderfully celebrated. Indeed, with magnificent preparations and an incredible popular gathering, the full century was commemorated, after the Catholics, once oppressed and cruelly persecuted, and even later, with mitigated times, their heads bowed, were finally restored to their civil rights and to the freedom to profess their religion. And we were pleased to see the English, Scots, and Irish holding such solemnities, not as if, by recalling the past, they were accusing anyone of past injustices, but rather so that they might understand in what way, while faithfully observing the law of Christ and promoting it more widely, and while also seeking the benefits of the republic with due obedience to civil authority, they might use the freedom they had regained, both in a greater and later manner. Indeed, a true cause prompted us to claim a significant part in this celebration of secular events; for the Vicar of Christ ought, at no time, to fail to join the joy of his children, but it was all the more fitting on this occasion, as the memory was revived of the end of the hardships that the generous and noble ancestors of those Catholics had endured, steadfastly and strenuously, to defend their faith and their communion with the Roman Church. Moreover, by the grace of God, it

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happened to us that we might, before the solemn ceremonies, suitably increase the joy of our children from England, Scotland, and Ireland. With all things rightly brought to fruition, that ardent spirit of men...

[*Latin ed. p. 718*]

From the Acts of the Apostolic See – Official Commentary: We have recently added to the list of the blessed in Heaven those who, through a long period, as We have mentioned, suffered persecution for their Catholic faith, although not all at the same time, but nonetheless who fought for the same cause of Christ and the Church. We have done so with the very authority of the Holy See, for which they gave their illustrious witness in martyrdom, and thus have hastened their passage to eternal life. It has happened that the fiftieth year of Our priesthood, which, according to the decrees of the blessed martyr Cosmas of Carboniano, a devoted advocate of Armenian ecclesiastical unity, had already been adorned with so much honor, has now been further enriched by the recognition of so many martyrs, and thus has hastened its completion. Indeed, the power and virtue of the Holy Spirit, ever present in the Church, is clearly demonstrated by the final victory of these martyrs; and did it not also become manifest when, last June, We presented other heroes of sanctity to the faithful for veneration and imitation? It is scarcely necessary to mention how great a multitude of citizens and foreigners venerated the newly declared blessed with Us in the majesty of the Basilica of Saint Peter: namely, Claude de la Colombière, that most distinguished member of the Society of Jesus, whom Jesus Himself not only called "a faithful servant," and who was a counselor to Margaret Mary Alacoque, but who also willed him to be the principal promoter of devotion to His Sacred Heart among the Christian people; Teresa Margaret Redi, a Carmelite from the Florentine family, a flower of youth and innocence; Francis Mary of Camporubeo, that Capuchin brother, who, as We remember, after having earned his living for forty years through humble work, was so esteemed by the people and the nobility of Assisi, through the example of his integrity, his counsel, which was imbued with divine prudence and the sweetest incentives to sanctity, that the people of Genoa, who had lived with him and observed him, have ever since remembered him with perpetual devotion and reverence. But how can We describe the joy that filled Us when, in the very Vatican Basilica, We publicly offered prayers for John Bosco, whom We had already added to the ranks of the blessed?

[*Latin ed. p. 719*]

Acta Pii PP. XI 719 Recalling the memory of those years, when, newly ordained, we enjoyed the conversations of that most wise man, we admired the mercy of God, truly "God is wonderful in his saints," who, despite the nefarious machinations of men, who were striving to utterly destroy the

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Christian religion and to undermine the supreme authority of the Roman Pontiff, had providentially raised up John. For he, who, as a young man, was accustomed to gathering his peers to pray together and to learn the elements of Christian doctrine from him, after being initiated into the sacred priesthood, devoted all his thoughts and cares to the salvation of youth, which was more susceptible to the deceptions of wicked men; he sought to protect young people drawn to him from dangers, and to instruct them in the precepts of the evangelical law and in the integrity of morals; in expanding this work, he gathered associates to himself with such success that he formed a new and very numerous cohort of soldiers for the Church; he founded colleges and workshops for young people to study literature or to learn trades, both here and in foreign lands; and finally, he sent many of his own [followers] to spread the kingdom of Christ among the infidels. These things, as they occurred to us during that station in the Basilica of Saint Peter, not only showed us how God had always been accustomed to help and strengthen his Church, especially in difficult times, but also seemed to be a particular manifestation of the providence of the Author of all good things, that, first of all, after we had entered into the most desired peace treaty with the Kingdom of Italy, we might bestow celestial honors upon John Bosco, who, vehemently lamenting the violation of the rights of the Apostolic See, had not once ceased to strive that, with those rights restored, the grievous schism, by which Italy had been separated from the paternal embrace of the Pontiff, might be amicably resolved. We cannot, Venerable Brothers, beloved sons, refrain from saying something about the wonderful number of Catholic people who came to Rome during the year, traveling as pilgrims: although they are scarcely called pilgrims or visitors, since in the house of our common Father, no one is a stranger.

[*Latin ed. p. 720*]

720 Acta Apostolicae Sedis - Official Commentary. We have indeed witnessed a spectacle most pleasing to Us, not only in Our own name: for it clearly demonstrated the unity and universality that the Divine Founder willed to be imprinted as distinctive marks in His Church, as countless nations, though differing among themselves in character, feeling, and customs, were united in the same faith and the same devotion to the Supreme Shepherd of souls. It cannot be said that there has ever been a time, in certain years, when crowds of the faithful from the dioceses of Italiae, from other nations of Europe, and from regions separated by almost infinite stretches of ocean, have not arrived in Roma, drawn there by the cause of piety, and have not entered its illustrious temples. Nor should we pass over in silence the inhabitants of the City, who, being closest to the Roman Pontiff, their Bishop, frequently organize processions to visit the basilicas, in order to obtain indulgences; and this applies equally to pilgrims and visitors. And just now, a great multitude of Our own sons from this diocese

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has gathered at the Basilica of Saint Peter, in order to obtain indulgences, and we have never perhaps seen so many people crowding into that magnificent edifice. To all these who flocked to Us, we willingly gave our attention, and we were greatly delighted by their presence; for so many thousands of people, especially young people, whom we admitted one after another, listened so attentively to Our words, and, as it were, with eagerness, and they showed such enthusiastic approval and acclaim, that we were certain that we had achieved what we had intended, as if inaugurating a new year of grace. For, as We said at the beginning, We had no other aim than to, by stirring up faith and piety in the Christian people, pave the way for a more successful improvement of both private and public morals, for, as We shall quote the words of Our predecessor, Leo XIII, "the more each individual progresses in the perfection of his soul, so much more honesty and virtue must be added to public life and manners." Indeed, how splendid examples of piety and virtue have been displayed throughout this year.

[*Latin ed. p. 721*]

In Acta Pii PP. XI, 721, we have observed that, everywhere on earth, the faithful, even though surrounded by those who prefer frivolity and the desire for worldly things, strive to draw perpetually from the treasures of heavenly gifts, which We have opened with paternal generosity. And do not all, especially those who, having had easier access to the means of salvation offered to them at home, nevertheless preferred to endure the hardships and expenses of travel, thereby demonstrate that these worldly and fleeting things are far inferior and less worthy of a rational soul, and that the pursuit of these things should be foremost in the life of man? To this consolation, it has been added that, in Our almost daily conversations with so many children, it has become apparent that they are pursuing with even greater zeal whatever pertains to the Kingdom of Christ, either to strengthen it in Catholic nations or to spread the doctrine of our humanity among peoples who are ignorant of it. Therefore, while the work of the Catholic Action, which supports the apostolic work of the clergy, has flourished, the sums of money collected this year to support missionary work have increased: to which we give all praise to the pious generosity of those who, in memory of Our present blessedness, have generously offered us a wide variety of goods and sacred vessels and ornaments for the use of the missions. Now, that which We, Venerable Brothers, beloved sons, had expressed in the beginning of Our discourse, We now ask you to do in these concluding words: that you, together with Us, give thanks to God for the greatest of blessings, who, having granted Us the opportunity to attain such a use of this light and priesthood, has refreshed Us with the most present and abundant help, and with every kind of comfort, especially this year. But after having, as is fitting, offered up so many benefits to God, we also give thanks to those through whom, as instruments, God Himself has

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graciously and providentially brought these benefits to Us: namely, to the rulers of nations, who, by bestowing precious gifts upon Us and by making travel easier for each of their peoples, have demonstrated their very strong inclination towards Us.

[*Latin ed. p. 722*]

7. The Acts of the Apostolic See are published; and, moreover, we declare that all families of Catholic people, who have obtained the aforementioned indulgence, either at home or in the City, have given such clear testimony of their faith and piety, not only to the common Father [the Pope], but also to others. But why should the fruits of these virtues, with the passage of time, diminish and vanish? Rather, we hope that, by praying to the divine Founder and Governor of the human race, that, with Christian charity tempering the efforts of all parts, and with private and public morals conforming to the evangelical precepts, they may maintain harmony and concord among themselves and with civil authority, and that, especially, they may be instructed by the example of Christian virtues, so that they may successfully complete the journey of this earthly life to the heavenly homeland. And those who, from various places, have repeatedly requested that we prolong, for a somewhat longer time, the joy of the spiritual benefits which we have mentioned, have perhaps made a less common request; but nevertheless, our concern for the common good and a desire to give a more abundant testimony of our gratitude compel us to grant it. Therefore, the fullest indulgence, which, as if in a sacred year, we granted beyond the ordinary course, by the Apostolic Constitution *Auspicantes Nobis*, on the sixth day of January, we now, under the same conditions, extend for the entire year 1930, up to the month of June, by our apostolic authority, notwithstanding any contrary provisions. May the peace of that hope, which Jesus Christ brought to men, and the simultaneous testimony of our paternal benevolence, be granted to you, Venerable Brothers, beloved sons, with our heartfelt apostolic blessing. Given in Rome, at Saint Peter's, on the twentieth day of the month of December, in the eighth year of our pontificate. PIUS PP. XI.

[*Latin ed. p. 723*]

To the Venerable Bishops, Brothers, and to all the other Patriarchs, Primates, Archbishops, and Ordinary Pastors, who hold peace and communion, and to all the chosen sons of the Catholic faith throughout the world: Concerning the Christian Education of Youth.

To Our Venerable Brothers and beloved sons, greetings and the Apostolic Blessing.

As representatives on earth of that Divine Master, who, embracing all men in the immensity of His love, even sinners and the unworthy, nevertheless showed a special tenderness towards children, expressing Himself

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in those most moving words: "Let the little children come to Me," 1 we, too, have sought in every instance to demonstrate the paternal affection we bear towards them, particularly in the diligent care and appropriate instruction concerning the Christian education of youth.

Following the example of the Divine Master, we have addressed salutary words, now of admonishment, now of exhortation, now of guidance, to young people and educators, and to fathers and mothers of families, on various aspects of Christian education, with that solicitude befitting the common father of all the faithful, and with that opportune and insistent zeal, which is proper to the pastoral office, as instilled by the Apostle: "Preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine." 2 This is required by our times, in which, unfortunately, there is such a great lack of clear and sound principles, even concerning the most fundamental matters.

1 Matthew 19:14: "But Jesus said to them."

2 2 Timothy 4:2: "Preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine."

[*Latin ed. p. 724*]

724 Acta Apostolicae Sedis - Commentarium Officiale. But the aforementioned general condition of the times, the current varied agitation concerning the problem of education and pedagogy in various countries, and the consequent desire manifested to us with filial confidence by many of you and your faithful, Venerable Brothers, and Our own intense affection, as We said, towards youth, move Us to return to the subject with greater purpose, if not to treat it in its entirety, with its almost inexhaustible breadth of doctrine and practice, at least to summarize its supreme principles, to bring its principal conclusions into full light, and to indicate its practical applications. Let this be a remembrance, that for Our sacerdotal jubilee, with a particular intention and affection, We dedicate it to the beloved youth, and We commend it to those who have the mission and duty of attending to its education. Indeed, never before, as in these present times, has so much been reasoned about education; hence, the number of teachers of new pedagogical theories increases, methods and means are devised, proposed, and discussed, not only to facilitate, but to create a new education of infallible efficacy, which will serve to form the new generations for the desired happiness on this earth. It is that men, created by God in His image and likeness, and destined to Him, perfection infinite, as they perceive, today more than ever in the abundance of present material progress, the insufficiency of earthly goods for the true happiness of individuals and peoples, so they feel more keenly within themselves the impulse towards a higher perfection, implanted in their very rational nature by the Creator, and they wish to achieve it primarily through education. However, many of them, almost insisting excessively in the etymological sense of the word,

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seek to extract it from human nature itself and to put it into effect with its own forces alone. Therefore, they easily err, because, instead of directing their gaze towards God, the first principle and ultimate end of the entire universe, they turn back and rely on themselves, attaching themselves exclusively to earthly and temporal things; thus, their agitation will continue and be incessant until they turn their eyes and

[*Latin ed. p. 725*]

Acta Pii PP. XI 725: The entire endeavor is directed towards the single goal of perfection, which is God, according to the profound saying of St. Augustine: "You created us for Yourself, O Lord, and our hearts are restless until they rest in You." Therefore, it is of supreme importance not to err in education, just as it is essential not to err in directing oneself towards the ultimate end, with which the entire work of education is intimately and necessarily connected. Indeed, since education essentially consists in forming the individual, as he ought to be and as he ought to behave in this earthly life in order to attain the sublime purpose for which he was created, it is clear that, just as true education cannot exist without being entirely ordered towards the ultimate end, so, in the present order of Providence, that is, after God has revealed Himself to us in His only-begotten Son, who alone is "the way, the truth, and the life," there cannot be adequate and perfect education except Christian education. Thus, the supreme importance of Christian education is made manifest, not only for individual persons, but also for families and for all of human society, because the perfection of the latter cannot but result from the perfection of its constituent elements. And similarly, from the principles mentioned, the excellence, one might even say the unsurpassable quality, of the work of Christian education is made clear, as that which aims, in the final analysis, to secure the Supreme Good, which is God, for the souls of those being educated, and the greatest possible well-being, possible in this world, for human society. And this is done in the most effective way possible, by cooperating with God in the perfecting of individuals and of society, since education impresses upon the minds the first, the most powerful, and the most lasting direction in life, according to the well-known saying of the Wise Man: "The youth, according to the way in which he has walked, even when he is old, he will not depart from it." Therefore, St. John Chrysostom rightly said: "What is greater than..."

[*Latin ed. p. 726*]

726 Acta Apostolicae Sedis - The official commentary does not govern the minds, if not, does it form the habits of young people? 1 But there is no word that reveals the greatness, beauty, and supernatural excellence of the work of Christian education, as much as the sublime expression of love with which Jesus Christ our Lord, identifying Himself with the children,

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declares: "Whoever receives one of these little ones in My name, receives Me." 2 Therefore, in order not to err in this work of the utmost importance, and to carry it out in the best possible way, with the help of divine grace, it is necessary to have a clear and accurate idea of Christian education in its essential principles, namely: who is responsible for the mission of educating, what is the subject of education, what are the necessary circumstances of the environment, what is the purpose and proper form of Christian education, according to the order established by God in the economy of His Providence. Education is necessarily a social work, not a solitary one. Now, there are three societies necessary, distinct, and yet harmoniously joined together by God, within which man is born: two societies of natural order, namely, the family and civil society; the third, the Church, of supernatural order. First, the family, instituted immediately by God for its own purpose, which is the procreation and education of offspring, which therefore has a priority of nature, and consequently, a priority of rights, over civil society. Nevertheless, the family is an imperfect society, because it does not have within itself all the means for its own perfection; whereas civil society is a perfect society, having within itself all the means for its own purpose, which is the temporal common good, and therefore, with respect to this, that is, in order to the common good, it has precedence over the family, which achieves its proper temporal perfection in civil society. The third society, in which man is born, through Baptism, into the divine life of Grace, is the Church, a society of supernatural order.

1 Rom. 60, in c. 18 Matth.: What is greater than governing minds, than shaping the morals of young people? MARC, I X, 36: Whoever receives one of these children in My name, receives Me.

[*Latin ed. p. 727*]

The acts of Pope Pius XI, in their supernatural and universal character, constitute a perfect society, because they contain all the means necessary for their end, which is the eternal salvation of men, and are therefore supreme in their order. Consequently, education, which concerns the whole man, individually and socially, in the order of nature and in the order of grace, belongs to all three of these necessary societies, in a proportionate measure, corresponding to the present order of divine providence established by God, according to the coordination of their respective ends. And first of all, it belongs eminently to the Church, by two titles of a supernatural order, conferred by God Himself upon the Church: titles which are exclusively conferred upon it, and are therefore absolutely superior to any other title of a natural order. The first lies in the expressly given mission and supreme authority of the magisterium, given by its Divine Founder: "All power is given to me in heaven and in earth." And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth. Go therefore and teach all nations, baptizing them in the name

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of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the end of the world." To this Magisterium, Christ has conferred infallibility, along with the mandate to teach His doctrine; therefore, the Church "was established by its Divine Author as the pillar and foundation of the truth, that it may teach men the divine faith, and may guard the deposit entrusted to it, entire and inviolate, and may direct and guide men and their associations and actions to the honesty of morals and the integrity of life, according to the norm of revealed doctrine."

MATTH. XXVIII, 18-20: Data est mihi omnis potestas in caelo et in terra.

Pius IX, Ep. Cum non sine, July 14, 1864: "The Church was established by its Divine Author as the pillar and foundation of the truth, that it may teach men the divine faith, and may guard the deposit entrusted to it, entire and inviolate, and may direct and guide men and their associations and actions to the honesty of morals and the integrity of life, according to the norm of revealed doctrine."

[*Latin ed. p. 728*]

728 Acta Apostolicae Sedis - Commentarium Officiale. The second title is the supernatural Motherhood. Therefore, b) Supernatural Motherhood. 7 As the Immaculate Bride of Christ, she generates, nourishes, and educates souls in the divine life of grace, through her Sacraments and her teaching. Therefore, St. Augustine rightly says: "He will not have God for father, who refuses to have the Church for mother." 1 Therefore, in the proper object of her educational mission, that is to say: "in faith and the institution of customs, God Himself has made the Church a partaker of the divine magistracy, and, by divine benefit, immune from error; therefore, she is the supreme and most secure teacher of men, and she has an inviolable right to the freedom of her magistracy." 2 And, as a necessary consequence, the Church is independent of any earthly power, both in the origin and in the exercise of her educational mission, not only with respect to her proper object, but also with respect to the necessary and suitable means for fulfilling it. Therefore, with respect to every other human discipline and teaching, which in itself is the property of all, individuals and societies, the Church has the independent right to use it and, above all, to judge it, as to whether it may be beneficial or contrary to Christian education. And this, both because the Church, as a perfect society, has an independent right to the means for her end, and because every teaching, like every human action, has a necessary relationship of dependence on the ultimate end of man, and therefore cannot escape the norms of the divine law, of which the Church is the custodian, interpreter, and infallible teacher. Therefore, with a perspicacious sentence, Pius X declares: "Whatever the Christian does, even in the order of earthly things, he is not permitted to neglect the supernatural goods, which, indeed, according to the teachings of Christian

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wisdom, he must direct all things to the supreme good as the ultimate end; moreover, all his actions, insofar as they are good or bad in relation to..."

1 De Symbolo ad catech., XIII: Non habebit Deum patrem, qui Ecclesiam noluerit habere matrem.

Enc. Libertas, 20 Iun. 1888: In fide atque in institutione morum, divini magisterii Ecclesiam fecit Deus ipse participem, eamdemque divino eius beneficio falli nesciam: quare magistra mortalium est maxima ac tutissima, in eaque inest non violabile ius ad magisterii libertatem.

[*Latin ed. p. 729*]

729 The Acts of Pope Pius XI state: "Customs, that is to say, insofar as they are in accordance with or contrary to natural and divine law, are subject to the judgment and jurisdiction of the Church." 1 It is noteworthy how a layperson, a remarkable writer, and a profoundly conscientious thinker, understood and expressed this fundamental Catholic doctrine: "The Church does not say that morality purely (in the sense of exclusively) belongs to her; but that it belongs to her totally. She has never claimed that, outside of her womb, and without her teaching, man cannot know any moral truth; on the contrary, she has repeatedly condemned this opinion, because it has appeared in various forms. She does indeed say, as she has said and will always say, that, by virtue of the institution she received from Jesus Christ, and by the Holy Spirit sent to her in His name by the Father, she alone possesses originally and irrevocably the entire moral truth (omnem veritatem) in which all particular truths of morality are included, both those that man can come to know by the simple means of reason, and those that are part of revelation, or that can be deduced from it." 2 Therefore, the Church rightly promotes letters, sciences, and the arts, insofar as they are necessary or beneficial to Christian education, as well as to all her work for the salvation of souls, even by founding and maintaining her own schools and institutions in every discipline and at every level of culture. 3 Even physical education, as it is called, is not alien to her maternal magisterium, precisely because it too involves reason, which can either benefit or harm Christian education. And this work of the Church in every field of culture is of immense benefit to families and nations that, without it...

1 *Ep. enc. Singulari quadam, 24 Sept. 1912: Quidquid homo christianus agat, etiam in ordine rerum terrenarum, non ei licet bona negligere quae sunt supra naturam, immo oportet ad summum bonum, tamquam ad ultimum finem, ex christianae sapientiae praescriptis omnia dirigat: omnes autem actiones eius, quatenus bonae aut malae sunt in genere morum, id est cum iure naturali et divino congruunt aut discrepant, iudicio et iurisdictioni Ecclesiae subsunt.*

2 A. MANZONI, *Osservazioni sulla Morale Cattolica, c. I I I.*

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3 *Codex Iuris Canonici, c. 1375.*
ACTA, vol. XXf, n. 16. — 31-12-929.

[*Latin ed. p. 730*]

Acta Apostolicae Sedis - Commentarium Officiale 730. Christ is rejected, as rightly observes St. Hilary: "What is more dangerous to the world than not receiving Christ?" 1 Thus, it causes the least possible inconvenience to civil institutions, because the Church, in its maternal prudence, does not oppose its schools and educational institutions for the laity conforming, in each nation, to the legitimate regulations of civil authority, and is in every way ready to cooperate with it, and to provide for matters of common concern where difficulties arise. Furthermore, it is an inalienable right of the Church, and at the same time its indispensable duty, to oversee the education of all its children, the faithful, in any institution, public or private, not only with regard to the religious instruction imparted therein, but also with respect to every other discipline and every arrangement, insofar as they relate to religion and morality. 2 Nor can the exercise of this right be considered an undue interference, but rather a precious maternal provision of the Church, in protecting its children from the grave dangers of every doctrinal and moral poison. And this vigilance of the Church, as it cannot create any real inconvenience, so it cannot fail to bring effective benefit to the order and well-being of families and civil society, by keeping away from youth that moral poison which, in this inexperienced and impressionable age, is usually more easily received and more rapidly spread in practice. For, without proper religious and moral instruction - as wisely observes Leo XIII - "every cultivation of the mind will be unhealthy: young people not accustomed to reverence for God will be unable to endure any discipline of honest living, and, accustomed to denying themselves nothing in their desires, they will easily be led to disrupt the states." 3

1 Commentar, in Matth., cap. 18: "Quid mundo tam periculosum quam non recepisse Christum?"

2 Cod. I. C./:cc. 1381, 1382. Ep. enc. Nobilissima Gallorum Gens, 8 Febr. 1884: "Mala sana omnis futura est animorum cultura: insueti ad verecundiam Dei adolescentes nullam ferre poterunt honeste vivendi aisctpiinam, suisque cupiditatibus nihil unquam negare ausi, facile ad miscendas civitates pertrahentur."

[*Latin ed. p. 731*]

The Acts of Pope Pius XI, 731, extend to all peoples without limitation, according to the command of Christ: "Going therefore, teach ye all nations." And there is no earthly power that can legitimately oppose or hinder this. And first of all, it extends to all the faithful, of whom it has a solicitous care, like a most tender Mother. And therefore, for them, it has created and promoted, in all ages, a vast multitude of schools and institutions in

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every branch of knowledge; for, as we said on a recent occasion, "even in that distant Middle Ages, in which there were so many (some have said, too many) monasteries, convents, churches, collegiate bodies, and cathedrals and non-cathedrals, near each of these institutions there was a school, a center of instruction and Christian education. And to all this must be added all the Universities, Universities scattered throughout every country, always by initiative and under the protection of the Holy See and the Church. That magnificent spectacle that we see better now, because it is closer to us and in more grandiose conditions, as the conditions of the age demand, was the spectacle of all times; and those who study and compare events are amazed at what the Church has been able to do in this regard, amazed at the way in which the Church has been able to fulfill the mission that God entrusted to it of educating human generations in the Christian life, and in achieving so many magnificent fruits and results. But if it is astonishing that the Church has been able to gather around itself hundreds of thousands and millions of students for its educational mission, no less should strike us when we reflect on what it has been able to do not only in the field of education, but also in that of true instruction. For, if so many treasures of culture, of civilization, of literature have been able to be preserved, it is due to that attitude by which the Church, even in the most distant and barbaric times, has been able to shine so brightly in the fields of letters, philosophy, art, and particularly architecture."

MATTH. XXVIII, 19: "Going therefore, teach ye all nations." Speech to the students of the College of Mondragone, May 14, 1929.

[*Latin ed. p. 732*]

Acta Apostolicae Sedis - Official Commentary 732. The Church has been able to accomplish and knows how to accomplish so much, because its educational mission extends even to the non-believers, since all men are called to enter the Kingdom of God and to attain eternal salvation. As in our own times, when its Missions spread thousands of schools throughout all regions and countries that are not yet Christian, from the two banks of the Ganges to the Yellow River, and to the great islands and archipelagos of the Ocean, from the Black Continent to Tierra del Fuego and the frigid Alaska, so in all times the Church, with its Missionaries, has educated diverse peoples in the Christian life and in civilization, which now constitute the Christian nations of the civilized world. Therefore, it is clearly established, both by right and in fact, that the Church possesses a preeminent role in the educational mission, and that no unbiased intellect can conceive of any reasonable motive to oppose or hinder the Church in that very work, of which the world now enjoys the beneficial fruits. Far from being in opposition to this preeminence of the Church, the rights of the family, and of the State, and even the rights of individual persons with respect to the just freedom of science, of scientific methods, and of all profane

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culture in general, are, on the contrary, in perfect harmony. For, to indicate immediately the fundamental reason for such harmony, the supernatural order, to which the rights of the Church belong, not only does not destroy or diminish the natural order, to which the other aforementioned rights belong, but rather elevates and perfects it, and both orders mutually aid and complement each other in a proportion appropriate to the nature and dignity of each, precisely because both proceed from God, who cannot contradict Himself: "The works of God are perfect; all His ways are justice." 1 This will be seen more clearly by considering, separately and more closely, the educational mission of the family and the State.

1 Dent., XXXII, 4: *Dei perfecta sunt opera, et omnes viae eius iudicia.*

[*Latin ed. p. 733*]

733 The Acts of Pope Pius XI, and first, Alia Family agrees with the educational mission of the Church: marvelously, the educational mission of the family, since both proceed from God, in a very similar manner. Indeed, to the family, in the natural order, God immediately communicates fertility, the principle of life, and therefore the principle of education to life, together with authority, the principle of order. The Angelic Doctor says, with his customary clarity of pen and precision of style: "The carnal father particularly participates in the reason of principle, which is universally found in God... The father is the principle of generation, of education, and of discipline, and of all that pertains to the perfection of human life." 1 The family, therefore, immediately from the Creator receives the mission, and therefore the right to educate the offspring, a right inalienable because inseparable from the strict obligation, a right prior to any right of civil society and the State, and therefore inviolable by any earthly power. As for the inviolability of this right, the Angelic Doctor gives reason: "For the son is, in a natural way, something of the father...; therefore, it is by natural law that the son, before he has the use of reason, should be under the care of the father. Therefore, it would be contrary to natural justice if the child, before he has the use of reason, were taken from the care of the parents, or if anything were ordered concerning him against the will of the parents." 2 And since the obligation of caring for relatives continues until the offspring is able to provide for themselves, the same inviolable educational right of the parents also endures. "For nature intends not only the generation of offspring, but also their development and progress."

1 S. T. H., 2-2, Q. C U, a. 1: *Carnalis pater particulariter participat rationem principii, quae universaliter invenitur in Deo... Pater est principium et generationis et educationis et disciplinae, et omnium quae ad perfectionem humanae vitae pertinent.*

2 S. T. H., 2-2, Q. X, a. 12: *Filius enim naturaliter est aliquid patris...; ita de iure naturali est quod filius, antequam habeat usum rationis, sit sub cura patris. Unde contra iustitiam naturalem esset, si puer, antequam habeat

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usum rationis, a cura parentum subtrahatur, vel de eo aliquid ordinetur invitis parentibus.*

[*Latin ed. p. 734*]

Acta Apostolicae Sedis - Official Commentary 734, "until the perfect state of man, insofar as he is man, that is, the state of virtue," says the same Angelic Doctor. 1 Therefore, the legal wisdom of the Church expresses itself with precision and clarity in this matter, in the Code of Canon Law, in Canon 1113: "Parents are gravely obligated to care for the education, both religious and moral, as well as physical and civic, of their children, and also to provide for their temporal well-being." 2 On this point, the common sense of the human race is so united that those who dare to assert that children belong to the State before they belong to the family, and that the State has an absolute right over their education, are in open contradiction with it. Furthermore, the reason given by these people is invalid: that a man is born a citizen and therefore belongs primarily to the State, failing to consider that, before being a citizen, a man must exist, and that existence does not come from the State, but from his parents; as wisely declared by Leo XIII: "Children are something of their father, and like an amplification of the paternal person; and, to speak precisely, not they themselves, but through the domestic community in which they are born, they enter and participate in civil society." 3 Therefore: "Patria potestas is of such a nature that it cannot be suppressed or absorbed by the State, because it has the same common principle with the very life of humanity," 4 says Leo XIII in the same Encyclical. However, this does not mean that the right to education...

[*Latin ed. p. 735*]

Acta Pii PP. 735 XI: "Tanto più il potere dei genitori deve essere assoluto o dispotico, poiché è inseparabilmente subordinato al fine ultimo e alla legge naturale e divina, come dichiara lo stesso Leone XIII, nell'altra sua memorabile enciclica « sui principali doveri di cittadini cristiani », dove così espone in compendio la somma dei diritti e doveri dei parenti: « Per natura, i genitori hanno il diritto di formare i figli, con questo dovere in più, che sia l'educazione e l'istruzione del fanciullo ad accordarsi con il fine per il quale, per beneficio di Dio, hanno avuto la prole. Pertanto, i genitori devono sforzarsi ed energicamente insistere per impedire in questa materia ogni attentato, e in modo assoluto assicurare che a loro rimanga il potere di educare come si deve cristianamente i figli, e massimamente di negar loro l'accesso a quelle scuole nelle quali vi è pericolo che bevano il triste veleno dell'empietà ». 1 Si ponga poi mente che l'obbligo educativo della famiglia comprende non soltanto l'educazione religiosa e morale, ma altresì quella fisica e civile, principalmente in quanto hanno relazione con la religione e la morale. Tale diritto incontrastabile della famiglia è stato varie volte ri-

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conosciuto giuridicamente presso nazioni nelle quali si ha cura di rispettare il diritto naturale negli ordinamenti civili. Così, per citare un esempio, tra i più recenti, la Corte Suprema della Repubblica Federale degli Stati Uniti dell'America settentrionale, nella decisione di una importantissima controversia, dichiarò: « Non compete allo Stato nessuna potestà generale di stabilire un tipo uniforme di educazione per la gioventù, costringendola a ricevere l'istruzione soltanto dalle scuole pubbliche », soggiungendone la ragione di diritto naturale: « Il fanciullo non è una mera creatura dello Stato; quelli che lo allevano e lo dirigono hanno il diritto,..."

1 Enc. Sapientiae christianae, 10 Ian. 1890: "Natura parentes habent ius suum instituendi, quos procrearunt, hoc adjunto officio, ut cum fine, cuius gratia sobolem Dei beneficio susceperunt, ipsa educatio conveniat et doctrina puerilis. Igitur parentibus est necessarium eniti et contendere, ut omnem in hoc genere propulsent iniuriam, omninoque pervincant ut sua in potestate sit educere liberos, uti par est, more christiano, maximeque prohibere scholis iis, a quibus periculum est ne malum venenum imbibant impietatis.

2 Cod. I. C, c. 1113.

[*Latin ed. p. 736*]

The Acts of the Apostolic See - Official Commentary 736, joined with the high duty of educating and preparing [the child] for the fulfillment of his duties. History bears witness to how, especially in modern times, the State has violated the rights conferred by the Creator upon the family, and how the Church has always protected and defended these rights; and the best proof of this is the special trust that families place in the schools of the Church, as We wrote in Our recent letter to the Cardinal Secretary of State: "The family has immediately recognized this, and from the earliest days of Christianity until the present day, fathers and mothers, even if they are not very devout, send and bring millions of their children to the educational institutions founded and directed by the Church." It is because the paternal instinct, which comes from God, trusts in the Church, certain of finding there the protection of the rights of the family, that is to say, that concord which God has established in the order of things. Indeed, although the Church is aware of its divine and universal mission and of the obligation that all men have to follow the one true religion, it never ceases to claim this right and to remind parents of the duty of having their children baptized and educated in the Christian faith; yet it is so zealous for the inviolability of the natural right of the family to education, that it does not allow, except under certain conditions and precautions, the baptism of the children of the infidels, or, in any case, to dispose of their education against the will of the parents, until the children are able to determine for themselves, freely embracing the Faith.

1 "The fundamental theory of liberty upon which all governments in

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this union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right coupled with the high duty, to recognize, and prepare him for additional duties." U.S. Supreme Court Decision in the Oregon School Cases, June 1, 1925.

2 Letter to the Cardinal Secretary of State, May 30, 1929.

3 Cod. I. C., c. 750, § 2.

4 S. T. H., 2, 2, q. X, a. 12.

[*Latin ed. p. 737*]

Acta Pii PP. XI 737. We have, therefore, as we noted in our aforementioned discourse, two facts of the highest importance: "The Church, which makes available to families its office of teacher and educator; families, which hasten to take advantage of this and entrust to the Church, in hundreds, in thousands, their children; and these two facts recall and proclaim a great truth, most important in the moral and social order. They declare that the mission of education belongs first and foremost, above all, primarily to the Church and the Family, it belongs to them by natural and divine right, and therefore in an unalterable, inevitable, and insurmountable manner." 1. From this primacy of the educational mission of the Church and the family, as we have seen, great advantages accrue to the entire society, so that no harm can come to the true rights of the State with regard to the education of citizens, according to the order established by God. These rights are conferred upon civil society by the Author of nature Himself, not by title of paternity, as to the Church and the family, but rather by the authority that belongs to it for the promotion of the temporal common good, which is its own proper end. Consequently, education cannot belong to civil society in the same way that it belongs to the Church and the family, but in a different way, corresponding to its own end. Now, this end, the temporal common good, consists in peace and security, so that families and individual citizens may enjoy the exercise of their rights, and also in the greatest spiritual and material well-being that is possible in this life, through the union and coordination of the work of all. Therefore, the function of civil authority, which resides in the State, is twofold: to protect and to promote; not to absorb the family and the individual, nor to substitute itself for them. Therefore, with regard to education, it is the right, or rather, the duty of the State to protect in its laws the prior right.

1 Discorso agli alunni del Collegio di Mondragone, 14 Maggio 1929. (Discourse to the students of the College of Mondragone, May 14, 1929.)

[*Latin ed. p. 738*]

738 Acta Apostolicae Sedis - Commentarium Officiale - concerning

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which we have described above, namely the family's role in the Christian education of its children; and, consequently, to respect the supernatural right of the Church over such Christian education. Similarly, it belongs to the State to protect the same right in children, when, through the absence, deficiency, incapacity, or unworthiness of the parents, the work of the parents is lacking, since, as we declared above, their educational right is not absolute or despotic, but is dependent on natural and divine law, and therefore subject to the authority and judgment of the Church, and also to the vigilance and legal protection of the State with regard to the common good; and furthermore, the family is not a perfect society which possesses within itself all the means necessary for its perfection. In this exceptional case, however, the State does not replace the family, but supplements its deficiencies and provides with appropriate means, always in conformity with the natural rights of the children and the supernatural rights of the Church. In general, it is the right and duty of the State to protect, according to the norms of right reason and of the Faith, the moral and religious education of youth, removing the public causes that are contrary to it. Primarily, with regard to the common good, it belongs to the State to promote in many ways the same education and instruction of youth. First and foremost, by favoring and assisting the initiative and work of the Church and of families, the effectiveness of which is demonstrated by history and experience. Then, completing this work where it does not reach or is insufficient, even through its own schools and institutions, because the State, more than anyone else, is provided with the means that are at its disposal for the needs of all, and it is right that it should use them for the benefit of those very people from whom they come. Moreover, the State can require, and therefore provide, that all citizens have the necessary knowledge of their civil and national duties, and a certain degree of intellectual, moral, and physical culture.

[*Latin ed. p. 739*]

The acts of Pope Pius XI, 739, consider the conditions of our times, and rightly demand what is truly required for the common good. However, it is clear that, in all these ways of promoting public and private education, the State must respect the inherent rights of the Church and the family regarding Christian education, as well as observe distributive justice. Therefore, any educational or scholastic monopoly is unjust and illicit, which physically or morally compels families to attend state schools against the obligations of Christian conscience, or even against their legitimate preferences. Nevertheless, this does not preclude the fact that, for the proper administration of public affairs and for the internal and external defense of peace, matters which are so necessary for the common good and which require special aptitudes and special preparation, the State may reserve the establishment and direction of preparatory schools for some of its departments,

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and especially for the military, provided that it takes care not to infringe upon the rights of the Church and the family in that which belongs to them. It is not superfluous to repeat here, in particular, this warning, because in our times (in which an exaggerated and false nationalism is spreading, which is equally hostile to true peace and prosperity), the just limits are often exceeded in the military organization of so-called physical education of young people (and sometimes even of young women, contrary to the very nature of human things), often also excessively encroaching, on the Lord's Day, on the time that should be dedicated to religious duties and the sanctuary of family life. We do not, however, wish to blame what may be good in the spirit of discipline and legitimate zeal in such methods, but only every excess, such as, for example, the spirit of violence, which should not be confused with the spirit of fortitude, nor with the noble sentiment of military valor in defense of the homeland and public order; nor the exaltation of athleticism, which, even in the classical pagan age, marked the degeneration and decline of true physical education. In general, not only for the young, but for all ages and conditions, it belongs to civil society and to the State the education—

[*Latin ed. p. 740*]

Acts of the Apostolic See - Official Commentary 740 tion, which can appeal, civic, which consists in the art of publicly presenting to associated individuals such objects of reasonable knowledge, of imagination, of sensation, which invite the wills to the honorable and induce them through a moral necessity; both in the positive part which presents such objects, and in the negative part which prevents the contrary. This civic education, so broad and varied as to encompass almost the entire work of the State for the common good, must, as it must be informed by the norms of rectitude, so it cannot contradict the doctrine of the Church, which is divinely constituted as its Teacher. Everything we have said so far about the work of the State in relation to education rests on the very solid and immutable foundation of the Catholic doctrine of the Christian Constitution of States, so excellently expounded by Our Predecessor Leo XIII, especially in the Encyclicals *Immortale Dei* and *Sapientiae Christianae*, namely: "God has divided the government of the human race between two powers, namely the ecclesiastical and the civil, the one being concerned with divine things, the other with human things. Both are supreme in their own order; each has defined limits that contain it, and these are defined by the nature and the proximate purpose of each; thus, each is described as a sphere within which its own action unfolds with exclusive right. But since both powers are subject to the same subjects, and it may happen that the same matter, although viewed from different perspectives, belongs to the competence and judgment of each of them, God, the Provident One, from whom both emanate, must have marked out the paths of each with due order. The

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powers that are, are ordered by God." 1 P. L. TAPARELLI, *Theoretical Essay on Natural Law*, no. 922; a work never sufficiently praised and recommended for study by young university students (cf. Our discourse of 1927). Encyclical *Immortale Dei*, November 1, 1885: "God has divided the administration of the human race between two powers, namely the ecclesiastical and the civil, the former being concerned with divine things, the latter with human things. Both are supreme in their own order; each has certain, defined limits within which it is contained, and these are defined by the nature and the proximate cause of each; thus, each is described as a sphere within which its own action unfolds with exclusive right. But since both powers are subject to the same subjects, and it may happen that the same matter, although viewed from different perspectives, belongs to the competence and judgment of each of them, God, the Provident One, from whom both emanate, must have marked out the paths of each with due order. The powers that are, are ordered by God."

[*Latin ed. p. 741*]

Acta Pii PP. XI 741: Orandum est, quia educatio iuventutis est una ex illis rebus quae ad Ecclesiam et ad Civitatem pertinent, « sed modo diverso », ut supra exposuimus. « Igitur, – prosequitur Leo XIII – inter has duas potestates, debet regnare ordinata harmonia: quae coordinatio non improprie comparatur illi quae per quam anima et corpus in homine coniunguntur. Qualis autem et quanta ea sit, aliter iudicari non potest, nisi reflectendo, ut diximus, ad naturam cuiusque, habenda ratione excellentiae et nobilitatis finis; cum alteri proxime et propriè mandatum sit curare utilitatem rerum mortalium, alteri autem procurare bona caelestia et aeterna. Omnia ergo quae in rebus humanis aliquo modo sacra sunt, omnia quae ad salutem animarum et ad cultum Dei pertinent, sive haec tale sint per naturam suam, sive ita intelligantur propter finem ad quem tendunt, omnia haec subiecta sunt potesti et dispositionibus Ecclesiae: reliqua vero, quae manent in ordine civili et politico, iuste pendent a civili auctoritate, cum Iesus Christus imperavit: 'Reddite quae Caesaris Caesari, et quae Dei Deo.' »

1. Quisquis haec principia recusaret admittere, et ideo applicare ad educationem, necessario negaveret Christum Ecclesiam suam fundaverisse ad salutem aeternam hominum, et assereret socium civilem et Civitatem non esse subiectas Deo et legi eius naturali et divina.

Deus, a quo sunt ambae (Civitas et Ecclesia) constitutae, debet providere ut, quamquam res una et eadem, aliter et aliter, sed tamen eadem res, ad ius et iudicium utriusque pertinere possint, recte et ordine componantur.

Quae autem a Deo ordinata sunt (Rom., XIII, 1).

Enc. Immortale Dei, 1 Nov. 1885: *Itaque inter utramque potestatem quaedam intercedat necesse est ordinata colligatio: quae quidem coniunctioni non immerito comparatur, per quam anima et corpus in homine

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copulantur. Qualis autem et quanta ea sit, aliter iudicari non potest, nisi respiciendo, uti diximus, ad utriusque naturam, habendaque ratione excellentiae et nobilitatis causarum; cum alteri proxime maximeque propositum sit rerum mortalium curare commoda, alteri caelestia et aeterna bona comparare. Quidquid in rebus humanis quoquo modo sacrum, quidquid ad salutem animarum cultumve Dei pertinet, sive tale illud sit natura sua, sive rursus tale intelligatur propter causam ad quam refertur, id est omne in potestate arbitrioque Ecclesiae: cetera vero, quae civile et politicum genus complectitur, rectum est civili auctoritati esse subiecta, cum Iesus Christus iusserit, quae Caesaris sint, reddi Caesari, quae Dei, Deo.*

[*Latin ed. p. 742*]

742 Acta Apostolicae Sedis - Commentarium Officiale. This [approach] is impious, contrary to sound reason, and, especially in matters of education, extremely harmful to the proper formation of youth, and certainly ruinous for civil society itself and the true well-being of human coexistence. On the contrary, the application of these principles cannot fail to bring the greatest benefit to the proper formation of citizens. This is abundantly demonstrated by facts in all ages; thus, as Tertullian, in the early days of Christianity, in his Apology, so too could St. Augustine, in his own time, challenge all opponents of the Catholic Church – and we, in our time, can repeat with him: "Indeed, let those who say that the doctrine of Christ is an enemy of the state give us an army such as the doctrine of Christ teaches soldiers should be; let them give us such subjects, such husbands, such wives, such parents, such children, such masters, such servants, such kings, such judges, and finally, such taxpayers and collectors of revenue as the Christian doctrine commands them to be, and then let them dare to say that it is harmful to the state; or rather, let them not hesitate for a moment to proclaim that, if it is observed, it is the great salvation of the state."

And speaking of education, it is appropriate here to note how this Catholic truth, confirmed by facts, has been well expressed in recent times, during the period of the Renaissance, by a highly meritorious ecclesiastical writer in the field of Christian education, the most pious and learned Cardinal Silvio Antoniano, disciple of the admirable educator who was St. Philip Neri, and master and secretary of Latin correspondence of St. Charles Borromeo, at his request and under his inspiration, who wrote the golden treatise *On the Christian Education of Children*, in which he reasons as follows: "The more the temporal government coordinates itself with the Church, both in the spiritual and in the temporal, and the more it favors and promotes it, so much the more..."

[*Latin ed. p. 743*]

Acta Pii PP. XI 743, moreover, contributes to the preservation of the re-

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public. For, while the ecclesiastical guide endeavors to form a good Christian, using authority and spiritual means according to his purpose, he necessarily strives, as a consequence, to make a good citizen, which is what one must be under political government. This occurs because, in the Holy Roman Catholic Church, the City of God, the good citizen and the virtuous man are one and the same thing. Therefore, grave is the error of those who separate things so closely joined, and who believe that good citizens can be obtained through other rules and by other means than those which contribute to the formation of the good Christian. And let human prudence speak and discourse as it pleases, it is impossible that it can produce true peace, nor true temporal tranquility, when it contradicts and departs from peace and eternal happiness." 1

As the State, so also science, the scientific method, and scientific research, have nothing to fear from the full and perfect educational mandate of the Church. Catholic institutions, belonging to any degree of teaching and science, have no need of apologia. The favor they enjoy, the praise they receive, the scientific advancements they promote and multiply, and, above all, the individuals fully and exquisitely prepared whom they provide for the magistracy, professions, teaching, and life in all its expressions, testify more than sufficiently in their favor. 2

These facts, moreover, are nothing other than a splendid confirmation of the Catholic doctrine, defined by the Vatican Council: "Faith and reason can never contradict each other, but rather assist each other, because right reason demonstrates the foundations of faith, and, illuminated by its light, cultivates the science of divine things, while faith frees and protects reason from errors, and enriches it with various knowledge. Therefore, the Church is so far from opposing the cultivation of the arts and human disciplines that, in many ways, she aids and promotes them. For she neither ignores nor..." 1 *De Officiis*, Book I, Chapter 43. 2 Letter to the Cardinal Secretary of State, May 30, 1929.

[*Latin ed. p. 744*]

The Acta Apostolicae Sedis - Official Commentary 744, disregards the advantages that these [sciences] bring to the life of humanity; rather, it repeats that, just as these [sciences] come from God, the Lord of sciences, so too, if treated properly, they lead to God, with His grace. And it does not forbid that these disciplines, each within its own sphere, use their own principles and their own method; but, recognizing this just freedom, it diligently provides that they do not fall into errors by opposing divine doctrine, nor do they transgress their own limits, encroaching upon and disrupting the field of faith.

This norm of just scientific freedom is also a norm of inviolable just didactic freedom, or rightly understood freedom of teaching; and it must be observed in any doctrinal communication to others, and, with a much

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more serious obligation of justice, in teaching to the young, both because every teacher, public or private, has not an absolute, but a participated, right to education; and because every Christian child or adolescent has a firm right to instruction in accordance with the doctrine of the Church, the pillar and foundation of truth, and anyone who disturbs their faith would do them great harm, abusing the trust of young people in their teachers and their natural inexperience and disordered inclination towards an absolute, illusory, false freedom.

Indeed, one must never lose sight of the fact that the subject of Christian education is the whole person, spirit joined to body in a unity of nature, in all his faculties, natural and supernatural.

Conc. Vat. II, Sess. 3, cap. 4: "Neither can faith and reason ever be at odds with each other, but they also offer mutual aid to each other, since right reason demonstrates the foundations of faith, and, illuminated by its light, cultivates the knowledge of divine things; and faith, in turn, frees reason from errors and illuminates it, and instructs it with manifold knowledge. Therefore, it is not only untrue that the Church opposes the cultivation of human arts and disciplines, but rather, she helps and promotes them in many ways. For she does not ignore or despise the benefits that they bring to human life; on the contrary, she acknowledges that, just as these [sciences] originate from God, the Lord of sciences, so too, if treated properly, they lead to God, with His help and grace. And she does not forbid that these disciplines, each within its own sphere, use their own principles and their own method; but, recognizing this just freedom, she diligently takes care that they do not fall into errors by opposing divine doctrine, nor do they transgress their own limits, encroaching upon and disrupting the field of faith."

[*Latin ed. p. 745*]

Acta Pii PP. XI 745, as nature itself reveals to us, and as right reason confirms (Revelation), the man who has fallen from his original state, but who has been redeemed by Christ and restored to the supernatural condition of a son adopted by God, although not with the preternatural privileges of the immortality of the body and the integrity or equilibrium of his inclinations. Therefore, the effects of original sin remain in human nature, particularly the weakening of the will and disordered tendencies. "Foolishness is bound in the heart of a child, but the scourge of discipline shall drive it away." 1 I am therefore to correct disordered inclinations, promote and order the good ones, from the very earliest childhood, and above all, the intellect must be illuminated and the will strengthened with supernatural truths and the means of grace, without which it is impossible to either dominate perverse inclinations or to attain the due perfection of education. The Church, perfectly and completely endowed by Christ with divine doctrine and the Sacraments, which are efficacious means of grace. Therefore,

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every form of pedagogical naturalism is false, which, in any way, excludes or diminishes the Christian supernatural formation in the upbringing of youth; and every method of education that is based, wholly or in part, on the denial or forgetfulness of original sin and of Grace, and therefore solely on the forces of human nature, is erroneous. Such are generally the modern systems of various names, which appeal to a purported autonomy and boundless freedom of the child, and which diminish or even suppress the authority and work of the educator, attributing to the child a sole and exclusive primacy of initiative and an activity independent of any higher natural and divine law, in the work of his education. If, with some of these terms, one were to intend, albeit improperly, the necessity of active cooperation, to an ever more conscious degree, of the student in his education; if it is intended to remove from it despotism and violence 1 Prov., XXII, 15: "Stultitia colligata est in corde pueri: et virga disciplinae fuga* èit eam." ACTA, vol. XXI, n. 16. — 31-12-929.

[*Latin ed. p. 746*]

The Acts of the Apostolic See – an official commentary, which, to be sure, represents the correct correction – teaches, but nothing new, what the Church has always taught and practiced in traditional Christian education, in a manner similar to that of God Himself with respect to His creatures, whom He calls to active cooperation, according to the nature proper to each, for His Wisdom "extends with power from one end to the other, and governs all things with gentleness." 1 But, unfortunately, with the obvious meaning of the terms and the very fact itself, many seek to separate education from all dependence on divine law. Therefore, in these our times, it is truly a strange thing to see educators and philosophers striving to discover a universal moral code for education, as if the Decalogue, nor the Evangelical law, nor even the law of nature, inscribed by God in the heart of man, promulgated by right reason, and codified by God Himself in the Decalogue through positive revelation, did not exist. And similarly, these innovators are accustomed to call Christian education, as if in contempt, "heteronomous," "passive," and "obsolete," because it is founded on divine authority and on His holy law. These people miserably delude themselves in the pretense of freeing, as they say, the child, while rather making him a slave to his blind pride and his disordered passions, since, as a logical consequence of these false systems, these passions come to be justified as legitimate needs of a nature supposedly autonomous. But there is even worse, in the false, irreverent, and dangerous, as well as vain, pretense of subjecting to research, experiments, and judgments of a natural and profane order, matters of a supernatural order concerning education, such as, for example, the priestly or religious vocation, and in general, the mysterious operations of Grace, which, although elevating natural forces, nevertheless infinitely surpasses them and cannot in any way be subject to

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the laws of nature, since "the Spirit breathes where it wills." 1 Sap., VIII, 1: "It reaches from end to end mightily, and governs all things gently." Io., III, 8: "The Spirit breatheth where he will and thou hearest his voice."

[*Latin ed. p. 747*]

The acts of Pope Pius XI, 747. Most dangerous is that naturalism which, in our times, invades the field of education in a matter as delicate as that of the decency of morals. Very widespread is the error of those who, with dangerous presumption and with vile words, promote what is called sexual education, falsely believing that they can protect young people from the dangers of the senses, through purely natural means, such as a reckless initiation and preventative instruction for all indiscriminately, and even publicly, and, worse still, by exposing them for a time to occasions, in order to accustom them, as they say, and almost to harden their spirit against those dangers. These people err gravely by refusing to recognize the native fragility of human nature and the law, of which the Apostle speaks, which is repugnant to the law of the mind. 1 And they also disregard the very experience of facts, from which it is clear that, especially in young people, sins against good morals are not so much the result of intellectual ignorance as primarily of a sick will, exposed to occasions and not supported by the means of Grace. In this most delicate matter, if, given all the circumstances, some individual instruction is necessary, at the opportune time, by one who has from God the educational mission and the grace of state, all precautions must be observed, precautions well known to traditional Christian education, sufficiently described by the aforementioned Antonian, where he says: "Such is our misery, and our inclination to sin, that often from the very things that are said as a remedy for sins, occasion and incitement to the same sin are taken. Therefore, it is of the utmost importance that the good father, while reasoning with his son about such a slippery subject, be very careful, and not descend into the particulars and the various ways in which this infernal hydra poisons so much of the world, so that it does not happen that, instead of extinguishing this fire, he kindles or ignites it." 1 Romans, VII, 23. 1) Sexual education.

[*Latin ed. p. 748*]

Acta Apostolicae Sedis - Official Commentary 748, deeply affecting the simple and tender heart of the child. Generally speaking, while "youth continues, it will suffice to use those remedies which, with the same effect, introduce the virtue of chastity and close the entrance to vice." 1 Similarly, erroneous and harmful to Christian education is d) co-education. This so-called method of "co-education," founded by many also on naturalism that denies original sin, and by all its proponents on a deplorable confusion of ideas, which equates legitimate human co-existence with promiscuity and leveling equality. The Creator has ordained and arranged the perfect co-

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existence of the two sexes only within the unity of marriage, and gradually distinguished within the family and society. Furthermore, there is nothing in their very nature, which makes them different in their organism, inclinations, and aptitudes, that could or should lead to promiscuity, and much less to an equalization of the education of the two sexes. These, according to the admirable designs of the Creator, are destined to fulfill themselves reciprocally in the family and in society, precisely because of their diversity, which must therefore be maintained and fostered in education, with the necessary distinction and corresponding separation, proportionate to the various ages and circumstances. These principles must be applied in time and place, according to the norms of Christian prudence, to all schools, especially during the most delicate and decisive period of formation, which is that of adolescence; and in gymnastic and recreational activities, with particular regard to Christian modesty in young women, to whom any exhibition and publicity is gravely improper. Remembering the terrible words of the Divine Master: "Woe to the world because of offenses!" we strongly encourage your solicitude and vigilance, Venerable Brothers, regarding these pernicious errors, which are spreading too widely among the Christian people to the immense detriment of youth. 1 2 SILVIO ANTONIANO, On the Christian education of children, book I, chapter 88. MATTH., XVIII, 7: Woe to the world because of offenses!

[*Latin ed. p. 749*]

Acta Pii PP. XI 749. In order to obtain a perfect education, it is of the utmost importance to ensure that the conditions of everything surrounding the student, during the period of his formation, that is, the totality of all circumstances, which is commonly called the "environment," correspond well with the intended goal. The first natural and necessary environment of education is the family, for which it is specifically ordained by the Creator. Therefore, as a rule, the most effective and lasting education is that which is received in a well-ordered and disciplined Christian family, the more effective it is, the more clearly and constantly the good example of the parents, above all, and of the other household members shines forth.

It is our intention here, for the sake of brevity, even touching only the main points, to treat of domestic education, a subject so vast that, moreover, it is not lacking in special treatises, both ancient and modern, by authors of sound Catholic doctrine, among whom the aforementioned golden treatise of the Antonians, "On the Christian Education of Children," which Saint Charles Borromeo had publicly read to parents gathered together in the churches, deserves special mention. However, we wish to especially draw your attention, Venerable Brothers and beloved Sons, to the lamentable decline of family education today. To the duties and professions of temporal and earthly life, certainly of lesser importance, are added long studies and careful preparation, whereas, in the fundamental duty of educating

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children, many parents today are little or not at all prepared, being too absorbed in temporal concerns. To weaken the influence of the family environment is added the fact that, almost everywhere, there is a tendency to increasingly remove childhood from the family, even from the tenderest years, under various pretexts, whether economic, industrial, or commercial, or whether political; and there are countries where children are torn from the bosom of the family, to be formed (or, more truly to say, to be deformed and corrupted) in associations and schools without God, to irreligion and hatred, according to the extreme socialist theories, renewing a true and more terrible slaughter of the innocents.

[*Latin ed. p. 750*]

750 Acta Apostolicae Sedis - Commentarium Officiale. Nos, itaque, imploramus, in intimis cordibus Iesu Christi, Pastores animarum, ut omni modo, in instructionibus et in catechismiis, per verba et per scripta, quae largiter divulgentur, monent parentes Christianos de gravissimis obligationibus eorum; et non tam theore tice vel genericè, quam practicamente et particulariter, de singulis eorum officiis respectu educationis religiosa, moralis et civilis filiorum, et de methodis aptissimis ad eam efficaciter adimplem, praeter exemplum vitae ipsorum. Ad talia praecepta practica non discessit Apostolus Gentium, in epistulis suis, praesertim in Epistola ad Ephesios, ubi, inter alia, monet: "Patres, nolite ad iracundiam provocare filios vestros." 1 Hoc non tam est effectum excessivae severitatis, quam praecipue impatientiae, ignorantiae modorum aptissimorum ad fructuosam correctionem, et etiam laxitatis nimis communis disciplinae familiaris, per quam crescunt in adolescentibus passiones indomitae. Attendant ergo parentes, et omnes educatores cum eis, ad recte utendum authoritate, quae a Deo data est, de qua sunt vere vicarii, non pro commodo suo, sed pro recta institutione filiorum in sancto et filiali "timore Dei, principio sapientiae," super quem solum fundatur solide respectus ad authoritatem, sine quo non potest exsistre nec ordo, nec tranquillitas, nec bonum ullum in familia et in societate. h) Debilitas naturae humanae post lapsum. Divina Beneficentia, ad debilitatem virium naturae humanae lapsae, praevenit abundantibus auxiliis gratiae suae et multiplicibus auxiliis, quibus plena est Ecclesia, magna familia Christi, quae ideo est ambitus educativus, qui est proxime et harmonicè coniunctus cum illo familiae Christianae. Hic ambitus educativus Ecclesiae non continet solum Sacramenta sua, medios divinitus efficaces gratiae, et ritus eius, omnes mirabiliter pedagogicos, nec solum aedificium materiale templi Christiani, ipsum mirabile.

1 Eph., V, I, 4: "Patres, nolite ad iracundiam provocare filios vestros."

[*Latin ed. p. 751*]

The Acts of Pope Pius XI, page 751, speaks of the educational purpose

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found in the language of the liturgy and of art, but also of the great number and variety of schools, associations, and every kind of institution intended to form youth in religious piety, together with the study of letters and sciences, and even with recreation and physical culture. And in this inexhaustible fecundity of educational works, how admirable, and at the same time unsurpassed, is the maternal providence of the Church; equally admirable is the harmony mentioned above, which it knows how to maintain with the Christian family, to the point that it can be truthfully said that the Church and the family constitute a single temple of Christian education. And since it is necessary that new generations be instructed in the arts and disciplines, so that civil society may benefit and prosper, and this work is, by itself, insufficient for the family, thus arose the social institution of the school, which, it must be noted, was first established by the family and the Church, long before it was undertaken by the State. Therefore, the school, even when considered in its historical origins, is by its very nature a subsidiary and complementary institution to the family and the Church; and therefore, by logical moral necessity, it must not only not contradict, but positively harmonize with the other two environments, in the most perfect moral unity possible, so that it can, together with the family and the Church, constitute a single sanctuary, sacred to Christian education, under penalty of failing in its purpose and, instead, becoming an instrument of destruction. And this has been manifestly recognized even by a layman, so celebrated for his writings on pedagogy (not entirely commendable because infected with liberalism), who declared: "The school, if it is not a temple, is a den"; and furthermore: "When literary, social, domestic, and religious education are not in harmony with each other, man is unhappy and powerless." From this, it follows that the school so-called neutral or secular is contrary to the fundamental principles of education.

[*Latin ed. p. 752*]

752 Acta Apostolicae Sedis - Official Commentary, in which religion is excluded. Such a school, indeed, is practically impossible, because in such a case it becomes irreligious. It is unnecessary to repeat what Our Predecessors have declared on this subject, especially Pius IX and Leo XIII, in whose times secularism particularly began to plague public schools. We renew and confirm their declarations, and together with the prescriptions of the Sacred Canons, whereby the attendance of Catholic children at schools that are not Catholic, or neutral, or mixed – that is, those open indiscriminately to Catholics and non-Catholics without distinction – is forbidden, and can only be tolerated, solely at the judgment of the Ordinary, in certain circumstances of place and time, and under special precautions. And it cannot be admitted for Catholics that mixed school (much less, if it is the only one to which all are obligated) in which, although they receive religious instruction separately, they receive the rest of their instruction from non-

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Catholic teachers in common with non-Catholic students. For, not merely because religious instruction is imparted therein (often with too little diligence), does a school become conformable to the rights of the Church and the Christian family, and worthy of being attended by Catholic students. To this end, it is necessary that all teaching and all the organization of the school – teachers, curricula, and books, in every discipline – be governed by the Christian spirit under the direction and maternal vigilance of the Church, so that religion is truly the foundation and the crowning glory of all education, in all grades, not only elementary, but also secondary and higher. "It is necessary," to use the words of Leo XIII, "that not only at certain hours should religion be taught to the young, but that the entire remaining education should be imbued with Christian piety. If this is lacking, if this sacred breath does not pervade and warm the minds of..."

[*Latin ed. p. 753*]

753 The acts of Pope Pius XI, a master and disciple of God, will yield very little benefit from any doctrine; indeed, often they will result in not insignificant harm." 1. Nor should it be said that it is impossible for the State, in a nation divided into various beliefs, to provide for public education other than through a neutral or mixed school, when the State can more reasonably, and indeed more easily, provide by allowing freedom and supporting with just subsidies the initiative and work of the Church and families. And that this is achievable, to the satisfaction of families, and to the benefit of education, and of public peace and tranquility, is demonstrated by the fact of nations divided into various religious confessions, where the school system corresponds to the educational rights of families, not only with regard to all instruction – particularly with the entirely Catholic school for Catholics – but also with regard to distributive justice, with financial assistance from the State to individual schools desired by families. In other countries of mixed religion, it happens otherwise, to the not inconsiderable detriment of Catholics, who, under the auspices and guidance of the Episcopate, and with the tireless work of the secular and regular clergy, support the Catholic school for their children at their own expense, as required by their most serious obligation of conscience, and with commendable generosity and constancy, persevere in the intention of ensuring entirely, as they proclaim in the manner of a motto, "Catholic education for all Catholic youth, in Catholic schools." This, if it is not aided by the public treasury, as distributive justice requires, cannot be prevented by the civil authority, which is aware of the rights of the family and the indispensable conditions of legitimate freedom. Where even this elementary freedom is hindered or obstructed in various ways, Catholics will never do enough, even at the cost of great sacrifices, to support and defend. 1 Ep. enc. Militantis Ecclesiae, August 1, 1897: "It is not only necessary that young people be taught religion at certain hours, but that the entire course

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of instruction should be imbued with the spirit of Christian piety. If this is lacking, if this sacred breath does not permeate the minds of teachers and students, very little benefit will be derived from any doctrine; often, significant harms will result."

[*Latin ed. p. 754*]

Acts of the Apostolic See - Official Commentary, concerning their schools, and in ensuring that just school laws are enacted. Catholic Action for the School. Everything that is done by the faithful to promote and defend the Catholic school for their children is a genuinely religious work, and therefore the principal task of "Catholic Action"; hence, those special associations, which in various nations diligently attend to this necessary work, are particularly dear to Our paternal heart and worthy of high praise. Therefore, let it be proclaimed, and let it be well understood and recognized by all, that Catholics of any nation in the world, in seeking the Catholic school for their children, are not engaged in a political party activity, but in a religious work essential to their conscience; and they do not intend to separate their children from the national body and spirit, but rather to educate them in the most perfect and most beneficial way for the prosperity of the nation, since the good Catholic, precisely by virtue of Catholic doctrine, is thereby the best citizen, a lover of his homeland and loyally subject to the established civil authority, in whatever legitimate form of government. In this school, in harmony with the Church and with the Christian family, it will not happen that in the various teachings there is a contradiction, with obvious harm to education, to what the students learn in religious instruction; and if it should be necessary to make them aware, for the sake of a scrupulous conscience regarding the magisterium, of erroneous works to be refuted, this will be done with such preparation and with such an antidote of sound doctrine, that the Christian formation of the youth will not be harmed, but rather benefited. In this school, likewise, the study of the national language and of classical literature will never be at the expense of the sanctity of morals; for the Christian teacher will follow the example of the bees, which take the purest part of the flowers and leave the rest, as Saint Basil teaches in his discourse to adolescents on the reading of the classics. "PG, vol. 31, 570. 1 This necessary caution is suggested.

[*Latin ed. p. 755*]

Acta Pii PP. XI 755 1. Even the pagan Quintilian – does not in any way prevent the Christian teacher from accepting and making profitable whatever is truly good, in disciplines and methods, that our times offer, mindful of what the Apostle says: "Prove all things; hold fast that which is good" (1 Thessalonians 5:21). And therefore, in embracing the new, he will take care not to hastily abandon the old, which has been proven good and effective by

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the experience of many centuries, especially in the study of Latin, which we see increasingly declining in our days, precisely because of the unjustified abandonment of methods so fruitfully used by sound humanism, which flourished greatly in the schools of the Church in particular. These noble traditions require that the youth entrusted to Catholic schools be instructed in letters and sciences fully according to the needs of our times, but also solidly and profoundly, especially in sound philosophy, far from the rambling superficiality of those who "perhaps would have found what was necessary if they had not sought what was superfluous" (Seneca, Epistles 45). 3. Therefore, every Christian teacher must bear in mind what Leo XIII says in a concise sentence: "... with greater eagerness, it must be striven for that not only a suitable and solid method of teaching be applied, but even more that the teaching itself, in both letters and sciences, be entirely in conformity with the Catholic faith, especially in philosophy, from which the correct direction of the other sciences largely depends" (Leo XIII, Encyclical Inscrutabili, April 21, 1878). 4. Good schools are the fruit, not so much of good regulations, but primarily of good teachers, who, excellently prepared and instructed in each discipline they must teach, and adorned with the intellectual and moral qualities required by their most important office, burn with a pure and divine love for the young.

[*Latin ed. p. 756*]

756 Acta Apostolicae Sedis - The official commentary entrusted to them, precisely because they love Jesus Christ and His Church, of which they are beloved children, and therefore sincerely care for the true good of families and their homeland. And so, it fills Our heart with consolation and gratitude towards Divine Goodness to see how, together with religious teachers, a great number of such good masters and mistresses – even united in special congregations and associations to better cultivate their spirit, which are therefore to be praised and promoted as most noble and powerful auxiliaries of the "Catholic Action" – work with selflessness, zeal, and constancy, in that which Saint Gregory of Nazianzus calls "the art of arts and the science of sciences," namely, the governing and forming of youth. And yet, even for them, the words of the Divine Master apply: "Then he saith to his disciples, The harvest indeed is great, but the labourers are few." Therefore, we implore the Lord of the harvest to send forth many more such workers of Christian education, whose formation must be of the utmost concern to the pastors of souls and the supreme moderators of religious orders. It is also necessary to direct and supervise the education of the young, "malleable as wax to be bent to vice" in whatever environment they may find themselves, removing bad influences and providing them with opportunities for good, in their recreations and companionships, for "evil conversations corrupt good manners." 4 However, in our times, more extensive and careful vigilance is necessary, as the occasions for moral

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and religious shipwreck have increased for inexperienced youth, especially in books that are impious or licentious, many of which are diabolically disseminated at low prices, in the spectacles of the "cinematograph," and now also in "radio" broadcasts, which multiply and facilitate, so to speak, every kind of reading, just as the cinematograph facilitates every kind of spectacle.

[*Latin ed. p. 757*]

757 The acts of Pope Pius XI are, in a certain sense, spectacles. These most powerful means of dissemination, which, if properly guided by sound principles, can be of great benefit to education, are unfortunately often subjected to the incitement of base passions and the greed for gain. St. Augustine lamented the passion that drove even Christians of his time to the spectacles of the circus, and he recounts with vivid drama the perversion, fortunately temporary, of his student and friend Alipio. How many youthful deviations, due to the spectacles and, moreover, the wicked readings of today, must now be mourned by parents and educators! Therefore, all those educational works are to be praised and promoted, which, with a sincerely Christian spirit of zeal for the souls of young people, strive, through appropriate books and periodicals, to make known, especially to parents and educators, the moral and religious dangers, often subtly insinuated, in books and spectacles, and to work to spread good readings and to promote truly educational spectacles, even creating, with great sacrifices, theaters and cinemas, in which virtue not only has nothing to lose, but rather much to gain. However, from this necessary vigilance, it does not follow that youth must be segregated from society, in which they must nevertheless live and save their souls, but rather that, now more than ever, they must be protected and strengthened by Christian principles against the seductions and errors of the world, which, as a divine word warns, is "the lust of the flesh, the lust of the eyes, and the pride of life"; 2 so that, as Tertullian said of the early Christians, they may be "partakers of the world, but not of the error." 3 In this saying of Tertullian, we have already touched upon what We have proposed to treat last of all.

1 Conf., V, I, 8.

2 1 John, II, 16: "concupiscentia carnis, concupiscentia oculorum et superbia vitae."

3 De Idololatria, 14: "compossessores mundi, non erroris."

[*Latin ed. p. 758*]

758 The Acta Apostolicae Sedis – an official commentary of the utmost importance, and namely, the true essence of Christian education, which is gathered from its proper end, and in whose consideration the preeminent educational mission of the Church becomes ever clearer, with a bright light. The proper and immediate end of Christian education is to cooperate

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with divine grace in forming the true and perfect Christian: that is, Christ Himself in those who are regenerated by Baptism, according to the living expression of the Apostle: "My little children, of whom I am in labour again, until Christ be formed in you." Because the true Christian must live the supernatural life in Christ: "Christ, who is your life," and manifest it in all his actions: "that also the life of Jesus may be manifested in our mortal flesh." Therefore, Christian education encompasses the entire scope of human life, both sensible and spiritual, intellectual and moral, individual, domestic, and social, not to diminish it in any way, but to elevate, regulate, and perfect it according to the examples and the doctrine of Christ. Thus, the true Christian, the fruit of Christian education, is the supernatural man, who thinks, judges, and acts constantly and consistently, according to right reason illuminated by the supernatural light of the examples and the doctrine of Christ; that is, to put it in the language now in use, the true and complete man of character. For, not every consistency is tenacity of conduct, according to subjective principles; but true character is only the constancy in following the eternal principles of justice, as even the pagan poet recognizes, when he praises "the just and steadfast man in his purpose." And, on the other hand, perfect justice cannot exist unless one gives to God what is due to God, as the true Christian does.

[*Latin ed. p. 759*]

Acta Pii PP. XI 759. The apparent aim and purpose of Christian education seems to the uninitiated as an abstraction, or rather, as something unattainable without the suppression or impairment of natural faculties, and without renunciation of the works of earthly life, and therefore alien to social life and temporal prosperity, contrary to all progress in letters, sciences, arts, and every other endeavor of civilization. To this objection, raised by the ignorance and prejudice of pagans, even those who were learned in their time, – an objection, alas, repeated with greater frequency and insistence in modern times – Tertullian responded: "We are not strangers to life. We remember well that we owe gratitude to God, the Lord Creator; we reject no fruit of His works; we simply moderate ourselves, lest we use them immoderately or wickedly. And thus, we live in this world, not without the forum, not without the marketplace, not without baths, houses, workshops, stables, markets, and all your other dealings. We sail and we serve with you, we cultivate the fields and we trade, and for this reason we exchange labors and make our works available to you. How can we seem useless to your affairs, with which and from which we live, I do not know."

Therefore, the true Christian, far from renouncing the works of life, or, which is even more noble and more earthly, from impairing his natural faculties, rather performs and perfects them, coordinating them with supernatural life, in such a way as to ennoble natural life itself, and to procure

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for it more effective benefit, not only of a spiritual and eternal order, but also material and temporal. This is demonstrated by the entire history of Christianity and its institutions, which is identified with the history of true civilization and genuine progress to this day; and particularly by the Saints, of whom the Church is so fruitful, and only she is, who have...

[*Latin ed. p. 760*]

The Acts of the Apostolic See – Official Commentary 76. Having reached, in the most perfect manner, the goal of Christian education, and having ennobled and benefited human society in every way, the Saints have been, are, and will always be the greatest benefactors of human society, as well as the most perfect models in every class and profession, in every state and condition of life, from the simple and rustic peasant to the scientist and scholar, from the humble artisan to the commander of armies, from the private father of a family to the monarch ruling over peoples and nations, from simple girls and women of the domestic sphere to queens and empresses. And what shall we say of the immense work, also for the benefit of temporal well-being, of evangelical missionaries, who, together with the light of Faith, have brought and bring to barbarian peoples the benefits of civilization; of the founders of numerous works of charity and social assistance, and of the endless host of saints and holy educators, who have perpetuated and multiplied their work in their fruitful institutions of Christian education, for the help of families and for the inestimable benefit of nations? These are the fruits, beneficial in every way, of Christian education, precisely because of the supernatural life and virtue in Christ that it develops and forms in the individual; for Christ, our Lord, Divine Master, is also the source and giver of this life and virtue, and at the same time the universal and accessible model for all conditions of the human race, through His example, particularly to the young, during the period of His hidden life, laborious, obedient, adorned with all the virtues, individual, domestic, and social, before God and before men. And the entire complex of treasures of infinite value, of which we have so far only briefly mentioned, is so proper to the Church, that it constitutes its very essence, since it is the mystical Body of Christ, the immaculate Bride of Christ, and therefore, by its very nature, the most fertile Mother and the supreme and perfect Educator. Therefore, the great and ingenious St. Augustine – whose blessed death we are about to celebrate in the fifteenth centenary of its occurrence – overflowed, filled with holy affection for this Mother, with these words.

[*Latin ed. p. 761*]

761 The Acts of Pope Pius XI state: "O Holy Catholic Church, truest Mother of Christians, you rightly preach not only that God Himself must be honored most purely and most chastely, which is the path to the most blessed life, but also that the love and charity of our neighbor must be

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embraced so completely that every remedy for the many evils for which souls suffer, due to their sins, is powerfully effective within you. You train and instruct children with gentleness, young men with strength, and the elderly with delicacy, according to the needs of both their body and their spirit. You subject children to their parents with a certain freedom, and you place parents over their children with a dominion of piety. You bind brothers to brothers with a bond of religion, stronger and more firm than that of blood... You bind citizens to citizens, peoples to peoples, and indeed all men to each other with the memory of their first common parents, not only with a bond of society, but also with a certain brotherhood. You teach kings to care for their people; you admonish peoples to obey their kings. You diligently teach to whom honor is due, to whom affection, to whom respect, to whom fear, to whom comfort, to whom admonition, to whom exhortation, to whom correction, to whom reproach, to whom punishment; showing in what manner, and that not everything is due to everyone, but charity is due to everyone, and offense to no one."

1. Let us, O Venerable Brothers, raise our hearts and hands in supplication to Heaven, 2 "to the Shepherd and Bishop of our souls," to the Divine King.

[*Latin ed. p. 762*]

762 Acta Apostolicae Sedis - Official Commentary "which gives law to the rulers," so that He, with His omnipotent virtue, may ensure that these splendid fruits of Christian education are gathered and multiplied "throughout the world," ever more to the benefit of individuals and nations. Under the auspices of these heavenly graces, with paternal affection, We impart the Apostolic Blessing to You, Venerable Brothers, to Your clergy, and to Your people. Given at Rome, near St. Peter's, on the 31st of December, 1929, in the eighth year of Our Pontificate. PIUS PP. X I. APOSTOLICAE LITTERAE. APOSTOLICALLY ERECTED: THE APOSTOLIC NUNCIO TO THE KING OF ITALIAE. For the perpetual memory of the matter. — It pertains to the Supreme Pontiff, among the many and weighty concerns He undertakes for the common good of the faithful, to devote Himself with greater diligence to this as well, namely, to establish Legations among the Governments and rulers of nations, through which the observance of the Roman See by governors and peoples may be increasingly fostered, and through which their spiritual needs may be addressed. Therefore, since it has already been established by the Apostolic See, through agreements concluded on the seventh day of this month, with the rulers of the Kingdom of Italica, that an Apostolic Nunciature shall also be established for the territory of Italica: We, with certain hope shining upon Us, have freely and willingly considered this plan of Ours to be most beneficial, both for the advancement of religion and for strengthening the bonds between the nation of Italica and the Holy See. Therefore, by Our apostolic

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authority, by the tenor of the present Litterae, We perpetually erect and establish an Apostolic Nunciature to the King of Italica, and We grant to it all and each of the rights, privileges, honors, prerogatives, and indulgences that are proper to such Legations.

[*Latin ed. p. 763*]

763. Acts of Pope Pius XI. We, in the Lord, establish this, decreeing that these present letters shall remain forever firm, valid, and efficacious, and shall have their full and complete effect, and that the Apostolic Nunciature, which We have established in Italy, shall forever support them; and that it shall be rightly judged and defined, and that whatever is done to the contrary concerning these matters by anyone, knowingly or unknowingly, shall be null and void from now on. Notwithstanding any contrary provisions. Given at Rome, near St. Peter's, on the twenty-fourth day of the month of June, in the year 1929, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

THE CHURCH OF SS. AMBROSE AND CHARLES, ON THE VIA LATA, IN THE CITY, IS ENHANCED WITH HONOR AND THE TITLE OF BASILICA MINOR. PIUS XI. For the perpetual memory of this.

Those of Lombardy residing in the City, at the end of the fifteenth century, erected in our City a temple dedicated to St. Ambrose, Bishop of Milan, along with a pious house for the care of the sick of their nation, on the Via Lata; which, in the following century, after the City was sacked, was restored. Within this very sacred building, from its beginnings, the Lombard Sodalitas has had its seat, which was canonically established in the time of Sixtus IV, and then, under Pope Pius IV of Milan, was enriched with numerous privileges, especially through the zealous efforts of St. Charles Borromeo. After this great Archbishop of Milan was raised to the number of the Saints in the year 1610, in order to signify the piety of the Lombard people towards this illustrious Prelate, with the encouragement and support of Paul Emilio Sfondrati, Cardinal Patron of the Brotherhood of St. Ambrose in Rome, a new and larger church was begun to be built, dedicated to the Saints Ambrose and Charles; and, under the invocation of these Prelates of the Milanese Church, the aforementioned Lombard Sodalitas, which had in the meantime been enriched with privileges and increased in name by Apostolic authority as an archiconfraternity, was established. This same church, completed only in the year 1684, which, according to the Latin style, consists of three naves in the form of a cross and is among the most noteworthy churches of this City, due to the works of art with which it is adorned; first, We Ourselves, have visited it in recent years.

[*Latin ed. p. 764*]

Acts of the Apostolic See - Official Commentary 764. We have now reached fifty years; and we frequently visited that same church afterwards,

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fulfilling the duties entrusted to us at that time in the City, and we also became members of the archiconfraternity of our nation, constantly honoring the patrons of both archdioceses, and we devoutly and reverently visited them. Then, to govern the vacant See of Milan, which the heavenly patrons themselves so wisely and so fruitfully governed, leaving us the most excellent examples, and also fulfilling the office of Cardinal Protector of the archiconfraternity of Rome, before the Roman Curia of Saints Ambrose and Charles, we willingly undertook this duty; so that, by divine grace, we were raised, though unworthy, to the supreme chair of the blessed Apostle Peter, and, as a special sign of favor towards the archisodalit of Lombardy and the church itself, we have striven to fulfill this office of protector. Therefore, for reasons of gratitude and also out of faithful observance towards us by the members of that group, they have, with contributions gathered from all sides, taken care to renew the altar of the Most Holy Sacrament in their church, to adorn it with valuable marbles and beautiful and appropriate works of art; and now that these labors are completed, they intend to celebrate the anniversary of our blessedness. Therefore, remembering these things and events, we have seized this opportunity to add a new expression of our will to the previous testimonies of our benevolence towards the archisodalit of Lombardy and the church itself, so that that same church in Rome may be increased in privileges and honors, as befits the most important and ancient temples of the City. For these reasons, by these Apostolic Letters, *motu proprio*, and by our authority, we adorn the church existing in this Alma City under the title of Saints Ambrose and Charles, with the title of minor basilica, perpetually, and we grant to it all and each of the rights, privileges, prerogatives, honors, and indulgences which rightfully belong to other minor basilicas of this our Alma City. We decree that these present Letters shall always remain valid and effective, and shall fully and completely produce and obtain their intended effects, and that those to whom they apply, or who may apply to them in the future, shall fully benefit from them; and that it shall be rightly judged and determined, and that anything to the contrary, concerning these matters, shall be declared void and of no effect, if anyone, with any authority whatsoever, knowingly or unknowingly, should attempt to interfere with them. Notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-first day of the month of December, in the year 1929, in the eighth year of our pontificate. P. CARD. GASPABRI, Secretary of State.

[*Latin ed. p. 765*]

Acta of Pope Pius XI, 765. LETTER TO THE MOST REVEREND BASIL, BISHOP OF VELITERNE, SECRETARY OF THE HOLY CONGREGATION, CARDINAL POMPILI, VICAR GENERAL OF THE HOLY SEE

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IN THE CITY, CONCERNING THE DEDICATION OF A VOW ALTAR IN THE CHURCH OF THE HOLY AMBROSE AND CHARLES, IN THE CITY.

PIUS PP. XI. To our Venerable Brother, greetings and apostolic blessing.

We know that, some time ago, several ecclesiastical and lay men were convened in council to consider, in commemoration of the fiftieth anniversary of our priestly ordination, the rebuilding of a marble altar, richly adorned and reflecting the style of the old, in the church of Saint Charles Borromeo, where, out of our special devotion to him, we first celebrated Mass. It is easy to understand how pleasing to us has been the testimony of such a generous intention, sent to us from the entire Catholic world. We are not unaware that a large sum has been contributed by the faithful for the construction of that magnificent altar, even from the most remote mission stations; and that many Bishops, Cardinals, and even Princes and rulers of states have served as an example to others. Therefore, in order to show our gratitude to all the contributors, we choose you, our Venerable Brother, as our legate, to preside over the solemn gathering, which the inhabitants of the city and those from Milan who are visiting here will attend to dedicate the altar, on the very day of our priestly anniversary.

Furthermore, we entrust to you the task of consecrating the same altar in our name on that day. We are certain that you, through your devotion and love for us, will gladly undertake both of these duties.

In the meantime, as a witness to our heavenly favor, we impart, with paternal affection, our apostolic blessing to you, our Venerable Brother, and to all those who will gather at Saint Charles for this purpose.

Given at Rome, near Saint Peter's, on the sixteenth day of the month of December, in the eighth year of our pontificate.

PIUS PP. XI.

[*Latin ed. p. 766*]

Acts of the Apostolic See - Official Commentary 766. SERMON TO THE MOST EM. AND REV. CARDINALS, TOGETHER WITH THE COLLEGES OF THE ROMAN ARCHDIOCESE AND OTHER BISHOPS. GATHERED IN THE HALL OF THE CONSISTORY, ON THE EVE OF THE NATIVITY OF OUR LORD JESUS CHRIST, TO OFFER HOMAGE TO THE MOST BLESSED FATHER.

We hasten to express our heartfelt gratitude to the venerable Dean of the Sacred College for the beautiful and elevated, as well as affectionate, words and sentiments that he has addressed to us, both on his own behalf and on behalf of the Sacred College itself, to whom our thanks are also due. We not only thank him for the sentiments expressed, but also for

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the solemn and ever-cherished presence of the Sacred College, which is all the more dear to Us in circumstances such as these, both because it occurs just as Our own sacerdotal jubilee has chronologically concluded, to which the Sacred College has wished to contribute in such a beautiful and splendid manner, not only with greetings, but also with its magnificent gifts; and also because it takes place on the eve of the always beloved, solemn, sympathetic, and holy Christmas festivities: so that at this moment, the presence of the Sacred College is truly all the more exquisitely dear to Us, and is particularly solemn.

Your venerable representative has reminded Us of so many beautiful and cherished things, that We cannot fail to renew, in your presence and in the presence of those chosen by the Roman Archdiocese who are here, the sentiments of profound gratitude that We have never ceased to offer before the throne of God, the unique Creator of such beautiful and holy things, as well as We trust that they have been and will be all those things with which the Lord has properly filled the year of Our sacerdotal jubilee. For through these, Our jubilee, which was an event of Our individual life, has become a truly, happily, and beneficially worldwide event, which has filled with joy the common Father of the faithful, because through these, the sacerdotal jubilee of the Father has become the spiritual jubilee of the children, that is, of the entire immense Catholic family, with a large harvest of excellent fruits of renewed Christian life, both in the relationships of individual life and in the relationships of social life. We have had proof of this beneficial efficacy in the uninterrupted, constant, and numerous stream of pilgrims who have come to the ancient and holy Church of Rome, Mother of all the Churches, from all parts of the world.

The same venerable representative also wished to recall those events that, exceeding the individual scope of what has just been mentioned...

[*Latin ed. p. 767*]

The Acts of Pope Pius XI, 767, possess a historical and universal significance. Indeed, these events, namely, the historical Lateran Agreements, we can rightly place among the purest and most brilliant joys with which the hand and heart of God have wished to adorn and enrich our sacerdotal jubilee, increasing its importance and scope. Faced with these great and wondrous things, we can only thank God for having chosen our humility for their accomplishment. Therefore, to God we offer our renewed and perpetual gratitude, both as the Giver and Distributor of those numerous and precious fruits of which your venerable Interpreter has also spoken, and which we firmly believe are present in the divine dispositions, just as we are certain of our own perennial intentions in this regard: fruits of peace, not only, but also fruits of sanctification, of restored Christian life, of amplified honor to God and His Church, and therefore, of new guarantees for the true prosperity of the nation and of society. Among the most immediate

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and happy consequences of these Agreements, we undoubtedly place the august visits to which the Dean of the Sacred College has alluded, visits of which, it is fitting to say, we have not only been satisfied, but truly consoled. And also concerning other consequences of these Agreements, we wish to express our satisfaction and consolation: for the good dispositions of not a few departments and of excellent individuals who have put their good will and their best intentions, indeed, the most deferential dispositions, for the ever more faithful and ever more beneficial implementation of the Agreements themselves. However, we cannot say this of everything, of everyone, and in all directions, nor can we say that we are entirely content, because, as we have already briefly mentioned in our last consistorial allocution, there are sad notes, discordant notes. The Catholic Action – our Catholic Action – is not treated as it should be, it is not treated as an explicit article of the Concordat solemnly requires. To say that Catholic Action engages in politics in order to circumvent that article is precisely to say something contrary to the truth, it is precisely to slander it, to slander ourselves in our dearest children. If any isolated individual – and their name has never been mentioned – deserved the reputation of a politician, we would be the first, if we knew of it, to formulate and sanction it; but, even if that were the case, it would not at all mean that Catholic Action engages in politics. To say that Catholic Action, the Young Catholics, the Catholic Youth engage in politics, is to say something untrue; no, they do not, and we know it well, because our children have received from us the instruction not to do so, and we also know with what spirit of obedience and with what scruple they carry out the instructions given to them by the Vicar of Jesus Christ.

[*Latin ed. p. 768*]

Acts of the Apostolic See - Official Commentary 768 E. In another direction, with Our deepest sorrow, We are compelled to make sad observations: and this concerns the Catholic press, the press of the Catholic Action. No, it is not treated well, indeed, it is treated badly, abominably badly. This is a painful fact that has now been verified throughout this year, until these very days. And this while, simultaneously, one reads of monuments of which very few can recognize the appropriateness, and which, if not in the letter, certainly in spirit, contradict the agreements, where the sacred character of Rome is nevertheless remembered and recognized, of this Rome that always remains Our Rome, Our Diocese, Ours in the truest and highest sense of the word. And all this while broad permissions and facilitations are given to publications that contradict that very spirit: publications irreverent and disrespectful towards this Holy See and towards the Pope himself, which seem to have been born and intended to upset consciences and minds precisely on those points in which We have repeatedly expressed Our corrections and Our condemnations: publications that claim to be an apologia of a religious policy, which, if it were truly as it is said to be, would

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be an anti-religious policy. As you can see, there are no shortages of tribulations and sorrows, but even "in our tribulations" we are in joy, because we have an unlimited and well-justified trust in the goodness of God, in the fidelity of God, and in the promises that He has made to His Church and to those who were to be His Vicars: "and upon this rock... they shall not prevail... behold, I am with you..." To this unlimited and well-justified trust in the goodness of God, we also add the trust that we have in the loyalty and fidelity of men. And now, beloved sons and venerable brothers, nothing remains for us but to renew the sentiments of Our gratitude to all of you, to reciprocate your greetings, and to the entire present Roman Prelature. We wish to impart Our Blessing to all, and especially to each member of the Sacred College, as we are certain that it will redound to Our own benefit, knowing well with what solicitude, with what care, and with what devotion you work where each of you is placed to be of precious help and counsel to Us for the interests of this Holy Apostolic See and for the governance of the entire Church. Finally, We wish to bless all those present and everything that each of them holds most dear in thought and in heart, praying that the Lord may accompany Our blessing with the abundance of His divine blessings and His graces.

[*Latin ed. p. 769*]

76. The Sacred Congregation Consistorial, ACTA of the Sacred Congregations. The Most Holy Lord Koster, Pius, by the divine Providence, Pope XI, by the decrees of the Sacred Congregation Consistorial, has provided for the following churches, each with its own pastor, namely:

1. November 1929. – To the titular episcopal Church of Ancusa, he appointed the Most Reverend Doctor Saturninus Peri, formerly Bishop of Iglesias.

2. November 4. – To the Cathedral Church of Chilapa, he appointed the Most Reverend Doctor Leopoldus Diaz Escobar, a canon of the same cathedral.

3. November 9. – To the titular episcopal Church of Cyrene, he appointed the Most Reverend Doctor Iosephum Legrand, formerly Bishop of Dacchen.

4. November 15. – To the Cathedral Church of Bellice, he appointed the Most Reverend Doctor Virgilium Beguin, Archpriest of the town of Sedan.

5. November 18. – To the Patriarchal Church of Lisbon, he appointed the Most Reverend Doctor Emmanuelem Gonçalvez Cerejeira, formerly titular Archbishop of Mitylene.

6. November 22. – To the newly erected Cathedral Church of Assis in Brazil, he appointed the Most Reverend Doctor Antonium Iosephum dos Santos, formerly titular of Croen and Auxiliary to the Archbishop of

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Adamantina. Bishop.

[*Latin ed. p. 770*]

770 Acta Apostolicae Sedis - Commentarium Officiale

ACTA SACRA TRIBUNALIUM

ROMANA ROTA

Citationes edictales

1. BAIOCEN. NULLITATIS MATRIMONII (DANIBL-BINOT)

Cum ignoretur locus actualis commorationis Andreae Binot, in causa conventi, eundem citamus ad comparendum, sive per se, sive per Procuratorem legitime constitutum, in sede Tribunalis S. R. Rotae (ROMA, via delia Dataria, 94) die 19 Februarii 1930, hora 11, ad concordandum de dubio disputando, vel infrascripto subscribendum, et ad diem designandam qua habebitur Turnus Rotalis pro causae definitione: An confirmanda sit vel infirmanda in sententia Rotalis diei 7 Iulii 1929 casu.

Ordinarii locorum, parochi, sacerdotes et fideles quicumque notitiam habentes de loco commorationis praedicti Andreae Binot curare debent, ut de hac edictali citatione ipse moneatur.

* L. Pg S. F. Guglielmi, Ponens.

Ex Cancellaria Tribunalis S. R. Rotae, die 13 Novembris 1929.

T. Tani, Notarius.

* Etant inconnu le lieu de la demeure actuelle de M. André Binot, défendeur en cette cause, Nous le citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (ROMA, Via della Dataria, n. 94), 19 Février 1930, à 11 heures, pour concorder ou souscrire le doute ci-dessous rapporté, et fixer le jour de la cause devant la Rote. Doit-on confirmer ou casser la sentence Botale du 13 Juillet 1929 dans ce cas?

Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence du dit M. André Binot, devront, dans la mesure du possible, l'avertir de la présente citation.

[*Latin ed. p. 771*]

The Roman Rota, 771, Second Part, concerning the Nullity of Marriage (Bayrag-Mouraille). Since the actual place of residence of Victorie Mourailie in this cause is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Via della Dataria, 94),

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on March 28, 1930, at 12 o'clock, to resolve the disputed matter, or to subscribe to the following, and to designate the day for the Rotal hearing for the definition of the cause: Does the nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Victorie Mourailie, must take care to inform him of this edictal citation.

From the Chancery of the Tribunal of the Holy Roman Rota, December 2, 1929.

T. Tani, Notary.

And since the place of current residence of Mr. Victorie Mourailie, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Via della Dataria, n. 94), on March 28, 1930, at 12 o'clock, to agree upon or subscribe to the doubt mentioned below, and to set the date for the hearing before the Rota. Does the nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Victorie Mourailie, must, as far as possible, inform him of this present citation.

[*Latin ed. p. 772*]

From the *Acta Apostolicae Sedis* – Official Commentary, DIARY OF THE ROMAN CURIA. His Most Holy Lord Pope Pius XI, on the twentieth day of the month of December, on which day fifty years previously he had received the grace of the priesthood in the same place, privately visited the most holy Archbasilica of the Lateran, accompanied by the Prefect of the Secretariate, the Bishop of Porphyreon, Prefect of the Apostolic Sacristy, and also the General Vicar of the Vatican City, the Prefect and Masters of the pontifical ceremonies, and chamberlains among the most intimate; and he was solemnly received by the Most Eminent Cardinal Archpriest and the Order of Canons. The Blessed Father, after having touched with his hand the golden and silver keys offered to him according to the ancient rite and custom, as a sign of possession, in the Cathedral of his Roman diocese, entered the temple, knelt, and reverently kissed the image of the Crucifix presented to him by the same Most Eminent Man. Then, after having adored the Blessed Sacrament and venerated the sacred Heads of the Apostles Peter and Paul, for the purpose of veneration, he approached the altar reserved for the Supreme Pontiff. After the sacred rite was completed, he sat in the Chair, and admitted to the kiss of his feet the Order of Canons, the other members of the clergy of the Archbasilica, the Franciscans admitted to expiate [sins] in the same Lateran Temple, and the students of the Roman Seminary, who were to give obedience, while the choir of singers intoned ancient acclamations. On Thursday, December 5th, His Holiness

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received in a solemn audience Their Majesties, King VICTOR EMMANUEL III and Queen HELENA, Sovereigns of Italy. On Saturday, December 7th, His Holiness received in a solemn audience His Royal Highness, Prince UMBERTO of Savoy, Hereditary Prince, and Their Royal Highnesses, the Princesses GIOVANNA and MARIA of Savoy.

[*Latin ed. p. 773*]

Diarium Romanae Curiae 773, Thursday, December 26th: His Holiness received in a solemn audience the Royal Highnesses EMANUEL PHILIBERT, Duke of Aosta; HELENE, Duchess of Aosta; the Duke of Spoleto; the Count of Turin; the Duke of the Abruzzi.

Saturday, December 28th: His Holiness received in a solemn audience the Royal Highnesses THOMAS, Duke of Genoa; Princess MARIA ADELAIDE; the Prince of Udine; the Duke of Bergamo; the Duke of Ancona; the Duke of Pistoia; the Duchess of Pistoia.

SACRED CONGREGATION OF RITES, Tuesday, December 3, 1929: In the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the Theological Consultors discussed and gave their vote, first on the aforementioned doubt concerning the solemn beatification of the Venerable Servant of God, John Ogilvie, professed priest of the Society of Jesus, who was killed in Scotland, in hatred of the Faith, and then on a new General Congregation concerning the martyrdom of the Venerable Servants of God, George Haydock and his companions, who were killed in England, as is asserted, in hatred of the Faith.

Tuesday, December 10, 1929: In the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the Theological Consultors discussed and gave their vote, first on the aforementioned doubt concerning the solemn beatification of the Venerable Servants of God, Thomas Hemerford, secular priest; John Roberts, priest of the Order of Saint Benedict; John Joues, priest of the Order of the Friars Minor; Robert Southwell, priest of the Society of Jesus; Philip Howard, Count of Arundel, and his companions, who were killed in England, in hatred of the Faith.

On the same day, December 10, 1929, and in the same Apostolic Palace, under the presidency of the Eminent and Reverend Cardinal Granito Pignatelli di Belmonte, Promoter of the Cause of canonization of the Blessed Lucy Filippini, Foundress and Superior of the Institute of the Maestre Pie, called the Filippini, as from her surname, the Preliminary Congregation was held, in which the Reverend Prelates Officials and the Theological Consultors of the same Sacred Congregation of Rites discussed the doubt concerning two miracles which are asserted to have been wrought by God

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through the intercession of the same Blessed, which are proposed for her canonization.

[*Latin ed. p. 774*]

Acta Apostolicae Sedis - Official Commentary 774

TRIBUNAL OF THE HOLY ROMAN ROTA

ANNOUNCEMENT

It is hereby made known that, following the Concordat of February 1929 between the Holy See and Italy, ratified on June 7, 1929, and in response to the desires expressed by the Italian dioceses through His Excellency, the Minister of Justice, the Holy Father, in the audience granted to the undersigned on November 21, 1929, has granted to the Sacred Rota, in partial derogation of canon 44 § 2 of the proper law of the Holy Rota, the faculty, valid for a period of five years, to admit to practicing before the Tribunal of the Rota, to defend the causes of citizens or entities of Italy, lawyers practicing before the courts of the Kingdom, belonging to the following categories:

a) Professors of law in the Universities;

b) Members of the Supreme Council of the Bar;

c) Presidents and Vice-Presidents of the Professional Councils and Royal Commissions of the Orders of Lawyers.

These individuals must demonstrate their expertise in Canon Law, either through examination or through titles and publications, and it shall be the unappealable judgment of the Sacred Rota to decide also regarding all other personal qualifications required by Canon Law.

Massimo Massimi, Dean.

SECRETARY OF STATE

CONGREGATIONS ASSIGNED TO THE NEW CARDINALS

Through subsequent notes from the Secretary of State, the Holiness of Our Lord has graciously deigned to assign the following Sacred Congregations to the new Most Eminent and Reverend Cardinals:

July 18, 1929. To His Eminence Cardinal Alfredo Ildefonso Schuster, the Sacred Congregations of Religious, of Bishops and Seminaries, and of Universities.

October 28, 1929. To His Eminence Cardinal Pietro Segura y Saenz, the Sacred Congregations of Religious, of Propaganda Fide, of Seminaries, and Universities.

December 19, 1929. To His Eminence Cardinal Emanuele Gonçalves

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Cerejeira, the Sacred Congregations of Propaganda Fide, of Bishops, and Seminaries, and of Universities.

[*Latin ed. p. 775*]

From the Roman Curia Diary, 11 AM, December 19, 1929. To His Eminence Cardinal Eugenio Pacelli, the Sacred Congregations of the Holy Office, of Extraordinary Ecclesiastical Affairs, and of Seminaries and Universities. To His Eminence Cardinal Luigi Lavitrano, the Sacred Congregations of the Sacraments, of the Council, and of Religious Orders. To His Eminence Cardinal Dalmazio Minoretti, the Sacred Congregations of the Consistory, of the Sacraments, and of the Rites. To His Eminence Cardinal Giuseppe Mac Rory, the Sacred Congregations of the Consistory, of the Council, and of the Reverend Fabric of St. Peter's. To His Eminence Cardinal Giovanni Verdier, the Sacred Congregations for the Eastern Church, of Propaganda Fide, and of Seminaries and Universities. APPOINTMENTS: By a letter from the Secretariat of State dated August 4, 1929, the Most Holy Father Pius XI, may He reign happily, deigned to appoint Monsignor Leonida Perrin, Consultor of the Sacred Congregation *pro Ecclesia Orientali*. NECROLOGY: August 26 – December 1929. Monsignor Antonio Òech, titular Bishop of Cidiesso. His Most Reverend Eminence, Cardinal GIOVANNI GAMBA, of the title of St. Mary above Minerva, Archbishop of Turin.

[*Latin ed. p. 777*]

I. GENERAL INDEX OF ACTS (A.D. 1922 - ACTS OF POPE PIUS XI - VOL. XXI)

SACRED CONGREGATION FOR THE SACRAMENTS: 351, 490, 631. ENCYCLICAL LETTERS: 689, 707, 723. APOSTOLIC LETTER: 129. BY OUR OWN MOTION: 342. APOSTOLIC CONSTITUTIONS: 5, 33, 98, 138, 308, 577, 649. APOSTOLIC LETTERS: 12, 89, 147, 177, 312, 473, 545, 581, 622, 651, 763. CHIROGRAPHS: 297, 619. LETTERS: 22, 185, 596, 625, 664. SACRED CONSISTORY: 457, 617, 681. SERMONS: 103, 172, 766. CONVENTIONS: 209, 337, 441, 521. SACRED CONGREGATION OF THE COUNCIL: Resolutions: 116. Letter: 494. Instruction: 384. Warning: 23. SACRED CONGREGATION FOR RELIGIOUS: Approvals: 160. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH: Provision of Churches: 162. Nominations: 24, 162, 194, 320, 504, 674. Designations: 163. SACRED CONGREGATION FOR THE RITUAL: II. - ACTS OF THE CONGREGATIONS. Liturgical Decrees: 43, 77, 195, 321, 328, 509. SUPREME SACRED CONGREGATION OF THE HOLY OFFICE: 490. Proscription of Books: 489, 670. SACRED CONSISTORIAL CONGREGATION: Documents: 42. Concerning the Boundaries of Dioceses: 558. Provision of Churches: 23, 115, 151. Decrees in Causes

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of Servants of God: 24, 119, 163, 195, 321, 505, 562. New Offices: 44, 601. SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITIES: 571. III. - ACTS OF THE TRIBUNALS: 193, 319, 350, 560, 630, 769. Designations: 631. SACRED CONGREGATION FOR THE ORIENTAL CHURCH: Decrees: 27, 670. Provision of Churches: 320. Nominations: 194. Approvals: 194, 560. ACTS, vol. XXI, n. 16. - 31-12-1929. SUPREME SIGNATURE OF THE APOSTOLIC TRIBUNAL: 511. SACRED ROMAN ROTA: Index of Sentences: 78.

[*Latin ed. p. 778*]

778 Index generalis actorum Index decretorum vim definitivam habentium, 90. Citations edictales, 169, 438, 572, 675, 770. IV. - Acta Diarium Curiae Romanae: Audientiae solemniores, 27, 172, 439, 772. Notificationes, 123, 175, 201, 570, 575, 645, 669, 772. Congregationes Ss. Rituum, 27, 95, 123, 175, 201, 330, 440, 513, 575. Secretaria Status, 607, 645, 676, 773. Pont. Commissio ad Codicis Canones Authentice Interpretandos, 170, 573. Pont. Commissio pro Russia, 94, 171. Nominationes, 29, 124, 202, 330, 332, 514, 576, 611, 645, 676, 771. Necrologium, 32, 96, 128, 208, 336, 440, 520, 576, 616, 648, 680, 775. 608, 644. * Ad inquirentium commodum haec sit distincta recensio: PP. Cardinalibus concreditae Protectoriae: 29, 124, 202, 332, 514, 465, 676. PP. Cardinales dati SS. Consiliis: S. S. G. S. Officii, 775; S. C. Consistoriali, 775; S. C. pro Eccl. Orientali, 729, 775; S. G. de Sacramentis 775; S. C. Concilii, 775; S. C. de Relig., 29, 611, 129, 774; S. G. de Prop. Fide, 775; S. G. Rituum, 29, 203, 774; S. C. a Neg. Eccl. Extr., 775; S. C. Rev. Fabricae S. Petri, 775; S. C. de Seminariis et Studiorum Universitatibus, 729, 774. Consultores deputati; S. C. pro Eccl. Orientali, 95, 202, 776; S. C. de Prop. Fide, 95; S. C. Rituum, 611; S. C. de Neg. Eccl. Extraord., 95. Officiales renunciati; in S. C. Consistoriali, 515, 611; in S. C. Rituum, 332; in S. C. de Seminariis, 332; in S. G. de Neg. Eccl. Extraord., 515; in Signatura Apostolica, 514; in Nunciaturis ac Delegationibus, 29, 124, 515. Episcopi Assistentes Solio: 29, 124, 203, 515, 612, 464, 676. Protonotarii Apostolici ad instar: 29, 124, 203, 332, 515, 612, 646, 676. Praelati Domestici: 29, 124, 203, 333, 515, 612, 677. Cubicularii secreti supra numerum: 32, 95, 127, 175, 207, 519, 576, 616, 679. Cubicularii honoris in habitu: 96, 128, 176, 207, 335, 520, 576, 616, 680. Cubicularii secreti ab ense et lacerna s. n.: 96, 128, 208, 336, 519, 576, 616, 680. Cubicularii honoris ab ense et lacerna: 96, 336, 520, 680. Cappellani secreti honoris: 128, 207, 520. Cappellani honoris extra Urbem: 616. Ex Ordine Piano; Gran Croci, 333, 516, 646; Placca, 30, 194, 334, 516, 646; Commendatori, 30, 124, 204, 516; Cavalieri, 126, 678. Ex Ordine S. Gregorii Magni: Gran Croci, ci. civ., 126, 330, 516, 613, 646; Placca, ci. civ., 30, 125, 204, 517, 613, 647, 678; cl. mil., 205; Commendatori, ci. civ., 30, 126, 205, 334, 517, 613, 647, 678; cl. mil., 30; Cavalieri, ci. civ., 31, 126, 205, 334, 517, 614, 647; cl. mil., 206, 647. Ex Ordine S. Silvestri Papae: Gran Croci, 206, 334, 518, 647; Commendatori con placca, 31, 206, 335, 615, 648; Commendatori, 31,

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127, 206, 335, 518, 615, 648, 678; Cavalieri, 31, 127, 207, 335, 518, 615, 648, 679.

778. General index of acts. Index of decrees having definitive force, 90. Citations of edicts, 169, 438, 572, 675, 770. IV. - Daily Diary of the Roman Curia: More solemn audiences, 27, 172, 439, 772. Notifications, 123, 175, 201, 570, 575, 645, 669, 772. Congregations of Holy Rites, 27, 95, 123, 175, 201, 330, 440, 513, 575. Secretariat of State, 607, 645, 676, 773. Pontifical Commission for the Authentic Interpretation of the Canons of the Code, 170, 573. Pontifical Commission for Russia, 94, 171. Nominations, 29, 124, 202, 330, 332, 514, 576, 611, 645, 676, 771. Necrology, 32, 96, 128, 208, 336, 440, 520, 576, 616, 648, 680, 775. 608, 644. * For the convenience of those inquiring, here is a distinct listing: PP. Protectorates conferred upon Cardinals: 29, 124, 202, 332, 514, 465, 676. PP. Cardinals appointed to Holy Congregations: Holy Congregation of the Holy Office, 775; Holy Consistorial Congregation, 775; Holy Congregation for the Oriental Church, 729, 775; Holy Congregation of Sacraments, 775; Holy Congregation of the Council, 775; Holy Congregation of Religious, 29, 611, 129, 774; Holy Congregation for the Propagation of the Faith, 775; Holy Congregation of Rites, 29, 203, 774; Holy Congregation for Affairs concerning the Church outside the Kingdom of Italy, 775; Holy Congregation for the Review of the Fabric of St. Peter's, 775; Holy Congregation for Seminaries and University Studies, 729, 774. Consultors appointed: Holy Congregation for the Oriental Church, 95, 202, 776; Holy Congregation for the Propagation of the Faith, 95; Holy Congregation of Rites, 611; Holy Congregation for Affairs concerning Extraordinary Ecclesiastical Matters, 95. Officials resigned: in the Holy Consistorial Congregation, 515, 611; in the Holy Congregation of Rites, 332; in the Holy Congregation of Seminaries, 332; in the Holy Congregation for Affairs concerning the Church outside the Kingdom of Italy, 515; in the Apostolic Signature, 514; in Nunciatures and Delegations, 29, 124, 515. Bishops Assistants to the Holy See: 29, 124, 203, 515, 612, 464, 676. Apostolic Protonotaries in rank: 29, 124, 203, 332, 515, 612, 646, 676. Domestic Prelates: 29, 124, 203, 333, 515, 612, 677. Secret Cubicularii above the number: 32, 95, 127, 175, 207, 519, 576, 616, 679. Cubicularii of honor in habit: 96, 128, 176, 207, 335, 520, 576, 616, 680. Secret Cubicularii with sword and mantle, n.s.: 96, 128, 208, 336, 519, 576, 616, 680. Cubicularii of honor with sword and mantle: 96, 336, 520, 680. Secret Cappellani of honor: 128, 207, 520. Cappellani of honor outside the City: 616. From the Order of the White Eagle; Grand Cross, 333, 516, 646; Placca, 30, 194, 334, 516, 646; Commendatori, 30, 124, 204, 516; Cavalieri, 126, 678. From the Order of St. Gregory the Great: Grand Cross, civil, 126, 330, 516, 613, 646; Placca, civil, 30, 125, 204, 517, 613, 647, 678; military, 205; Commendatori, civil, 30, 126, 205, 334, 517, 613, 647, 678; military, 30; Cavalieri, civil, 31, 126, 205, 334, 517, 614, 647; military, 206, 647. From the Order of St. Sylvester: Grand Cross, 206, 334, 518, 647; Commendatori with Placca, 31, 206, 335, 615, 648;

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Commendatori, 31, 127, 206, 335, 518, 615, 648, 678; Cavalieri, 31, 127, 207, 335, 518, 615, 648, 679.

[*Latin ed. p. 779*]

II. INDEX OF DOCUMENTS, ARRANGED IN CHRONOLOGICAL ORDER.

I. - ACTS OF POPE PIUS XI.

I.-ENCYCLICAL LETTERS

1929 December 20. "Mens Nostra." – To the Venerable Brothers, Patriarchs, Primates, Archbishops, Bishops, and other local Ordinaries who have peace and communion with the Apostolic See: Concerning the more and more vigorous promotion of spiritual exercises. 689

23 Quinquagesimo ante. – To the Venerable Brothers, Patriarchs, Primates, Archbishops, Bishops, and other local Ordinaries who have peace and communion with the Apostolic See, and to the beloved sons, the faithful of the whole world: Concerning the happy completion of the fiftieth year of his priesthood and the prolongation of the jubilee. 707

31 Rappresentanti in terra. – To the Venerable Brothers, Patriarchs, Primates, Archbishops, Bishops, and other local Ordinaries who have peace and communion with the Apostolic See, and to the beloved sons, the faithful of the whole world: Concerning the Christian education of youth. 723

I. - APOSTOLIC LETTER

1929 March 4. "Caritatem decet." – To the Archbishops and Bishops of the Republic of Czechoslovakia: Concerning the millennial celebration of Saint Wenceslaus, Duke and Martyr. 129

III. - MOTU PROPRIO

1929 June 24. "Decessor noster." – Concerning the coordination of the Pontifical Mission Works. • 342

Vix ad summi Pontificatus. – The Pontifical Work "of Saint Peter the Apostle" is established for the institution of native clergy with its own and defined statutes. 345

[*Latin ed. p. 780*]

780 Index documentorum I V . - DECREES 1929 May 30 » June 7 » August 25. The following were inquired about: - To His Eminence, Father

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Peter, titular of St. Lawrence in Lucina, Most Reverend Cardinal Gasparri, of the Secretariat of State: concerning the Conventions between the Holy See and the Kingdom of Italy, initiated on 297. I. The first telegram. - To His Eminence, Father Peter, titular of St. Lawrence in Lucina, Most Reverend Cardinal Gasparri, of the Secretariat of State: after the mutual exchange of instruments of ratification of the Conventions between the Apostolic See and the Kingdom of Italy 307. Then, you. - To His Eminence, Father Louis, titular of St. Mary in Aquiro, Most Reverend Cardinal Dubois, Archbishop of Paris: concerning the members of the so-called "Action Française" faction 619. V. - APOSTOLIC CONSTITUTIONS 1928 January » » February. April » July » September » December. 1929 January » » » May » » » » » June » August. 19. Of the Apostolic Office. - Concerning the translation of the episcopal see of the diocese of Socorro 3. Of the Supreme Apostolate. - Concerning the erection of the diocese of Antofagasta 2. Of the Lord's Flock. - Concerning the erection of the apostolic prefecture of Fluminis Magdalenae 3. For the Greater Good of Religion. - Concerning the new circumscription of the archdioceses of Madras and Pondicherry, and the erection of the diocese of Vellore. 26. Of All the Churches. - Concerning the change of title and cathedral seat of the archdiocese of Oregonopolis 20. Of Divine Worship. - Concerning the liturgy, and the Gregorian chant and sacred music, which are to be promoted more and more. 6. With Our Best Wishes. - The universal Jubilee, outside of the ordinary course, is announced for the entire year of 1929 29. Of the Whole Lord's Flock. - Concerning the erection of the diocese of Spediensis. 26. By Recent Convention. - Concerning the translation of the Diaconate of St. Mary ad Martyres to the church of St. Apollinaris. 30. LX. Of the Lateran Palace. - Concerning the religious administration of the Vatican City State. 28. For the Christian Name. - The archdiocese of Brisbane in Australia is divided, and a new diocese of Toowoomba is erected 14. Among Other Concerns. - The episcopal see of Trent is elevated to an archiepiscopal see. 15. This Concern. - Concerning the Russian College or Seminary in the City 97 138 141 465 649 33 5 144 308 309 468 471 577 VI. - APOSTOLIC LETTERS 1928 July 11. Our Predecessor. - The Primary Work of the Apostles, which was the principal seat from the city of Geneva, is transferred to the Holy City under the jurisdiction of the Master General of the Order of Preachers 99.

[*Latin ed. p. 781*]

In chronological order: July 1928 » » » » » » » » » » » » » » August » » » » » » » September » October » » 1929 January » • February » » » » Freiburg archdiocese. - The monastery of monks of the Order of St. Benedict, located in Idenburg within the territory of the Freiburg archdiocese, is restored to abbatial status. » A beloved son. - The house of the Order of St. Benedict of the Solesmes Congregation, located in Oosterholt, within the territory of the diocese of Breda, is erected as an abbey under the title of St.

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Paul. 12 With you. - An abbot is appointed and the administration of the new abbey of St. Paul in Oosterholt, in the Netherlands, is established. 13 Cathedral temple. - The cathedral church of Larino is enhanced with the title and honors of a minor basilica. 18 Apostolic office. - An independent mission of Cuttack is established from the dismemberment of the diocese of Vizagapatam. » Similarly. - The boundaries are adjusted between the dioceses of Chittagong and Krishnagar in Eastern India. » By order of the Apostolic. - The boundaries of the diocese of Chittagong and the apostolic prefecture of Assam are changed. 19 From this. - The apostolic prefecture of Yenki is established from the dismemberment of the apostolic vicariate of Wonsan. 2 Among the most distinguished. - The Taurinense temple of the Most Holy Body of Christ, known as the Miracle Temple, is decorated with the honors of a minor basilica. 15 Providentially opportune. - A papal bull is issued to Alphonse XIII, King of the Catholics of Spain. 24 Liège diocese. - The sanctuary of the Blessed Virgin of Graces in Caprimont, of the Order of Discalced Carmelites, within the territory of the diocese of Liège, is granted the title and honors of a minor basilica. 29 Sées diocese. - The temple of the Blessed Virgin, Liberator of the Faithful Dead, in the town of Montligeon, in the diocese of Sées, is endowed with the privileges of a minor basilica. 18 Monastery of the Holy Mary. - The monastery of St. Mary of Good Hope, of the Order of St. Benedict of nuns, located in Colwich in the archdiocese of Birmingham, is erected as a monastery of its own right. 15 Entrusted to us. - The seat or residence of the Armenian Patriarch of Cilicia is restored in Bzommar, near Beirut, in Lebanon. » Our predecessor. - The Armenian archiepiscopal church of Constantinople is restored. 25 By apostolic letters. - The Armenian diocese of Berythus is established in Syria. 6 Sons of Missionaries. - The temple of the Immaculate Heart of Mary in the city of Santiago de Chile, of the Congregation of the Sons of the Immaculate Heart, is endowed with the title and privileges of a minor basilica. 8 By apostolic mandate. - From the dismembered territory of the apostolic vicariate of Siwantze, the apostolic prefecture of Tsining in China is established, entrusted to the care of native clergy. » Pastoral office. - The boundaries are changed between the apostolic vicariate of Brazzaville and the apostolic prefecture of Ubanghi-Chari in Africa. 781 11 100 101 177 147 .148 178 180 181 182 12 183 545 547 548 549 581 551 552 553

[*Latin ed. p. 782*]

782 Index documentorum
February 11, 1929
February 15, 1929
February 20, 1929
February 21, 1929
February 23, 1929

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March 10, 1929
March 11, 1929
March 17, 1929
March 18, 1929
March 30, 1929
April 8, 1929
April 10, 1929
April 15, 1929
April 16, 1929

In the territory of Peru. - The church of the Blessed Virgin Mary of the Rosary, of the Order of the Preachers, is adorned with the title and honors of a minor basilica.

A separate mission is established in Sikkim, in China, from the apostolic vicariate of Tatsienlu and the diocese of Calcutta. To spread the Gospel.

A separate territory is established as the mission of Queenstown, for pastoral care, from the apostolic vicariate of the Eastern District of the Cape of Good Hope.

A separate territory is established as the apostolic prefecture of Kaying, in China, from the apostolic vicariate of Swatow.

The diocese of Fiesole. - The sanctuary of the Blessed Virgin of Graces, in the town of "San Giovanni Valdarno," in the diocese of Fiesole, is enhanced with the honors of a minor basilica, so that the number of pastors may increase.

A separate territory is established as the apostolic vicariate of Anqing, in China, from the apostolic vicariate of Wuhu, for the benefit of Catholics.

A separate territory is established as the apostolic vicariate of Pengpu, in China, from the apostolic vicariate of Wuhu.

The Monastery of Saint Benedict. - The church of Saint Godfrey the Confessor, in the town of Ilbenstadt, in the diocese of Mainz, within the boundaries, of the Order of Saint Benedict, is enhanced with the honors of a minor basilica.

In the archiepiscopal city. - The church of Saint Josaphat, Bishop and Martyr, in the state of Milwaukee, is enhanced with the title and honors of a minor basilica.

The Roman Pontiffs. - The jurisdiction of the apostolic delegation of Egypt is extended to the territories of Palestine, Transjordan, and the island of Cyprus.

By Our Apostolic Letters. - The title of the apostolic prefecture, formerly called Hpyeng-an, is now changed to PengYang.

With the Apostolic Vicar. - A separate territory is established as the apostolic prefecture of Chaoshien, in China, from the apostolic vicariate of

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Chengtingfu, and is entrusted to native clergy, for the good of souls.

The apostolic prefecture of Sapporo, in Japan, is raised to the rank of an apostolic vicariate, to promote the Catholic faith.

The erection of the apostolic vicariate of Bukoba, in central Africa.

By Our Apostolic Letters. - A separate territory is established as the apostolic vicariate of Mwanza, in central Africa, from the apostolic vicariate of Victoria Nyanzensis, for the good of the Christian flock.

The island of Hainan, in China, is established as a mission sui iuris, so that the number of pastors may increase.

A separate territory is established as the independent mission of Changtien, in China, from the apostolic vicariate of Tsinanfu.

[*Latin ed. p. 783*]

In chronological order:

April 23, 1929 - April 30, 1929

May 8, 1929 - May 24, 1929

May 25, 1929

June 2, 1929 - June 6, 1929

June 8, 1929 - June 9, 1929

June 14, 1929 - June 16, 1929

June 19, 1929 - June 23, 1929

June 24, 1929 - June 30, 1929

December 16, 1925 (Jubilee Year)

Saint John Vianney, Priest, Confessor, Patron of all Parish Priests or Curators of Souls in the City and the World, is established by Apostolic Letters.

To the Ordinaries, Priests, and faithful of the dioceses and jurisdictions of Latin America, privileges are granted for a decade.

Concerning the institution of sacred music in Mechlin.

From territory detached from the Apostolic Vicariate of Sienhsien, the Apostolic Prefecture of Yungnien is established in China, to be entrusted to the indigenous clergy.

To the Apostolic Vicariate of Mogadiscio, the territory beyond the Jubba, from Zanzibar, is assigned.

From territory detached from the Apostolic Vicariate of Chengchow, the Apostolic Prefecture of Loyang is established in China.

From territory detached from the Apostolic Vicariates of Paotingfu and Peking, a mission sui iuris is established, with the title of Yihsien.

The Venerable Servant of God, John Bosco, Priest, secular, and Founder of the Society of Saint Francis de Sales, and also of the Daughters or Sisters of B. Mary Help of Christians, is declared Blessed.

The Apostolic Prefecture of Iceland is raised to an Apostolic Vicariate.

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The parish church of B. Mary of Lapurdia in the town of Baihenburg, in the diocese of Lavant, is elevated with the title and honors of a minor basilica.

The Venerable Servant of God, Theresa Margaret Bedi, of the Sacred Heart of Jesus, a professed nun of the Order of Discalced Carmelites, is declared Blessed.

The Cathedral of Saint Dunstan, in the diocese of Carolinopol, which is soon to be consecrated, is endowed with the title and honors of a minor basilica.

The Venerable Servant of God, Claudius de la Colombière, Priest, professed of the Society of Jesus, is declared Blessed.

In the city of Buscoduc, the Cathedral of Buscoduc is adorned with the honors of a minor basilica, in honor of Saint John the Apostle and Evangelist.

The Venerable Servant of God, Der Gomidas Keumurgian, also known as Cosma of Carboniano, Armenian Priest and Parish Priest, is declared Blessed.

The Apostolic Nunciature to the Kingdom of Italy is established.

The Venerable Servant of God, Francis Mary of Camporubeo, a lay professed of the Order of the Minor Friars of Saint Francis, the Capuchins, is declared Blessed.

In Lombardy, the church of the Saints Ambrose and Charles, located on the Via Lata in the City, is endowed with the honors of a minor basilica.

[*Latin ed. p. 784*]

Index of Documents 784 V I I. - LETTERS

July 20 » August 26 » August 30 » December 1929 February » April » August

In such injustice. - To His Eminence, the Most Reverend and Most Illustrious Hectore Felici, titular Archbishop of Corinthus, and also Apostolic Nuncio to the Republic of Chile, whom he appoints as his Legate to the Eucharistic Congress to be held throughout the Republic.

Recently. - To His Eminences, the Most Reverend and Most Illustrious Alexander, titular of Saint Augustine, His Eminence Cardinal Kakowski, Archbishop of Warsaw; August, titular of Saint Mary of Peace, His Eminence Cardinal Hlond, Archbishop of Gnesen and Posen; and to other Eminences, the Most Reverend and Most Illustrious Archbishops and Bishops of Poland: a response in letters, given from a common meeting in Gnesen.

We acknowledge. - To His Eminence, the Most Reverend Raymond, titular of Saint Peter in Monte Aureo, His Eminence Cardinal Bouleaux, Archbishop of Quebec, and other Eminences, the Most Reverend and Most Illustrious Archbishops and Bishops of the Canadian jurisdiction and Terra

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Nova, a response in letters, given from a common meeting in Quebec.

Optimum quidem. - To His Eminence, the Most Reverend Henry Streicher, titular Bishop of Thabraca and Apostolic Vicar of Uganda, at the end of the fiftieth year since the first preaching of Christ's name in that region.

Not without Divine Providence. - To His Eminence, the Most Reverend Gregory Diamare, titular Bishop of Coutances, and also President of the Congregation of Monte Cassino, and Abbot of the Archiepiscopal Monastery of Monte Cassino, at the end of the century since the founding of the Archiepiscopal Monastery.

Cum valde. - To His Eminence, the Most Reverend Eustachius, titular of Saint Lawrence in Panisperna, His Eminence Cardinal Ilundain Esteban, Archbishop of Hispal, concerning the Marian Congress and the jurisdictions of the Spanish and Portuguese languages in Hispal.

Quod epistula. - To His Eminence, the Most Reverend Peter, titular of Saint Lawrence in Lucina, His Eminence Cardinal Gasparri, Administrator of Public Affairs, whom he sends as his Legate to the celebrations of the fourteenth centenary of the Archiepiscopal Monastery of Monte Cassino.

Mirifice sane. - To His Eminence, the Most Reverend Alexis Henry Mary, titular of Saint Susanna, His Eminence Cardinal Lépicier, also Prefect of the Sacred Congregation of Religious, whom he sends as his Legate to the celebrations of the decrees of Saint Joan of Arc in Aurelian.

Magnopere laetamur. - To His Eminence, the Most Reverend William, titular of the Holy Cross in Jerusalem, His Eminence Cardinal Van Rossum, Prefect of the Sacred Congregation for the Propagation of the Faith, in anticipation of the fiftieth anniversary of his priesthood.

[*Latin ed. p. 785*]

In chronological order: July 18, 1929; August 2; August 20; October 8; November 6; December 16.

As follows:

To the Most Reverend Father, Alexius, titular Bishop of St. Callistus, of the Holy Roman Church, Cardinal Priest, Archbishop of Naples, to whom he appoints his legate for the consecration of the new cathedral in Messina.

To the Most Reverend Father, Francis, Archbishop of Prague. Concerning a meeting regarding Eastern affairs, to be held in Prague.

To the Most Reverend Aurelius Stehle, O.S.B., Archabbot of St. Vincent in Pennsylvania, Chancellor of the Catholic University of Peking. Concerning the same Institute.

To the esteemed Lady Catherine Schynse, President of the Society for Promoting Catholic Missions.

Gladly received news.

To the Most Reverend Father, Peter, titular Bishop of St. Mary over the

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Tiber, of the Holy Roman Church, Cardinal Priest, Archbishop of Toledo. Concerning the national meeting for promoting the Catholic Action.

To the Most Reverend Father, Basil, Cardinal Pompilj, Bishop of Velletri and Vicar of the City. Whom he delegates to dedicate the votive altar in the church of Ss. Ambrose and Charles in the City.

SERMONS

February 11, 1929; February 13; February 24.

Our welcome.

To the Parish Priests of the City and the celebrants of the sacred Lenten season.

We desire, above all.

To the predecessors and students of the Catholic University of Milan, from the Most Sacred Heart of Jesus.

We hasten to thank.

To the Most Reverend Fathers, Cardinals, together with the Colleges of the Roman Prefecture and other Prelates, assembled in the Hall of Consistory, to offer greetings to the Most Blessed Father.

SACRED CONSISTORY

1929; July; 15; October; December; 18; 28.

Secret Consistory.

Chamberlain of the Sacred College.

Creation and publication of a new Cardinal of the Holy Roman Church. Confirmation of the Patriarch of the Syrians.

Option and collation of a suburban church.

Provisions for churches.

Petition for the Pallium.

Public Consistory.

Secret Consistory.

Public Consistory.

Secret Consistory.

Secret Consistory.

Allocution of Our Most Holy Lord concerning the creation and publication of new Cardinals.

[*Latin ed. p. 786*]

786 1929 » » Index of Documents, December » » 1 6 Provisions concerning Churches . . . 19 Public Consistory » Secret Consistory . . . . . 685 587 687 Treaty between the Holy See and Italy . . . . . 209 X. - CONVENTIONS 1929, February 11 Annex I. - Territory of the Vatican

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City State . . Annex II. - Properties with extraterritorial privileges and exempt from expropriation and taxes 225 227 Plate 1. - Basilica and Lateran Apostolic Palace and annexes with the Scala Sancta . . . . . Plate 2. - Basilica of Saint Mary Major with the annexed buildings. Plate 3. - Basilica of Saint Paul with the annexed buildings . . . Plate 4. - Papal Palace of Castel Gandolfo . . . . Plate 5. - Villa Barberini in Castel Gandolfo Plate 6. - Palace of the Dataria Plate 7. - Palace of the Chancery Plate 8. - Palace of Propaganda Fide Plate 9. - Palace of Saint Callixtus in Trastevere . . . Plate 10. - Palace of the Convertendi (now Congregation for the Eastern Church) in Piazza Scossacavalli. - Palace of the Holy Office and adjacent buildings Plate 11. - Palace of the Vicariate on Via della Pigna . . . Plate 12. Properties on the Gianicolo 247 249 251 Annex III. - Properties exempt from expropriation and taxes 253 Plate 1. - Gregorian University Plate 1-bis. - Gregorian University, Pilot Program . . . . Plate 2. - Biblical Institute Plate 3. - Palace of the Twelve Apostles Plate 4. - Building annexed to the Church of Saint Andrew della Valle Plate 5. - Building annexed to the Church of Saint Charles at the Four Fountains. Plate 6. - Archaeological Institute - Oriental Institute - Lombard College - Busso College Plate 7. - Palaces of Saint Apollinare Plate 8. - House of Retreats for the Clergy in Saints John and Paul . . . » » » June » 7 229 231 233 235 236 239 241 243 245 255 257 259 261 263 265 267 269 271 Annex IV. - Financial Convention . . . . . 273 Concordat between the Holy See and Italy . . . . . .

[*Latin ed. p. 787*]

In chronological order: April 11, 1929; July 7, 1929; August 13, 1929. Agreement between the Holy See and the Republic of Portugal concerning the Diocese of Meliapore. Solemn Agreement initiated between the Holy See and the Kingdom of Romania on May 8, 1927. Solemn Agreement initiated between the Holy See and the Republic of Borussia on June 14, 1929 (cf. p. 577).

787 337 441 521 X I. - NOTIFICATION: A Pontifical Commission is established to prepare the codification of Eastern ecclesiastical law.

II. - ACTS OF THE HOLY CONGREGATIONS

I. - SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

1929: July 27; August; November 2. Decree: Prohibition of the book "De historiske Jesus" by Ditlef Nielsen.

489. Doubt concerning masturbation for the detection of gonorrhea.

490. Decree condemning the book "Politik aus dem Glauben" by Ernesti Michel.

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670 I I. - HOLY CONSISTORY CONGREGATION

1929: February 4. Concerning the manner in which Ordinaries should conduct themselves towards clerics with regard to societies which are called "Rotary Clubs."

III. - HOLY CONGREGATION FOR THE EASTERN CHURCH

1929: March 1; May 15. Decree concerning the spiritual administration of the Greek-Ruthenian Ordinariates in the United States of America. Decree concerning the Seminary named after Saint Anne for Melchites.

152 670 I V. - HOLY CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS

1929: March 26; March 27; July 1. Instruction: To the Most Reverend Ordinaries concerning certain things to be avoided and observed in the celebration of the Holy Sacrifice of the Mass and in the distribution and preservation of the Sacrament of the Eucharist. Norms to be observed in proceedings concerning valid and consummated marriages, in order to prevent the fraudulent substitution of persons. Instruction to the Most Reverend Ordinaries of Italy, and through them to the parish priests, concerning the execution of Article 34 of the Concordat stipulated on February 11, 1929, between the Holy See and the Kingdom of Italy, relating to the celebration of marriage for civil purposes, also according to the provisions of the law of May 27, 1929, No. 847, on marriage.

631 490 351

[*Latin ed. p. 788*]

Index of documents 788. The following forms are attached: I. II. Examination of the contracting parties. III. Examination of witnesses to prove the free state of the betrothed. IV. For the supplementary oath. V. Promise of marriage, whether unilateral or bilateral, that is, betrothal. VI. Permission to be issued by the diocesan curia to the parish priest of the bride. VII. Permission to be issued by the diocesan curia to the parish priest of the groom, when the bride belongs to another parish of the same or another diocese. VIII. Canonical announcements to be read in church. IX. Request for publication to be made to the municipal authority. X. Request for publications to be made in other parishes. XI. Declaration by the parish priest regarding the publications made. Possible request for dispensation from one or more publications. XII. V. - S. 1929 » May June 21 5 » » 20 CONGREGATION 379 380 1 381 382 383 CONCILIUM. Diocesan [office]. To the Most Reverend Father Achilles Liénart, Bishop of Insulensem, concerning a certain conflict arising between artisans and workers in the region. Circular letters to all Ordinaries of Italy regarding the administration of

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ecclesiastical and beneficed goods in accordance with canon law and the agreement between the Apostolic See and the Kingdom of Italy. • • • • • 116 Chapter I. - Transfer of economic administration. Chapter II. - Diocesan administrative office. Chapter III. - Custody of titles and valuables. Chapter IV. - Administration of vacant benefices. Chapter V. - Administration of poor benefices. Chapter VI. - Diocesan oversight. Chapter VII. - Central administrative office. 384 387 390 390 393 395 398 394

[*Latin ed. p. 789*]

In chronological order: 789 Module A. - Questionnaires for the establishment of the diocesan administrative archive: Questionnaire I. - For Parishes. Questionnaire II. - For Cathedral Chapters. Questionnaire III. - For Rectories. Questionnaire IV. - For Shrines. Questionnaire V. - For Confraternities. Questionnaire VI. - For other ecclesiastical and religious entities. Module B. - Cash Book. Module C. - Register of assets and financial status: Part I. - Statement of assets. Part II. - Statement of financial status. 399 406 406 406 407 408 409 410 426 VI. - SACRED CONGREGATION. 1928. Dec. 1929. Jan. ″ ″ ″ ″ March. ″ ″ ″ ″ ″ April. ″ ″ ″ ″ 19 Monchen and Frisingen. - Confirmation of the cult rendered from time immemorial to the Venerable Servant of God Irmengard, Abbess of the Order of Saint Benedict, now Blessed. 24 9 Instruction or inquiry regarding the Communion of the sick. 43 Panormitana. - Decree for the introduction of the cause of beatification of the Servant of God, Father Francis of Picciano, a lay brother of the Order of Friars Minor. 119 29 Office and Mass for the feast of the Most Sacred Heart of Jesus and the octave. 44 3 Florentina. - Decree concerning the miracles in the cause of beatification and canonization of the Venerable Servant of God, Teresa Margaret Redi of the Sacred Heart of Jesus, a professed nun of the Order of Discalced Carmelites in the Florentine monastery. 163 13 Of several dioceses. - Declaration regarding the liturgical honors to be given to the special patrons of missions. 195 19 Turin. - Decree concerning the miracles in the cause of beatification and canonization of the Venerable Servant of God, John Bosco, Priest, Founder of the Pious Society of Saint Francis de Sales and the Institute of the Daughters of the Most Blessed Virgin Mary, Help of Christians. 165 23 Turin. - Decree concerning a doubt in the cause of beatification and canonization of the Venerable Servant of God, John Bosco, Priest, Founder of the Pious Society of Saint Francis de Sales and the Institute of the Daughters of the Most Blessed Virgin Mary, Help of Christians. 195 Constantinople. - Decree concerning the martyrdom in the cause of beatification or declaration of martyrdom of the Venerable Servant of God, Der Gomidas Keumurgian, also known as Cosmas of Carboniano, an Armenian priest and parish priest, killed in hatred of the faith. 197 27

Translated by churchlatin.ai, a product of Boyne Archives

Agen. - Inquiry regarding titular saints. 321

[*Latin ed. p. 790*]

790 Index documentorum 1929

May 8 » » » » » 20 » » » » June 7 » » » » » » » » » » » » 12 » » » » 26 July 6 » » ’ Florentina. – Decree concerning the suitability in the cause of Beatification and Canonization of the Venerable Servant of God, Sister Theresa Margaret Redi of the Sacred Heart of Jesus, a professed nun of the Order of Discalced Carmelites. 321

Augustodunum. – Decree concerning miracles in the cause of Beatification and Canonization of the Venerable Servant of God, Claude de la Colombière, a professed priest of the Society of Jesus. 323

Constantinopolitana. – Decree concerning the suitability in the cause of Beatification or Declaration of Martyrdom of the Venerable Servant of God, Der Gomidas Keumurgian, also known as Cosmas of Carboniano, an Armenian priest and parish priest, who was killed in hatred of the faith. 325

January. – Decree concerning miracles in the cause of Beatification and Canonization of the Venerable Servant of God, Father Francis Mary of Camporubeo, a lay brother professed in the Order of Friars Minor of Saint Francis, the Capuchins. 326

Prayers for the King and the people to be recited after the Conventual Mass in the territories of Italy, according to article 12 of the agreement concluded with the Apostolic See. 328

Augustodunum. – Decree concerning the suitability in the cause of Beatification and Canonization of the Venerable Servant of God, Claude de la Colombière, a professed priest of the Society of Jesus. 505

January. – Decree concerning the suitability in the cause of Beatification and Canonization of the Venerable Servant of God, Father Francis Mary of Camporubeo, a lay brother professed in the Order of Friars Minor of Saint Francis, the Capuchins. 507

Andegaven. – Decree concerning virtues in the cause of Beatification and Canonization of the Venerable Servant of God, Joan Delanoue, Foundress of the Sisters of Saint Anne of Providence. 562

Venetia. – Decree for the introduction of the cause of Beatification or Declaration of Martyrdom of the Servant of God, Peter Renatus Rogue, a priest of the Congregation of the Mission, who, as is said, was killed in hatred of the faith. 564

Saneti Fiori. – Decree for the introduction of the cause of Beatification and Canonization of the Servant of God, Catherine Jarrige, a Virgin of the Third Order of Saint Dominic. 567

Office, Mass, and Elogium for the feast of Saint Margaret Mary Alacoque, Virgin. 601

Translated by churchlatin.ai, a product of Boyne Archives

Romana. – Doubts concerning the prayers for the King and the people of Italy. 569

VII. – SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITIES

1929 June 15

Viterbo and Tuscania. – Concerning the union of the Seminaries of Viterbo and Tuscania into an interdiocesan Seminary to be established in Viterbo. 571

[*Latin ed. p. 791*]

791. Chronologically arranged, Part III. - ACTS OF THE TRIBUNALS I. - THE HOLY PENITENTIARY APOTOLICAL, March 8, 1929; June 23, Declaration 19 annexed. A prayer to Saint Teresa of Jesus, the Child Jesus, is granted indulgences. » August. A doubt concerning the privilege granted to priests in the Apostolic Constitution "Auspicantibus Nobis." 168 concerning indulgences, as many times as one kisses the crucifix: 510, 643, I, II. - THE SUPREME TRIBUNAL OF THE APOSTOLIC SIGNATURE, August 3, 1929. Circular letters concerning sentences regarding the nullity of marriage, and a rescript concerning dispensation after the fact, according to article 34 of the Concordat between the Holy See and the Kingdom of Italy. 511, I, II, III. - THE HOLY ROMAN ROTA. Decrees in cases concluded otherwise during the same year. I. Sentences issued in the year 1928. 90. Citations of edicts: March 9, Nullius, or Monte Cassino. - Regarding the nullity of marriage (Fi- » May 11, Kielcen. - Regarding the nullity of marriage (Von Kucharski-Urbañski) » August 10, Marianopolitana. - Regarding the nullity of marriages (lebois) Farmen. - Regarding the nullity of marriage (Godi-Toschi Ciardelli). 572, 675, » » » December 13, 2, Baiocen. - Regarding the nullity of marriage (Damel-Binot). Parisien. - Regarding the nullity of marriage (Bayrac-Mouraille). 770, 771. To His Eminence, Father Gustav Frederick, titular of Saint Mark, Holy Roman Emperor, Cardinal Piffl, Archbishop of Vindobonae: concerning a missionary congress celebrated in Vindobonae, from every nation. 607, scher-Winspeare) IV. - ACTS OF OFFICES. I. - SECRETARY OF STATE, July 12, 1929.

[*Latin ed. p. 792*]

Index documentorum chronologico ordine digestus 792 I I. - PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS 1929 Martii 12. Responsa ad proposita dubia » iuüi 20. Responsa ad proposita dubia. 170. 573. Monitum. - De Russis ad catholicam fidem redeuntibus. sed vide etiam 2 7. Decretum de quibusdam pro Russis indulgentiis... 26. Instructio ad R. R. P. P. D. D. locorum Ordinarios de Russis ad Catholicam Ecclesiam redeuntibus. 94. 171. 644. I I I. - PONTIFICIA

Translated by churchlatin.ai, a product of Boyne Archives

COMMISSIO PRO EUSSIA 1929 Ian. » » Maii Aug. 12. 608.

[*Latin ed. p. 793*]

III. INDEX OF NAMES OF PERSONS (N.B. – Names appearing in the acts are omitted).

A. Abbot T. C., 612.
Achilli A., 517.
Adamec F., 680.
Adams P. F., 616.
Aelen J., 128.
Aghemio P., 647.
Alacoque (St.) M. M., 323, 477, 479, 505, 601.
Albers I., 686.
Aldrovandi E., 204.
Alessandrom' Cermatore F., 125.
Alexandre L, 646.
Aliberti I., 31.
Aliquo I., 335.
Alizio F., 335.
Allard de Ohâteauueuf L, 335.
Almas Larouche I., 332.
Aloysius a Sancta Anna, 560, 618.
Alonso y Salgado V., 29.
Alphonsus (Ex), XIII, 12.
Altrichter I., 336.
Aluffi G., 126.
Amaral J. d. M., 679.
Amelotti I., 207.
Amigo P. E., 515.
Anaclerio L, 204.
Andrieu A. A., 678.
Andriola B., 127.
Anfossi V., 614.
Anselm I. B., 162, 462.
ACTA, vol. XX.
Appetecchia P., 520.
Arce y Ochotorena E., 115, 462.
Argetoiano C, 455.
Armstrong E., 23, 461.

Translated by churchlatin.ai, a product of Boyne Archives

Arnold I., 206.
Ascalesi Card. A., 626.
Astaldi A., 613.
Astorri C, 84.
Attuoni H., 460.
Auersperg (de) F. I., 126.
Aureglia F., 205.
Averesco A., 646.
B.
Balas M., 127.
Balasy A., 126.
Balbi D., 680.
Balbo E., 613.
Baldini E., 31.
Balicki L, 333.
Bányay E., 204.
Barae F., 515.
Barbaro A., 203.
Barbaro F., 614.
Barbieri I., 205.
Barbosa Leâo A., 440.
Bares N., 42, 461.
Barlassina A., 116, 462.
Barrenechea D., 677.
Barrett I., 350, 463.
Barry M., 204.
Barskowski I., 203.
Barth B., 128.
Bartolomasi A., 319, 460, n. 16. – 31-12-9°29.
Bartos A., 127.
Basau C, 647.
Basciak M., 519.
Bassi L, 175.
Battyány C, 680.
Bauduin G. A. I L, 613.
Beccari C, 517.
Bechen T., 336.
Beck-Friis I., 204.

Translated by churchlatin.ai, a product of Boyne Archives

Becker C H., 520, 522, 542.
Becquart A., 614.
Béguin V., 686, 769.
Béhaghel P., 205.
Behnam Kalian L, 617.
Behr H. L, 677.
Bekera I., 616.
Bekkers T. M. P., 576.
Bellemans A., 613.
Bell (Yen.) A., 514, 676.
Bellet D. A., 516.
Benvignati H., 81, 84.
Berardi P., 31.
Beretta H., 517.
Bergamaschi C, 126.
Bergs IS.y, 611.
Bericher Ph., 614.
Berlinger G., 615.
Bernard A., 334.
Bernard JSL, 31.
Bernardi Y., 127.
Bernatz M., 334.
Berré D., 208.
Berretta H., 613.
Bersani F., 79, 82.
Berta F., 519.
Bertemati y Pareja H., 29.

[*Latin ed. p. 794*]

794 Index nominum personarum:
Bertinot Ae., 205.
Berruti B., 31.
Berutti T., 687.
Bewley C, 439.
Bianchetta Th., 30.
Bianconi I., 680.
Bichier des Ages (Ven.)
Bozsini M., 175.
Brabec L, 336.

Translated by churchlatin.ai, a product of Boyne Archives

Bracci F., 81, 84.
Bracco M., 678.
Bradley I. Th., 126.
Braga L, 207.
Bratianu V., 646.
Bratu T., 647.
Braun O., 521 s., 542.
Brediceanu C, 439, 456, 647.
Breher Th., 162.
Breuer F., 616.
Brenninkmeyer C, 30.
Brentano (von) di Tre- E., 28, 123.
Biegel B., 336.
Bignozzi L., 517.
Binot A., 770.
Bischoff I. X., 677.
Bisleti I. E., 126.
Bisteghi A., 207.
Blanchard Delphina, 324.
Blochowiak J., 96.
Boccone P., 612.
Boelitz D., 537.
Böhm A e., 335.
Böhm M., 207.
Bogan B. M., 677.
Bogarin S., 688.
Boggiani Card. T. P., ? 459 s., 464.
Bollard J. B., 678.
Bondini A., 618, 630.
Bonetti B, 31.
Boni A., 335.
Boon M., 678.
Borda C, 517.
Borghezio G., 335.
Borgongini Buca F., 350, 461, 515.
Borkowski L., 204.
Borini N., 615.
Borninski P., 29.

Translated by churchlatin.ai, a product of Boyne Archives

Borno L., 334.
Boschi M., 127.
Bosco A., 334.
Bosco (Beatus) L, 124, 165, 195, 201, 313, 317, 684, 713 s.
Botta D., 615.
Botti A. J., 614.
Boucaud C, 334.
Bouchard D., 647.
Boucher A., 203.
Bouchut I. C, 128.
Bouter G., 463.
Bovelli R., 618, 630.
mezzo C, 334.
Breyer S., 462.
Bric M. E., 613.
Brindivele G., 517.
Brix A., 336.
Brocco L, 84, 89.
Brosio H., 518.
Brosu I., 648.
Brown L, 615.
Brückner F., 616.
Bruneiii L, 176.
Bryer S., 151.
Buchholtz H. L., 333.
Bucic Gr., 176.
Buckey E. L., 677.
Buczko L, 618.
Buffart I. F., 206.
Buhl L, 616.
Bundschuh E., 206.
Burke F., 333.
Büros A. I., 204.
Burzio I., 520.
Byrne E., 193.
Byrne L, 463.
C
Caceres Zeballos M., 677.

Translated by churchlatin.ai, a product of Boyne Archives

Caelestinus a Deggendorf, 611.
Cafasso (B.) L, 315.
Cagé C, 517.
Calabro G., 680.
Calj D., 613.
Callan M. S., 677.
Callegari Teresia, 166 s.
Callewaert C, 612.
Gallier A. J., 96.
Calvani I., 95.
Calza L, 327 s.
Camiro de Angulo A., 576.
Campana 1, 520.
Campo M., 519.
Caudana P., 335.
Capaccioli di Agostino A., 32.
Capotosti Card. A., 202, 515.
Cardahi Ch., 206.
Cardillo A., 614.
Cardillo I., 614.
Cardini J., 96.
Garetti L., 615.
Carevic L, 193, 463.
Carew P. T., 677.
Carey P. L, 614.
Carmody M., 516.
Carof A., 517.
Carolus I V, Bex, 134.
Carrera I. B., 648.
Carrol G. L, 677.
Caruana M., 680.
Caruso F., 32.
Carvahlo ïfunez M., 30.
Casanova y Marzol Card. V., 319, 463.
Casaro M., 127.
Cassagnon H., 606.
Cassani C., 351, 461.
Cassani L., 207.

Translated by churchlatin.ai, a product of Boyne Archives

Castagnola Ph., 30.
Castel I. L., 614.
Castellani I. M. A e., 127, 162, 460.
Castelli B., 31.
Castiglioni E., 613.
Catalan P., 648.
Cattaneo B., 470.
Cattaneo J., 676.
Cantwel I. G., 646.
Cavazza A., 616.
Cawet L, 115, 461.
Cazzani L, 646.
Öech A., 775.

[*Latin ed. p. 795*]

Index of names of persons: Cerqua-N., 679. Gerretti Card. B., 202 s., 332, 514 s., 611 s., 645, 669, 676. Certo I. P., 78, 82 s., 86, 88, 90. Cervesi G., 615. Chaplean I. E., 205. Charlebois H.j, 572. Chaupin N. A., 516. Chenna L., 615. Chevalier M., 677. Chiappetta S. M., 127, 677. Chomyszyn G., 686. Chwirut L, 96. Ciardelli L., 675. Cicognani H. J., 669. Ciocci I., 31. Cipriani B., 519. Claes L. A. C, 517. Claireaux C, 677. Clarendon O. B., 680. Claret (Ven.) A. M., 28, 645. Clinciu L, 646. Coffano P., 349. Cogliolo P., 559. Coha A., 679. Coleman I. A., 350, 463. Colombo A., 647. Colombo M., 576. Colongo C, 615. Colturato A., 560, 618. Comoni F., 517. Conforti G. M., 657. Connelly E. L, 677. ConnoUy B., 516. Connolly F., 207. Connor F. L, 204. Consoli I., 29. Constantinesco B., 646. Conte C, 78-80, 82-88. Contessa A., 31. Corbishley E., 333. Correnti F., 335. Corrigan B., 208. Cosma a Carboniano (Beatus), 27, 28, 197, 201, 330, 482, 718. Costa A., 23, 461. Costa M., 648. Costantini C, 181, 658. De Aguilar y Cornez Acebo F., 520, 552. Costantini L, 144, 151, 462. Coste Floret L, 648. Cottin-Bigard Stephania et Ioanna, 345. Cottolengo Beatus los. Ben., 182. Couderc De Saint-Chamant P., 127. Coudert A., 176. Cozzi A., 29. Cramers A. J., 678. Grane M., 32. Crivello D., 615. Crivello M. A., 615. Cronin F., 516. Cronin Th., 204. Crowley L., 205. Currea C. H., 162. Curtin L, 334. Cuttat C, 576. Czaplewski P., 203. Czyrek I., 519. D Dabrila M., 612. da Casto A., 519. D'Agata M., 32. Daghino J., 679. D'Alessandri A., 78, 81, 85, 87, 89. D'Ambrosio F. X., 95, 202. Damen C, 95. D'Amico M., 32. d'Angelo S., 514. D'Angelosanto D., 121 s. D'Armand de Châteauvieux I., 126. d'Ascia P., 518. Dati N., 518. Dauenhauer I. J., 576. Dauer F., 518. Dauray C, 612. Dean L, 29. De Benedictis I., 205. De Blois E. P.-, 678. de Borso A., 678. De Brebeuf (B.) I., 513. de Bruyn V. F. TL, 614. de Carvalho Roche L., 679. de Castro O., 679. de Castro Sampaio Corte Real A., 337, 341, 646. de Chappotin Helena, 346. de Clercq-Reynaet M., 517. de Diesbach de

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Belleroche R., 128. De Durat L, 518. de Enzberg R., 519. De Geer J. L, 125. Deitmer I., 96. de la Colombière Beatus C, 28, 95, 201, 323, 331, 477, 480 s., 505, 602, 718. Delagrange L., 205. Delanoue (ven.) Ioanna, 331, 562. De la Torre C, 558. Del Buono D., 96. Delfino D. F., 615. de Lhoneux L., 647. Della Beffa E., 519. Dellepiane L, 464. delli Muti F., 613. delli Muti N., 613. Del Sordo F., 96. de Lussac M., 614. De Maria L, 335. Demitrowski L, 510. De Montcabrier A., 647. Denis M., 517. de Puniet L, 101 s., 177. de Olivares y Bruguera L., 516. de Oliveira Xavier M., 648. Desaulniers G., 614. Descelles N., 614.

[*Latin ed. p. 796*]

796 Index nominum personarum Besfontain.es 205. Desurmont Ph., 205. Betoma L, 31. de Paiva A., 560, 618. de Bego Barros I. M., 677. de Rosa L, 615. de Sousa J. S., 515. de Sousa Sobrinho G. G., 648. Duffy I. A., 612. Dugardijn I. B., 677. Duhing L, 468. Dulery E., 31. f Dunne M., 648. Durham J., 678. Dwyer V., 463. Dwyer P. V., 350. Dymek V., 319, 463. Dzialowski G., 96. De Souza Dantas M., 116, 462. De Vecchi di Val Cismon O. M., 439. d'Herbigny M., 598. Diamare G., 188, 192. Diamond B. H., 124. Diaz P., 350, 461. Diaz Escobar L., 686, 769. di Oarpegna G., 648. Diederichs E., 670. Di Marzo S., 516. Ditlef Meisen, 489. Di Tomaso A., 32. Dittrich G. F., 613. Dolci A. M., 455. Donimirski J., 96. Donohoe C. G., 612. Donohoue Th. A., 333. Donovan T., 613. Donnada B. J., 519. Donzelli N., 576. Dorchy H., 204. dos Santos A. L, 686, 769. Douènel L, 162. Dougherty Card. D., 319, 463. Doutre A., 678. Drago A., 612. Drapier A., 618, 630. Dreck H., 175. Dreyer C, 29. Duarte Moreira Marques A., 207. Dubar F., 126. f Dubois Card. L. E., 616, 619. Dubourgel I. C, 519. Ducei Maria, 164 s. Duchemin C, 29. f Ducoeur M., 440. E Echeverría y Majora I., 124. Ehrle Card. F., 26, 199, 325 s., 330, 332, 484, 669. Eich M., 616. Ellard E. J., 612. EHena A., 207. Ellerbeck P., 207. Emanuel F., 193, 463. Emmanuel Philibertus, dux Augustae P., 774. Endrici C, 461, 472. Eordogh E. G., 678. Eras B., 95. Errazuríz y Valdivieso C, 646. Esders A., 127. Espasa y Escayola loa. et los., 30. Estevas R., 648. Evangelista A. R., 519. Exsuperianus (S. D.) fr., 331. F Fabiani L, 615. Fantone L, 89. Fantosati (S. D.) A., 331. Farrell G., 204. Fasolino Ī L, 29. f Faugier S., 176. Federici P., 679. * Feierfeü V., 504. * Ad h. n., loco eius quod est (Roma), adscribe: (Città del Vaticano). Feldmann F., 125. Felici H., 22, 138 s. Felici L, 518. Fêlisi V., 646. Fellinger F., 116, 462. Fendrich J. H., 31. Ferencick I., 679. Fernández y Fernández H., 205. Fernández Latasa L., 679. Ferrabino Ae., 126. Ferrari I. M., 613. Ferrata L B., 85. Ferrata K, 79 s., 82, 84, 85, 87. Ferrazza F., 205. Ferrer y Daniel E., 125. Ferreri B., 518. Ferrerò (S. D.) Maria Benigna C, 331. Ferretto L, 332. Ferrigno A., 335. Ferroni O., 127. Figadère A., 85. Filipello L, 207. Filippini (Beata) Lucia 773. Fillon L., 350. Filosa B., 175. Fineilo E., 334. Fink H., 680. Finnemann G., 115, 462. f Fiorini A. A., 336. Fischer F. L, 688. Fitz-Gerald M., 516. Fletcher A. L., 680. Fliehe L., 517. Florczak L, 78-86, 89, ? 91 s. Foerster A., 206. Fogolla (S. D.) F., 331. Foley P. A., 612. Foltran

Translated by churchlatin.ai, a product of Boyne Archives

I., 675. Fontana C, 680. Fonteyne I., 2p6. Foran L, 333. Forni E., 518. Forrest Hughes G., 176. Forristal L. M., 125. Fortino L, 334.

[*Latin ed. p. 797*]

Fossati, M., 618, 630. Fournet (B.), A. H., 513. Fournier, F., 83, 88. Fox, P., 516. Franceschini, C, 204. Francescone, M., 614. Francis, M. (B.), of Camporubeo, 28, 123, 326, 330, 485, 487, 507, 718. Francis, of Picciano (S. D.) or B'Angelosanto, D., 121, 122. Franco, C, 30. Frank, A., 614. Franz, A., 207. Frassinetti (Ven.), P., 28, 575. Freddi, A., 615. Frediani, L, 207. Freitas, P., 115, 461. Frenguelli, L., 127. Frison, A., 686. Froitzheim, L, 677. Frost, C. C, 519. Frühwirth, Cardinal, A., 563, 569. Fumasoni-Biondi, P., 150. Funke, L., 518. Fürster, A., 128. Fuss, I., 336. Gafenco, G., 647. Gagliardi, P., 618, 630. Gagnon, L. P., 206. Galbani, D., 670. Galbiati, A., 31. Galli, Cardinal, A., 124, 176. Galli, S., 31. Galli, T., 335. Gamba, C, 204. Gamba, Cardinal, I., 183, 775. Gámbaro, A., 517. Gamberoni, I., 128. Gamzaragan, I., 679. Gandin, F., 126. Ganter, R., 615. Garibi Rivera, 686. Index nominum personarum, 797. Garlando, A., 31. Gasparri, Cardinal, P., 123, 192, 210, 275, 297, 337, 341, 441, 456, 669. Gasquet, Cardinal, A., 176, 458. Gatersleben, H., 206. Gatzweiler, L, 336. Gay, F., 30. Gély, L, 336. Gemelli, S., 32. Gentil, G., 206. Gentile, A., 515. Gerlier, P., 319, 463. Gerstmann, A., 30. Geurts, F., 127. Ghidini, A., 648. Giacchetti, A., 518. Giacci, F., 128. Giachetti, A., 615. Giachetti, D., 517. Giardina, P., 203. Giardini, M., 181. Giasson, I. G. E., 334. Giasson, Z., 206. Giglinger, G., 612. Gijsen, R., 127. Gillispie, G. G., 612. Giobbe, P., 97, 141-143. Giorgi, Henrica, 164. Giusino, C, 80, 88. Gjura, P., 460. Gleeson, E. I., 350, 463. Glogier, M., 334. Goeckel, C, 32. Goga, O., 647. Goldenberger, F., 516. Goldis, V., 441, 647. Gonçalves Cerejeira, Cardinal, Granbois, G. S., 646. Grandi, V., 127. Grandia de FEprevier, A., 613. Granger, L, 338. Granito Pignatelli di Belmonte, Cardinal, I., 122, 327, 487, 508, 515, 566, 645, 773. Grasset, I., 648. Grassi (S. D.), G., 331. Grasso, C. G. M., 176. Grazioli, L, 78-89, 92. Grébaut, S., 125. Greinz, C, 204. Grgc, L., 175. E., 684 ss., 769, 774. Gonçalves de Rezende, I., 679. Gonzalez, E. A., 519. Goossens, Th., 175. Gorlier, I., 612. Goy Gonzalez, I. M., 124. Grabe, T., 616. Grafeo, V., 519. Gragnani, A., 202. Graham, Ra., 31. Griffin, W. V., 576. Griffin, G. A., 576. Grignolio, L, 518. Grobben, B. L, 517. Groch, L., 616. Grysar, F., 336. Grzesinski, 542. Guasco, L, 687. Guazzone, L., 678. Guglielmi, F., 78, 81, 84, 85, 88-91. Guerrero, C, 116, 462. Guerrini, F. M., 569. Guibal, L., 647. Guidato, A., 460. Guillemant, C, 515. Guy, L, 687. Gwynn, A., 677. Gybney, C, 204. Habig, G., 519. Hagemann, I., 515. Hallet, Ph. E., 333. Hallin, H., 126. Hamm, F., 179. Hannan, J. S., 125. Harford, A., 336. Hart, G. M., 613. Hart, P. G., 677. Hartmann, A., 29. Hasz, S., 151, 462. Haueis, A., 126.

[*Latin ed. p. 798*]

798 Hayaux du Telly A., 205. Haydock (Ven.) G., 28, 201, 331, 514, 773. Heard G., 80, 87, 89. Hefter A., 203. Heim G., 518. HELENA, Regina Italiae,

Translated by churchlatin.ai, a product of Boyne Archives

772. Helena ducissa Augustae, 773. Hemerford (B.) Th., 773. Hendroth I., 616. Henneberg-Spieghel T., 206. Herlin G., 334. Hermann I., 615. Hermaus-Ausloos A., 125. Herniczek I., 334. Hevey I., 679. Heylen Th. L., 115, 461. Hiboux P., 29. Hippolytus a S. Familia, 202. Hiral A. M., 151, 462, 504. Hirtsiefer, 542. Hlond Card. A., 185, 319, 463. Hoepker-Aschoff H., 522, 542. Hoffmann G., 206. Holecek I., 616. Hollingdale B. P., 176. Holjac I., 517. Holoveckyi D., 202. Hommel H., 489. Horodyski S., 334. Hósek M., 679. Hostin D., 560, 618. Honzu M., 334. Houze de l'Aulnoit P., 334. Howard E. D., 549. Howard F. G, 203. Howard (B.) Ph., 514, 676, 773. Hôzakowski L, 125. Hryniewicki C, 208. Huard V, 677. Huber A., 612. Huder Th., 127. Index nominum personarum Huesea L. R., 319. Huesmann F. H., 333. Hürtgen F. L., 678. HUMBERTUS, It. Princeps, 772. Hunt L, 612. Hupe H., 175. Husman B., 175. Huwiler B., 151, 194, 462. Hvezda V., 616. Jullien A., 78-85, 88-90, 92. Jurasco D., 646. Ivanceanu V., 647. Ivanisevic L., 207. K Kakowski Card. A., 185. Kamprath F., 116, 462. Kasperlife G., 612. Káuzli D., 676. Kecskés P., 175. Kelemen A., 520. lacobini A., 31. Kerda F., 616. Jacoub M., 679. Kernau E. A., 176. Jacovaki A., 647. Kerr A., 176. Jacques R. G., 333. Jakimow-icz C. S., 576. Kerr E., 336. Kerr Hodward, 336. Jalenques L., 678. Kersuzan F. M., 115, Janicki F., 519. Jans Tr., 680. Jarre C. R., 319, 320, 463. Kiggen T., 336. Jarrige (S. D.) C, 331, Killeen E., 334. Kinold V., 151, 320, 462. Kirberger Fr., 679. Jazwinski S., 125. Jeglic A. B., 151, 462. Kirstein P., 96. Kizsztofowicz M., 31. Jemelka F., 127. Klebanowski G., 127. Jennings R. E., 614. Klein G., 31. Jerabék V., 616. Klein Cominotti E., 615. Ieremich L, 320, 463. Klieber A. H., 205. Jewett C. L, 678. Klimaszewski X., 204. Jiri Rückl J., 576. Klos J., 95. Illnitzky A., 504. Ilundain y Esteban Card. E., 625. Ioanna, Principissa Sa- Kolb C, 29. Komierowski Th., 96. baudiae, 772. Koprowski S., 203. Jogues (B.) I., 513. Jones (Beatus M.) L, 773. Kordac F., 598, 686. Ioseph a Iesu Lopez, 618, Korec F., 679. Korotnoki L, 29. 630. Koszterszitz L, 128. Ireton P. L., 677. Kovar L, 616. Irmengardes (B.), 24-26 s., Kretz E., 29. 331. Kroll H. L, 336, Irmici E., 679. Krywald O., 674. Isopescu Grecul C, 646. Kulhanek S., 207. Italiam L., 205. Kulicek T., 616. Juga Ae., 648. Kuntal F., 127. Julia y Vernet I., 31.

[*Latin ed. p. 799*]

L Lacarra R., 646.
f Lacy R., 208.
Ladika B., 320, 463.
La Fontaine Card. P., 320, 463.
Lagumina A., 460.
Lahaye Z., 29.
Lairre E., 518.
Laianne L., 205.
Laliberté A., 612.

Translated by churchlatin.ai, a product of Boyne Archives

Lamiroy H., 618.
Lannon J. J., 333.
Lanzavecchia L, 333.
Lapedatn A., 647.
Lapenda V., 32.
Latyszewski L, 686.
f Latty C. M., 96.
Laurenti Card. C, 29, 102, 123 s., 167, 177, 197, 199, 203, 312, 317, 322, 324, 326, 327, 332, 476, 480, 484, 488, 506, 508, 514, 563, 583, 588, 612.
Lauri Card. L., 645.
Laurijssen F., 334.
Lavelle M. L, 515.
Lavitrano Card. A., 684 ss.
Lawlor G. F., 576.
Lazzarato D., 80, 81, 84, 86, 88, 90.
Lebschè M., 647.
Leduc O., 517.
Lefrançois I. A., 206.
Lega A., 520.
Legrand I., 686, 679.
Legrand L., 82.
Le Guisquet L. M., 647.
LeUis A., 24.
Lemiroy H., 560.
Lempicki A., 680.
Lenkchevitch V., 329.
Lenti A., 611.
Leon C. J., 334.
Leonardi M. A., 680.
Le Paüleur A., 180.
Lépicier Card. H. A., 29, 124 s., 201, 203, 332, 514, 515, 596, 645, 676.
Index nominum personarum 799
Lepoutre G., 614.
Lessi M., 616.
Levasseur I. H., 334.
Leys E., 687.
Lezzi C, 203.
Licari N., 520.

Translated by churchlatin.ai, a product of Boyne Archives

Liénart A., 494.
Lilly L, 206.
Lindemann H., 336.
Liss F., 203.
Littierre A., 516.
Locatelli card. A., 457, 611.
Mackowski T., 29.
Me Mahon L, 333.
Me Murray F., 335.
Mac Nicholas I. T., 686.
Mac Rory Card. L, 688 ss., 775.
Locher G., 25 s.
Lochman I., 676.
Loebbel H., 336.
Loevenbruck L. L., 677.
Lo Monaco R., 335.
Long P., 679.
Lopez Arana E., 115, 462.
Lopez y Vicuña (S. D.) V. M., 513.
Loras O., 517.
Lorks L, 162.
Loschi F., 335.
Lo Schiavo L, 335.
Lucantonio L., 23.
Lucas G. L, 677.
f Lucidi Card. E., 176.
Luccioli L, 207.
Luible M., 518.
Lumini E., 204.
Luytgaerens I. E., 677.
Lynch Th., 204.
M Me Aneny I., 517.
Me Cabe B., 612.
Me Carthy E., 320, 461.
Me Carthy F. M., 515.
Me Carthy I., 678.
Me Clary I. Cl., 677.
yMe Cormack I., 519.

Translated by churchlatin.ai, a product of Boyne Archives

Me Cormick P. I., 612.
Me Donald L, 560, 617.
Macelwaine F. I., 680.
Me Grath I. A., 677.
Me Guire I. P., 204.
Me Guirk J. E., 125.
Macken F. L, 205.
Maddalena P., 204.
Mafia Card, P., 460.
Magalhaes de Azeredo C, 172.
Magaudda L, 334.
Magaz y Fernandez L, 335.
Mageean D., 350, 463.
Maggiora V., 520.
Maggiori J., 96.
Magjerec G., 677.
Magyar A., 680.
Mahoney C, 677.
Maillard C, 677.
Malabotti M., 615.
Malecky A., 461.
Maloney T. J., 576, 613.
Mallon P., 206.
Manduca S., 125.
f Manier A., 520.
Maniu L, 646.
Mannino T., 516.
Mannucci I L, 78-86, 88-92.
Manteuffel G., 613.
Marazzi P., 204.
Marcucci P., 679.
Margiotta 1$, 672.
Maria, Principissa Sabau- diae, 772.
Maria (Ven.) a Passione, 346, 513.
Maria Adelaides, principissa, 773.
Marinho H., 679.
Marmoiton (S. D) B., 513.
Marmugi P., 335.

Translated by churchlatin.ai, a product of Boyne Archives

Marque P., 685.
Marsina B., 616.
Martelli V., 647.
Martin C, 677.
Martin H., 175.
Martinelli A., 646.
Martini F., 615.
f Marty P., 128.
Marvan M., 207.

[*Latin ed. p. 800*]

800 Index nominum personarum

Màssimi M., 78, 81-87, 89, 93.
Masnicki V., 612.
Masnovo A., 678.
Mastronuzzi A., 335.
Mathias A., 180.
Mathieu O. E., 648.
Mathieu V., 614.
Mathis A., 517.
Mathivon I. C. M., 206.
Mathon E., 494, 500.
Maurel P., 515.
Mavrocordat G., 647.
Mayer A., 30.
Mazé Sencier G., 127.
Mazzarotto A., 685.
Mechtler I., 516.
Medina L., 97.
Meireles Quintae-, 333.
Melchior! F., 32.
Mendes Bello Card. A., Mooney E., 148, .179 s., 465, 466.
Moran P., 680.
Moran y Eamos F., 515.
Morando V., 679.
Morano F., 79-81, 83-89, 576.
Mendrys T., 334.
Merry del Val Card. E., 203, 332.
Meulenberg M., 320, 351, 463, 504.

Translated by churchlatin.ai, a product of Boyne Archives

Meyer G., 614.
Meyer L., 680.
Meysing H., 687.
Michalski B., 520.
Michaud E., 29.
Michel E., 670.
Mileta L., 175.
Mills A., 202.
Minelli I., 206.
Minoretti Card. D., 144s., 684 ss., 775.
Miroglio L., 335.
Mironesco G. G., 646.
Misonne E., 336.
Mogan I. M., 612.
Molinari V., 206.
Monaghan H J., 677.
Moneta A., 32.
Monroe I., 647.
Montanaro S., 648.
Montavon G. F., 614.
Monteiro Hermes E., 679.
Monterisi N., 618, 630.
Morel E. I. I., 560, 617.
Moreno Carbonero y Castel L, 335.
Mordret E. A. I., 205.
Moruzzi L, 175.
Moscatelli E., 30.
Mottis P., 86.
Mouraille V., 771.
Moussaron I. I. D., 618, 631.
Mucci E., 6.11.
Mukahy J., 677.
Mulecheau E., 519.
Mulloney G. L., 516.
Mulvany Th., 462, 630.
Murphy G., 677.
Murphy P. J., 32.
Murray Th., 206.

Translated by churchlatin.ai, a product of Boyne Archives

Musitelli A., 204.
Musso E., 31.
Mussolini B., 105, 123, 210, 275 s.
Myers E., 678.
N Nannerini L, 125.
Nasalli Rocca di Cornegliano Card. I. B., 202.
Nava A., 576.
Negro Provina, 166, 167.
Netti A., 614.
Nicolosi S., 125.
Nicotra S., 336.
Niella A., 115, 461.
Niemann I., 519.
Niesiolowski C, 125.
Nioullon St., 613.
Nogara B., 613.
Nolan I. F., 677.
Nolan E. M., 125.
Noli Batarino M., 334.
Notari A., 205.
Nunes de Oliveira I., 680.
O Obarrio N., 439.
O'Brien G. P., 612.
O'Brien M. I., 319, 460.
O'Brien M. P., 125.
Ochoa A e., 439.
Ochoa J. X., .162.
O'Connell M. T., 336.
O'Connor I. S., 519.
O'Connor P., 350, 463.
O'Doherty M., 115, 462.
O'Donnei P., 518.
O'Donnell Th., 320, 461.
Oechsler F., 207.
Ogilvie (B.) I., 28, 330, 440, 676, 773.
O'Hara G. P., 319, 463.
O'Hare E. M., 627.
O'Hern F., 461.

Translated by churchlatin.ai, a product of Boyne Archives

O'Hern I. F., 23.
Olanesco C, 647.
Oliva N., 576.
O'Louglin T., 176.
O'Neil H., 516.
Oomen A., 151, 194, 462.
Orlic" A., 124.
O'Rourke C, 616.
O'Rourke M., 32.
Orozco y Jiménez, 686.
Orsini L., 125.
Orther L, 517.
Ortiz y Lopez I. G., 617, 630.
Oster A., 679.
Oswald H., 518.
Otta V., 207.
Ouang F., 685.
Ouang-ouen-tchenP., 685.
P* Paar A., 206.
Pacelli Card. E., 521, 522, 542, 684 ss., 775.
Pacelli F., 330, 516.

[*Latin ed. p. 801*]

Pacheco Teixeira Rebelo de Carvalho L, 127. Paclesianu Z., 646. Padilla B., 677. Palazzolo (S. D.) A., 331. Palestini R., 206. Palestrini C, 613. Palmer I. E., 517. Panhard H. A. F., 205. Pariset F., 206. Parrillo F., 78-85, 88-91, 93. Pascarella B., 519. Paschini P., 672. Pascucci P., 647. Rasetti L, 32. Paszkiewicz J., 95. Paternain M., 193, 463. Patrizi N., 80. Pauli L, 576. Pauwels G. G., 127. Pavelesco Ae., 647. Pedrotti A., 333. Peeters J., 678. Pekarek Fr., 616. Penicaud A., 685. Peiraui L, 518. Pellegrini B., 82, 84. Pennacchio P., 679. Penon I. B., 616. Peoples I. S. C, 680. Pepoli A., 517. Percival de Saint-Hubin, 334. Perdomo L, 334. Perez y Fernandez A., 614. Perez Platero L., 115, 462. Perez Rodríguez R., 23, 461. Peri S., 686, 769. Perosi Card. C, 332 s., 514, 611. Perrin L., 333, 774. Perroy F., 319, 463. Persichetti S., 678. Peters L, 647. Petronelli F., 42, 461. Petrovácz G., 648. Index nominum personarum 801 f Pfluger L, 32. Pfrien F., 207. Pianigiani B., 126. Picha,M., 504. Pichler L., 576. Piedrabuena B., 124. Pierattini A., 125. Piffl Card. G. F., 116, 462, 607. Pilar M., 517. Pineyro Queralt de Torralba B., 126. Pinto de Abreu A. E., 519. Pipparelli Fr., 679. Pirio Maria Ae., 324. Pironti A., 176. Pisa A., 127. Pisacic A., 517. Pisani P., 194. Pisani P. I., 646. Pizzardo L, 515. Podvin E., 614. Pokorny IST., 519. Pompilj Card. B., 103, Quattrocolo H., 78-81, 8386,

Translated by churchlatin.ai, a product of Boyne Archives

88-91. Quentin H., 611. Quillinan L, 125. Quinn L, 677. Quinteré I., 679. 202, 332, 514, 765, 772. Pop S. C, 646. Porquier de Lagarrigue D., 126. Portman L, 616. Pradzynski L., 96. Pramaggiore H., 615. Priolo F., 680. Proteau G., 678. Protopopesco, 647. Provost F., 319, 320, 463. Provot L., 518. Prudent L, 126. Prud'homme M., 205. Primel L., 203. Przyrembil S., 519. Pucci E., 335. Pueyo de Val A. M., 680. Pulejo M., 334. Quaglino A., 648. Quaglino F., 335. Quagliotto L, 518. R Ract I. A., 614. Radonski C, 193, 463. Ragonesi Card. F., 457, 514, 611, 645. Rahmani Efrem II L, 336, 458. Rapella I. R., 204. Raschellà D. L., 615. Ravaglia A., 615. Rea I., 151. Receveur A. U., 334. Redi (Beata) Teresia Margarita a Sacro Corde Iesu, 27 s., 123, 163-165, 201, 321 ss., 473-476, 718. Regis A., 206. Rehling C, 678. Reilly E., 162. Reinhard G., 175. Reiser I., 613. Remiger L, 686. Remy E., 324. Restelli A., 32. Retortillo y de Leon de la Vega A., 96. Revesz S., 96. Reyl F., 515. Reynaud A., 678. Reynolds Ph., 336. Rezek A. J., 333. Rho L, 333. Ribeiro de Mello Th., 615. Ribeiro Vieira de Castro Th. E., 320, 460. Ricard F. E., 618, 31. Ricard L., 648. Ricca F., 333. Riccardi M., 207. Ricci I. B., 680.

[*Latin ed. p. 802*]

801 Index nominum personarum

Bichardet A. I. B., 204.
Bieken G. H., 678.
Eiella Maria, 327 s.
Eimmaudo F., 333.
Rinaldi L, 126.
Eivat (S. D.) F., 331.
Roberti F., 202.
Roberts (Beatus) I., 514, 676, 773.
Rocca A., 29.
Eocchi F., 126.
Rocha A., 96.
Roche T. A., 613.
Rodrigues A. H., 32.
Rodríguez Bandeira O., 675.
Rogacki L., 203.
Rogala S., 204.
Rogne (S. D.) P. E., 566, 567.
Rossi A., 576.
Rossi F., 520.
Booney Th. I., 333.
Roque (S. D.) P. R., 331.
Roques Ae., 193, 463.

Translated by churchlatin.ai, a product of Boyne Archives

Rosano A., 613.
Rosati C, 517.
Rossillon P., 148.
Rostagno L, 335.
Rota A., 614.
Roudnicky A., 679.
Bouleau Card. E., 186.
Roukos Abon Nader bey, 614.
Roy B. M. F., 334.
Roy F., 614.
Rozman G., 151, 462.
Ruesca L. R., 463.
Ruffini E, 332.
Ruiz y Florez L., 645.
Rusznak N., 30.
Ryan D. A., 334.
Ryan G., 612.
Rzewnicki S., 86-89.
Sacconi Y., 79-84.
Saegmüller L, 677.
Salomone F., 335.
Salvator (B.) ab Horta, 28.
Salvucci A., 96.
Samarelli M., 204.
Sanasi I., 126.
Sangiorgio "A., 616.
Santarelli A., 121.
Santoro Y., 125.
Santucci C, 84, 515.
Sargolini F., 611.
Sauer B., 181.
Saunier L., 204.
Savio (S. D.) D., 687.
Sbarretti Card. B., 193, 463, 611.
Scharnagl C, 335.
Schek I., 680.
Schellens O., 206.
Schlich I., 679.

Translated by churchlatin.ai, a product of Boyne Archives

Schlieker B., 517.
Schlittenbauer S., 518.
Schmidt A., 30.
Schmidt A. C, 542.
Schmitt E. 679.
Schmuderer L, 615.
Schmu zer J., 677.
Schouten H. A., 206.
Schreiber, 542.
Schrijnen L, 516.
Schütte A., 179.
Schulte-Pelkum H., 336.
Schuster Card. L, 350, 458, 461, 464.
Schuster Ioannes, 679.
Schwarzer E., 518.
Schweitzer G. J. B., 614.
Schwendlmann F., 125.
Schynse Catharina, 629.
Scognamillo I., 566.
Scribante P., 648.
Sebestyen C, 680.
Seganti F. X., 30.
Segura y Saenz Card. P., 617, 618, 664 s.
Seitz M., 336.
Serédi Card. I. G., 151, 462.
Saas I., 516.
Sabota I., 32.
Sacca A., 615.
Sester I., 125.
Shanks G., 520.
Sheehan C, 115, 194.
Sheehan E., 461.
Sklenar L, 31.
Skrabik A., 504.
Siegen P., 614.
Siener L, 646.
Sili B., 679.
Silva Lezaeta A., 138 s., 336, 461.

Translated by churchlatin.ai, a product of Boyne Archives

Silveri A., 205.
Sincero Card. A., 23, 460, 515, 578 s., 598, 669.
Sipöcz E., 30.
Sivák L, 207.
Sloskan B., 461.
Smit J., 95.
Smith A. E., 177.
Smith P. G., 677.
Sokolowski S., 30.
Sola P., 518.
Solacelo Th., 648.
Solignac I. P., 516.
Solu G., 576.
Somaglia D., 519.
Soprano A., 335.
Sopsich L, 520.
Sorgonà A., 615.
Soubirous (B.) M. B., 513.
Soucy A., 614.
Souen D., 504.
Southwell (B.) E., 514, 676, 773.
Spellmann F. L, 333.
Spohr C, 519.
Spratt M. L, 319, 460.
Sproll J. B., 688.
Spruson Y. L, 176.
Stecki A., 96.
Stehle A., 599.
Steiger, 542.
Steinbrener E., 30.
Steinbrener I., 30.
Stella I., 80-83; 85-90.
Sterz G., 336.
Stodart Reid A., 615.
Stoppa C, 333.
Stowerding I., 175.

Translated by churchlatin.ai, a product of Boyne Archives

Strambi (B.) Y. M., 513.

[*Latin ed. p. 803*]

Streicher H., 187.
Strootman O. E. G., 334.
Strumia I., 648.
Stukels E., 515.
Stumpf A., 125.
Stumpf F., 126.
Sullivan B., 162, 461.
Sullivan F., 333.
Sullivan F. T., 612.
Sullivan I. F., 612.
Sveens A., 335.
Svestka L, 207.
Swint I., 612.
Szedsay S., 128.
Szeptyckyi A., 618.
Szmrecsányi L., 646.
Szydszik I., 203.
Szymkiewicz S., 95.
Tabaneüi M., 517.
Taccone A., 618, 630.
Tappani F., 205.
Tappuni G., 459.
Tardieu A., 687.
Tardini D., 677.
Tarmin O., 31.
Tartaglia B., 613.
Tauber O., 128.
Tc'eng O., 32.
Tchang E., 115, 194, 461.
Tenora A., 204.
Teodorowicz M., 31.
Teresia ab Infante Iesu (S.), 195, 321, 579, 643.
Terüli L, 31.
Termine A., 680.
Terzariol A., 332.
Terzian P. P. XIII, 549.

Translated by churchlatin.ai, a product of Boyne Archives

Tesauri P., 333.
Theophilus (B.) a Corte, 28, 173.
Thibaut V., 126.
Thill F. A., 96.
Thomas dux lanuae, 774.
Thomas (Ven.) Carolina, 440.
Thomas I. B., 128.
Thomas M., 206.
Thouret (B.) I. A., 513.
Tiberghien E., 208.
Tiberghien L, 346.
Tibiletti D., 115, 461.
Tilea V. V., 648.
Tillon L., 463.
TiniveUa I., 518.
Tisserant E., 125.
Titulesco K., 454, 646.
Tomba D., 207.
Tomschitz W., 576.
Tonna E., 686.
Toporski F., 333.
ToseUi A., 613.
Tosi Card. E., 32.
Tréhiou H., 193, 463.
Trejos V., 517.
Trezzi L, 78-82, 85-89.
Tricarico V. L, 127.
Trimmel L, 520.
Trussoni Th., 203.
Trux de Bonaszèk L., 678.
Tucker I. M., 647.
Türkes A., 677.
Turchi A., 336.
Twaalfhoven F., 334.
Van Tulder L., 614.
Van Wetering H., 680.
Vattuone S., 175.
Veigl F., 520.

Translated by churchlatin.ai, a product of Boyne Archives

Velasco J. A., 676.
Veltmann L., 96.
Vendemmia V., 204.
Venturi C, 207.
Verde Card. A., 167, 196.
Uhyrek V., 679.
Unterreiner C, 128.
Urbanski los., 438.
Vacek F., 616.
Vaida-Vöevod A., 646.
Valeanu C, 647.
Vallega I. B. F., 116, 460.
Valtera M., 30.
Van de Ven C., 676.
Van Gils L., 335.
Van Niekerk Th. G., 678.
Vannucci H., 560, 618.
VannuteUi Card. V., 546, 684, 766.
Van Roey Card. J., 665.
Van Bomunde L. E., 678.
Van Bossum Card. G., 627.
Verdier F., 566.
Verdier Card. L, 646, 684 ss., 769, 775.
Veres M., 128.
Vezina E., 614.
Vianney (S.) I. B., 312.
Vico Card. A., 128, 164, 167, 183 s., 199, 591.
VICTORIUS EMMANUEL III, Rex Italiae, 210, 275, 772.
Vidal y Boullon E. M., 96.
Vieville C, 516.
Vigato A., 335.
Vignati E., 207.
Vilardi P., 127.
Virreira Pacieri A., 518.
Vistalli F., 207.
Vitrioli P., 615.
Vitrotto I. M., 127.
Vlad A., 646.

Translated by churchlatin.ai, a product of Boyne Archives

Vladesco N. M., 648.
Vocea O., 334.
Von Bergen D., 516.
Von Stengel P., 206.
Voss H., 519.
Vuillard F., 29.
Vuillemenot H., 205.
Wachowiak S., 677.
Wade M. J., 613.
Waffelaert G. L, 560, 618.
Wagner B. M., 96.
Waldhaus H., 96.
Walz M. J., 680.
Walzer R., 100.

[*Latin ed. p. 804*]

804 Index of the names of dioceses, vicariates, etc. Ward H., 613. Wartel F., 614. Weiss F., 125. Wellinger A., 193, 462. Wenceslaus (S.), 132 ff., 135. Weyermann E., 205. Whalen M. J., 576. Williams T., 350, 461. Wispeare F., 169. Winters P. C., 32. Wolsfelsperger A., 334. Wroblewski A., 516. Wynen A., 80, 82-84. Tsása E., 440. Z Zaffrani J., 125. Zaleski F., 31. Zanesco C, 648. Zanetti I., 674. Zavaglio A., 175. Zak E., 616. Zakrzewski T., 24. Zela S., 616. Zelezny V., 679. Zepeda E., 678. Zhánel E., 516. Zientara F., 612. Zitho L, 616. Zocchi F., 576. Zòccoli St., 333. Zychowicz A., 32. II. - INDEX OF THE NAMES OF DIOCESES, VICARIATES, ETC. A Abellinen, 42, 461. Aberdonien, 516, 560. Abyden, 176, 463. Acerran, 519. Acernen, 618, 630. Achridan, 351, 461. Adaden, 460, 686. Adamantinen, 515, 769. Adrien, 332. Adulitan, 29. Aegypti, 651 ff. Aginnen, 321. Agrien, 646. Aguascalientes, 618, 630. Albae-Iuliae, 442. Albanen, 31, 122, 488, 508, 566. Albanen, in America, 160, 611. Alben, 648. Albien, 193. Aleppen, 582. Aleppen. Syrorum, 459. Alexandrien. Am., 676. Aliphan, 96. Altoonen, 516 ff. Ambianen, 124. Amerinen, 32. Amorian, 319, 460. Amoy, 334. Anagnin, 520. Anconitan, 576, 614. Ancusen, 617, 630, 686, 769. Andegaven, 562. de Anking, 589. de Ankno, 504. Annecien, 203, 205. Antiochen. Melch., 670 ff. Antiochena Syrorum, 336, 464. Antofagasten, 138, 336, 461. Antsirabè, 163. Appiarien, 181. Apuan, 336. Aquen, 333, 519. Aquilan, 336. Aquinaten, 31. Aquisgranen, 522 ff. Aracajuen, 648. Arequipen, 677. Argentinen, 29. Armachan, 684 ff. Armeniae Minoris, 208. Armenorum in. Graecia, 679. Armidalen, 350, 463. Arretin, 163. Assien, 685. Assisen. Am., 463, 686, 769. Asten, 313, 520, 576. Atrebaten, 81, 91, 101, 177, 515, 614. Aturen, 613. Augustodunen, 83, 323, 505, 601, 603-606. Aurien, 126. Australasiae, 470. Auxitan, 618, 631. Avenionen, 96. B Babylonen, 208. Babylonen. Syrorum, 617, 679. Baiocen, 332f 770.

Translated by churchlatin.ai, a product of Boyne Archives

Baltimoren, 612, 614, 677. Bambergen, 205. Barbalissen, 440. Barcinonen, 30 ff., 161, 514, 576, 612.

[*Latin ed. p. 805*]

Index of names of dioceses, vicariates, etc. Baren, 127, 204. Basüeen, 125, 576. de Batavia, 678. Bathnanen, 617. de Bellary, 162. Bellicen, 312, 520, 686, 769. Bellograden, 677. Belmnen, 678. Beneventan, 29. Bergomen, 84, 204, 207, 514. Berissen, 193, 320, 462. Berolinen, 523, 532. Beryten, 91, 206, 549. Beryten Armenorum, 549, 581, 582. Birmaniae Merid, 320, 463. Birminghamien, 350, 461, 464, 574. Bisuntin, 204. Bituntin, 618, 630. Boianen - Campobassen, 31. Boli varen, 558. Bonaeren, 29. Bonae Spei, vicariate, 519. Bonae Spei, district, eastern, 585. Bonnen, 134, 531. Bononien, 79, 202, 205. Bostonien, 333. Botucatuen, 96. Boven, 618, 630. Bracharen, 127. Brazzaville, 553. Bredan, 177, 334. Brentwooden, 676. Briocen, 193. Brisbanen, 468. Brixien, 333. Brooklinien, 204, 206, 334. Brngen, 517, 560, 612, 618, 677, 679. Brundnsin, 646. Brunen, 204, 207, 516, 679. Bucarestien, 442, 445. Budvicen, 30, 206, 679. Buffalen, 160, 333, 612. de Bukoba, 151, 194, 462, 622. Burdigalen, 514. Burgi Sancti Sepulcri, 518. Buscoducen, 175, 206, 335, 662. Bzommar, 549. C Oadoën, 618. Oadurcen, 515. Caesarien Philippi, 460. Oafaelandien, 679. Caietan, 616, 679. Calabozo, 519. Calcutten, 339, 585. Callien, 207. Callinicen, 124. Calydonien, 115, 461. Cameracen, 518, 547. Camerinen, 96. Campiionten, 561. Canalis Suesii, 151, 462, 504, 558. Capitis Haitiani, 115, 460. Carcassonen, 633. Cardiffen, 518. Carolinopolitan, 661, 805. de Chilapa, 686, 769. Chittagong, 178-180, 339. Chungking, 685. Ciliciae Armenorum, 548, 582, 630. Cillitan, 461. Cincinnaten, 96, 125, 686. Civitatem, 115, 462. Civitatis Castellanae, 205. Claromonten, 206, 567, 678. Clevelanden, 519, 677. Cliftonen, 679. Clusin, 679. Colimen, 676. Collen, 96, 127. Colocen, 128. Colonien, 24, 26, 336, 522-525, 679. Columben, 125, 176, 685, 688. Comen, 125, 160, 204, 331, 676. Constantien, 188, 192. Constantien in Moesia, 194. Constantinopolitana, 197, 325, 482, 548. Constantinopolitan Armenorum, 484, 548. 677. Corduben, 611. Corinthien, 22. Carpathien, 460. Carthaginen, 561. Corisopiten, 206, 517, 647. Carthaginien Hisp, 29. Corpus-Christi, 333, 519, 513. Comenten, 115, 461. Cartusien, 677. Costaricen, 517. Catanen, 121. Cotennen, 32, 115, 461. Caven, 677. Cotraden, 560, 617. Ceneten, 679. Covingtonen, 203. Cenomanen, 205, 519. Cracovien, 82. Cephaluden, 29, 519. Creman, 175, 204. Cerreten, 332. Cremonen, 91, 204, 334, 646. Cesenaten, 93. Chaoshien, 594. Croën, 686, 769. Chatham, 513. Csanaden, 520. Chengchow, 657. Culmen, 96, 203, 523. Chengtingfu, 594. Cuneen, 613. Chengtu, 685. Curien, 32, 115, 612. Curien, titular, 462. Chicagien, 514. Chicoutimien, 332, 677. Curityben de Paraná, 685.

[*Latin ed. p. 806*]

Index of names of dioceses, vicariates, etc.

Cusen, 616, 687.

Translated by churchlatin.ai, a product of Boyne Archives

Cusentin., 203.
Cuttak, 148.
Cyraenen., 686, 769.
Czestochowien., 612.
Florentin., 32, 82, 163, 321, 679.
Fluminis Magdalenae, 141, 162.
Fogarasien., 442.
Forolivien., 520, 615.
Dacchen., 339, 769.
Dadimen., 618, 686.
Dallasien., 124, 519.
Damanen., 320, 464.
Damascen., 614.
Davenporten., 611-613.
Detroiten., 612.
de Dinajpur, 162, 462.
Diacovien., 90.
Dinien., 678.
Dionysianen., 461.
Docletan., 650.
Dubuquen., 204, 515.
Dunen. et Connoren., 350, 463.
Dyrracnien., 32, 460, 464.
E Eboracen., 479.
Ecclesien., 686, 769.
Edessen., 181.
Engolismen., 89.
Eperjessen. Ruthenor., 29, 30.
Eporedien., 206, 576, 616, 679.
Euroeen., 115, 461.
Fortalexien., 679.
Friburgen., 29, 82, 100, 125.
Friburgen. Br., 175.
Fabrianen., 30.
Faesulan., 126, 587, 588.
Fanen., 615.
Fargusien., 125.
Faventin., 516, 618, 630, 680.

Translated by churchlatin.ai, a product of Boyne Archives

Fernen., 161.
Ferrarien., 175, 520, 618, 630.
Fianarantsoa, 163.
Firman., 127.
Fulden., 531.
Iacien., 32, 680.
Gandaven., 515.
Garanhunen., 560, 618.
Gaspésien., 647.
Gedanen., 29.
Geneven., 99.
Gherlen., 442.
Gnesnen, et Posnanien., 125, 185, 319, 463, 523, 559.
Goan., 320, 460, 464, 648.
Gonaiven., 558.
Goritien., 515.
Goulburnen., 203.
Granaten., 319, 463.
Grandormen., 516.
Gratianopolitan., 92, 478.
Gravinen., 519.
Grossetan., 335.
de Grouard, 687.
Guadalaxaren., 678, 686.
Guayaquilen., 558.
Gurcen., 90, 203.
H Hildeshien., 42, 461, 515, 523, 531.
Himerien., 115, 461.
Hispalen., 29, 611, 625.
Holaren., 351, 463.
Homestead Pa., 152.
Hortan., 207.
Hpyeng-an, 593.
Habanen., 125.
Hajdoduroghen., 204.
Hainan, 652.
Halifaxien., 320, 461.
Harlemen., 96, 127, 206, 517, 576, 614, 631, 647.

Translated by churchlatin.ai, a product of Boyne Archives

Ianuen., 31, 144, 326, 486, 507, 514, 611, 684.
Iassien., 442.
Iaurinen., 151, 519, 678.
de Jebol, 115.
Ilheosen., 194, 560, 618.
Indianapolitan., 31.
Indiis in Orientalibus, Deleg. A p . , 148.
Indosinen. D. A . , 29.
Insulen., 126, 205, 208, 334, 494, 614.
Joinvillen., 115, 461.
Irenopolitan. in Isauria, 465.
Iselan., 518.
Islandiae, 351, 463, 504, 659.
K Katowicen., 612.
de Kaying, 587.
de Kildare, 519.
Kimberlien., 687.
Kingstonien., 319, 460.
de Kiwu, 687.
Krishnagaren., 178.
Kumbakonamen., 338.
Kurdistan, 208.
de Kweiteh, 162, 678.
Heliopolitan., 319, 463.
Heracleen., 336, 350, 461.
Herbipolen., 30, 206.
Hierosolymitan., 116, 462, 670.
L Labacen., 151, 462.
Lafayetten., 161, 678.
de Lages, 560, 618.

[*Latin ed. p. 807*]

Index of names of dioceses, vicarates, etc.
Lamian, 560, 618, 631.
Lariiien, 91, 147.
Lauden, 204, 646.
Lavantin, 576, 660.
Lemnen, 618, 630.
Leodien, 81, 183-185, 206.

Translated by churchlatin.ai, a product of Boyne Archives

Leontopolitan, 662.
Leopolien (Armenian), 31.
Leopolien (Latin), 30, 86, 96, 519, 616.
Liman, 582.
Limburgen, 531.
Lincien, 116, 561.
de Lingayen, 116, 462.
Lingonen, 128, 350, 463.
Lisbonen, 30, 519, 576, 684, 769.
Litomericèn, 207.
Liverpolien, 29, 336.
de Loango, 85.
Londonen, 125.
Lourden, 464.
Loyang, 657.
Lublinen, 79.
Lucem, 615.
Luceorien, 96.
Luceria, 335.
Ludovicopolitan, 161, 612.
Lugdunen, 127, 206, 333, 478.
Lugosien, 442.
Lunden, 351, 463, 686.
Lünen, 30, 144, 151, 462.
Lycien, 23, 461.
Maceraten and Tolentinen, 513.
Macren in Mauretania, 32, 208, 319, 463.
Madraspolitan, 338, 465.
Madyten, 319, 463.
Magno varadinen, 442.
Maitlanden, 160, 350, 463, 807.
Manilen, 115, 462.
Mantuan, 175, 648.
Marianopolitan, 85, 333, 572.
Montis Albani, 128, 193, 463.
Montis Cassini, 169, 188.
Marquetten, 333.
Massan, 680.

Translated by churchlatin.ai, a product of Boyne Archives

Massilien, 124, 613, 647.
Matriten, 96, 115, 148, 514, 520, 664, 668, 679.
Mechlinien, 79, 84, 125, 127, 184, 204, 561, 613, 654, 677.
Medien, 319.
Medioburgen, 208, 612.
Mediolanen, 32, 90, 110, 207, 302, 350, 458, 461, 464, 518, 561, 576, 613, 647, 677.
Melbournen, 176, 202.
Melen, 193, 463.
Melevitan, 680.
Meliaporen, see Sancti Thomae, 337, 339.
Melphien and Eapollen, 23, 461.
Mesopotamiae, 208, 618.
Montispessulan, 92, 647.
Montisregalen, 125, 516.
Morelia, 645.
Mutilen, 618, 630.
de Mwanza, 151, 194, 462, 623, 624.
Myconen, 460.
Mytilenen, 684, 769.
Messanen, 203, 334, 335, 613, 614, 626.
Methymnen, 320, 461.
Metropolitan, 319, 463.
Mexicanae, 350, 461, 464, 645.
Miden, 462, 630.
Milwaukien, 205, 592.
Mimaten, 336.
Minen, 687.
Misnien, 29.
de Mogadiscio, 656.
Moguntin, 591, 616.
Mohilowien, 204, 516, 519.
Molinen, 518.
Monacen and Prisingen, 24-26, 614, 647.
Monasterien, 30, 96, 175, 519, 525, 679.
Monoecen, 205.
Monterrejen, 630, 611, 710.
Namurcen, 115, 461, 515, 517, 647.

Translated by churchlatin.ai, a product of Boyne Archives

Nanceyen, 125, 677.
Nashvillen, 612.
Natalen, 116, 462.
Naxien, 460, 464.
Nazarethan Br., 677, 679.
Neapolitan, 92, 161, 335, 615, 626.
NeUoren, 463, 465.
Neocaesarien in Ponto, 630.
Neosolien, 207.
Neo Bboracen, 154, 515, 516.
Neo Pampilonen, 141.
Newarcen, 576, 612, 614, 677.
Nicaen, 346.
Nicien, 517, 648.
Nicoletan, 29.
Nicopolitan in Epiro, 116, 128, 460.
Nili Superioris, 205.
Nisyrien, 116, 462.
Nitrien, 136.
Nivernen, 513, 646, 677.
Nolana, 91.
Novae Aurelianen, 126, 516.
Novae Guineae Centralis, 162.
Novarien, 32, 207, 333, 614, 647, 678.
Nuoren, 618, 630.

[*Latin ed. p. 808*]

Index of the names of dioceses, vicarages, etc.
808 O: Oetherien., 520.
Oenipontan., 126.
Olenen., 138 s., 461, 685.
Olomucen., 127 s., 616.
Oregonopolitan., 611, 649 s.
Osnabrugen., 175, 519, 522, 531.
Ostia and Praenestin., 546.
Oveten., 614.
P: Pacen., 23, 461.
Padang, 206.
Paderbornes, 31, 125, 127, 523, 525, 531.

Translated by churchlatin.ai, a product of Boyne Archives

Pakhoi, 652, 685.
Palaestina, 650.
Pampilonen., 115, 513.
Panemotichitan., 128, 151, 462.
Panormitan., 91, 119 ss., 161, 516, 612, 684 ss., 769.
Paotingfu, 658.
Papien., 175.
Paralen., 95.
Parmen., 514, 517, 657, 678.
Parisien., 30, 80, 84 s., 126 ss., 203, 205, 319, 350, 478, 517 s., 547, 565, 614, 616, 619, 645 ss., 684 ss., 777.
Paroecopolitan., 552.
Pastopolitan., 680.
Patavin., 335, 515, 517.
Patnen., 162, 461.
Pictavien., 513.
Pekinen., 599, 658.
Peng-Yang, 593 s.
Pengpu, 590, 687.
Peorien., 648.
Pergen., 208, 618, 630.
Peterborough., 319, 460.
Petren., 23, 319, 460.
Petrieulan., 677 s., 680.
Philadelphia., 152, 154, 319, 463.
Phüomelien., 128, 193, 463.
Pinerolien., 319, 460.
Pinsken., 616.
Pisan., 164, 460.
Pistorien., 169.
Platien., 680.
Plocen., 29, 125, 559.
Plymouth., 350, 463, 677.
Poncen., 193, 462.
Pondicherien., 465, 560, 617.
Ponta Grossa, 685.
Pontis Curvi, 126.
Portland, in Oregon, 649 s.

Translated by churchlatin.ai, a product of Boyne Archives

Portuen. and S. Rufinae, 128, 184, 459 s.
Portugallien., 440.
Portus Gratien., 334, 515.
Portus Principis, 558, 559.
Portus Victoriae, 126.
Posnanien., 125.
Pragen., 30 s., 131 s., 134, 136, 176, 576, 598, 613, 616, 686.
Premislien. lat., 95, 333.
Principis Alberti et Saskatoon., 631.
Providentien., 334, 612, 614.
Ptolemaiden. in Thebaide, 97 s., 142 s.
Puteolan., 205.
Quebecen., 186, 205 s., 334, 560, 678.
Queenstownen., 585.
Quinhon, 687.
Quinquecclesien., 680.
R: Eagusin., 193, 463.
Ratisbonen., 615.
Regien., 333.
Reginaten., 631, 646, 648, 677.
Reginaegradecen., 126, 336, 515, 616.
Rheginen., 92, 127, 333, 520, 613 ss., 680.
Rhodien., 162, 460, 464.
Rhosien., 680, 686.
Rigen., 515.
Rockamptonen., 468, 470, 677.
Rockforden., 204.
Roffen. in America, 23, 461, 613.
Romam, 23, 29 ss., 92, 99, 125 ss., 132, 175, 205 ss., 308 s., 316, 329, 332, 334 s., 347, 349, 515 s., 679, 612 s., 645, 647, 529, 764 ss.
Rothomagen., 31.
Rottenburgen., 519, 688.
Ruben, and Bituntin., 96, 618, 630.
Ruremonden., 334, 613 s.
Ruthenen., 676.
Sabarien., 680.
Sabinen, and Mandelen., 193, 463.
Sacramenten., 23, 461.

Translated by churchlatin.ai, a product of Boyne Archives

Sagien., 545 s.
Salernitan., 176, 618, 630.
Salfordien., 615.
Salisburgen., 204.
Samien., 460.
Sanctae Marthae, 141.
Sancti Andreae and Edimburgi, 560, 617 s.
Sancti Augustini, 89.
Sancti Claudii, 323.
Sancti Deodati, 205, 334.
Sancti Dionysii, 126.
Sancti Fiori, 567.
Sancti Georgii, 616.
Sancti Germani, 560.
Sancti Hiacynthi, 513.
Sancti Hippolyti, 520.

[*Latin ed. p. 809*]

Index of names of dioceses, vicariates, etc.
Saint James of Chile, 138, 551, 646.
Saint James of Cuba, 645.
Saint John of Puerto Rico, 193, 462.
Saint Mark and Bisignano, 78.
Saint Paul of the City, 461, 560, 618.
Saint Savior of Brazil, 116.
Saint Sebastian of the River of January, 32, 679.
Saint Severus, 679.
Most Holy Assumption, 688.
Most Holy Trinity of Caven, 151.
Most Holy Savior of Bahia, 680.
Saint Thomas of Meliapore, 320, 337, 340, 460.
Sandhurst, 333.
Sandomir, 203, 334.
San Gil (cf. Socorro), 97.
Santander, 115.
Santarem, 561.
Sapporo, 151, 320, 462, 595.
Sardia, 522, 542, 684.
Scepus, 679.

Translated by churchlatin.ai, a product of Boyne Archives

Schneidemühl, 523.
Scranton, 32, 677.
Seattle, 23.
Sebenice, 576.
Secova, 646.
Segovia, 115, 462.
Semten, 151, 462.
Senem, 164.
Senogallia, 127.
Senones, 517.
Sergiopolis, 115, 460.
Seren, 22.
Setin, 680.
Sherbrooke, 517, 561.
Shunking, 685.
Sidymen, 658.
Sienhsien, 655.
Sikkim, 162, 584.
Sinden, 685.
Green Bay, 676.
Sion, 23, 461.
Sioux, 333, 516, 336.
Siponto, 613, 618, 630.
Sirmium and Diacovia, 84.
Siwantze, 552.
Smyrna, 82, 116, 460, 464, 686, 688.
Socorro and Saint Gil, 97, 141.
Soran, 127.
Sorem, 96, 115, 462.
Southwarce, 29, 333, 515, 520.
Spalato, 175, 193, 207.
Spedi, Sarzana and Brugna, see Lünen.
Spiran, 677.
Stabia, 160.
Stadia, 116, 462.
Stanislaus, 686.
Stauropolis, 440, 464.
Strigonia, 30, 92, 127, 151, 175, 462, 648, 677, 678.

Translated by churchlatin.ai, a product of Boyne Archives

Sublaca, 646.
Suessiones, 516.
Sululen, 151, 462.
Suren, 151, 462.
Susan, 612.
Swatow, 586.
Syracuse, 333.
Sydney, 176, 203.
Szatmár, 442.
Tabasquen, 350, 461.
Tabora, 29, 319, 462, 622, 624.
Tarbia and Lourdes, 124, 319, 463.
Tarentum, 335.
Tarvisia, 335.
Tatsienlou, 584.
Turin, 30, 31, 90, 126, 165, 182, 202, 206, 314, 315, Acta, vol. XXI, n. 16, 31-12-929, 809, 333, 517, 520, 613, 615, 648, 678.
Tche-li, 633.
Tegucigalpa, 677.
Tergeste, 615.
Thrace, 187.
Theatin, 618, 630.
Theodosiopolis, 181, 552, 655, 658.
Timisoara, 442.
Tinen, 460.
Tiraspol, 204.
Togo, 163.
Toledo, 13, 20.
Toledo, Archdiocese of, 671, 680.
Tolosa, 84.
Toowoomba, 463, 468.
Torna, 80, 126, 203, 332, 336, 517.
Toronto, 24.
Traianopolis, 645.
Transylvania, 86, 334.
Trebennate, 96.
Trent, 576, 613, 677.
Trier, 525, 531, 561, 679.

Translated by churchlatin.ai, a product of Boyne Archives

Trichinopolis, 338.
Trident, 127, 461, 464, 471, 616.
Trisipa, 462.
Tsinanfu, 319, 463, 653.
Tsining, 115, 194, 461, 552.
Tuden, 96.
Tütz, 517.
Turone, 614.
Turrita, 351, 461, 618, 630.
Tuticorin, 339.
Ubanghi-Chari, 553.
Uberaba, 31, 560, 618.
Uganda, 187, 622.
Utrecht, 334, 516, 631, 678, 680.
Urbevetta, 614.
Urund, 622.
Uzale, 687.

[*Latin ed. p. 810*]

Index of names of dioceses, vicarages, etc. 810 T Vaden., 687. Valentien., 202. Vanhsien, 685. Varmien., 88. Varsavien., 88, 185, 332, 559, 576. Vasten., 618, 630. Vatarben., 350, 463. Vazaritan., 151, 462. Veglen., 124. Veneten., 124, 193, 323, 463, 565. Venetiarum, 151, 194, 320, 463. Ventimilien., 485. Venusin., 23, 461. Verbian., 350, 463. Vercellen., 89, 128, 464. Veronen., 124. Verdunen., 516. Versalien., 205, 513. Vesprimien. 676. Vestan., 618, 630. Victoriae Nyanzen., 622. Victorien., 161, 461. Victorien, in the island of Vancouver, 320. Viennen., 91, 116, 160, 336, 462, 478, 516, 607, 680. Westmonasterien., 81, 88, 176, 336, 611, 647, 678. Wheeling, 612. Wonsan (de), 181. Wratislaviem, 26, 92, 161, 205, 207, 517, 523-525, 531, 534, 616, 665. Vilkavisken., 612. Vilnen., 90. Viterbiem et Tuscanien., 571. Vizagapatamen., 148. Vladislavien., 193, 462. Volaterran., 125, 335. de Volta inferiore, 163. Y. W Washingtonern, 153. Warmien., 524, 615. Wayne-Castren., 336, 678. de Wuhu, 589. de Yenki, 162, 181. Yucatán, 616. Yukiang, 115, 194, 461. Yungnien, 655. Z. Zagabrien., 515, 517. Zamoren., 115, 462. Zanzibarien, 656. Zattaren., 151, 462. Zerten., 687. Zuritan., 688. III. - INDEX NOMINUM RELIGIONUM: "Handmaids of the Most Sacred Heart of Jesus, under the patronage of Saint Joseph," 202. "Helpers of the Souls in Purgatory," 560. B. "Benedictine Sisters of the Providence," 611. C. "Regular Canonesses of Saint Augustine," 440. "Discalced Carmelites," 27, 123, 163, 183, 184, 201, 321, 473, 477. "Discalced Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ," 513. "Congregation of Monte Cassino, Order of Saint Benedict," 599. "Of England, Order of

Translated by churchlatin.ai, a product of Boyne Archives

Saint Benedict," 547, 548, 772. "Beuron, Order of Saint Benedict," 100. "Of Camaldoli, Order of Saint Benedict," 676. "Of Monte Cassino, Order of Saint Benedict," 188, 151, 350, 560, 611. "Of Monte Cassino, Order of Saint Benedict, of the Primitive Observance, or of Subiaco," 591. "Of France, Order of Saint Benedict," 177. "Of Maredsolana, Order of Saint Benedict," 611. "Of Ottilian, Order of Saint Benedict," 162, 181. "Of Solesmes, Order of Saint Benedict," 101. "Of the Missions, Order of Saint Benedict," 115, 148, 194, 331, 564, 566. "Of the Basilian Monks," 194. "Of the Oblates of the Immaculate Virgin Mary," 685, 687. "Of the Priests of the Most Holy Sacrament," 332. "Of the Holy Hearts of Jesus and Mary, commonly of Picpus," 652. "Of the Most Holy Redeemer," 95, 193, 346, 350, 628. "Of the Sacred Stigmata of Our Lord Jesus Christ," 658. "Congregation of the Religious of Christian Doctrine," 203.

[*Latin ed. p. 811*]

— of the Most Blessed Virgin of Charity of Orphans or the Faithful Virgin, 332. Of the Eremites of Saint Augustine, Order, 310. Of the Eremites of Saint Augustine, 162, 645. Slaves of the Heart of Jesus, 611. Index of Names of Religious Orders, 811. Franciscan Missionaries of Mary the Virgin, 346. Missionaries of the Immaculate Conception of the Mother of God, 561. Missionaries of the Immaculate Conception of Lourdes, 124. Congregation of Missionaries of the Immaculate Heart of the Blessed Virgin Mary, 551. Pious Salesian Society of Saint John Bosco, 645. Monks of the Mechitarist Order, 194. Daughters of the Divine Savior, 160. — of Mercy and the Cross, 161. Daughters of the Cross, or Sisters of Saint Andrew, 123, 513. — of Mary Help of Christians, 165, 166, 195, 201, 313, 315. Daughters of the Holy Virgin of Retreat, 124. Franciscan Sisters of the Holy Family, 561. Franciscan Missionary Sisters of Mary Help of Christians, 561. Brothers of Charity, 515. — of Christian Schools, 203, 331. Institute of Brothers of the Holy Family, 161. Institute of the Daughters of the Immaculate Conception for Young Domestic Servants, 513. — of the Sisters of the Poor, 331. — of the Dorothean Sisters, 575. Pious Mistresses, 311, 773. Missionaries of Africa, 29, 151, 157, 187, 194, 622, 624, 671, 687. Order of Saint Basil the Great, 320. — of Saint Benedict (see also Congregation), 24, 100, 331, 458, 514, 548, 591, 676. Order of the Blessed Virgin Mary of Mercy, 332. — of the Eremites of Saint Augustine (see Eremites). Order of the Friars Minor, 29, 119, 122, 151, 162, 175, 319, 514, 560, 595, 653, 676, 773. — of the Capuchin Friars Minor, 123, 485, 488, 560, 611. — of the Conventual Friars Minor, 95, 202, 486, 592, 630, 772. — of the Friars Preachers, 99, 569, 582, 630. Ursuline Sisters of Somasca, 514. White Fathers, see Missionaries of Africa, 622. Little Sisters of the Holy Family, 561. — Dominican Sisters, Nurses of the Poor, 560. Pious Society of Saint Francis Xavier for Missions, 514, 657. 165, 193, 195, 201, 314. Pious Society of Missions, commonly known as "Pallotines," 586. Little Sisters of the Holy Family, 124. Little Brothers of Mary, 331. Poor

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Schoolwomen of the Third Order of Saint Francis of Assisi, 561. — Sisters of Nazareth, 611. Prémontrès, 591. Presbyters of the Society of Mary, 320. Priests of Mercy, 645. Religious Bernardine Sisters of Esquermes, 332. — of the Company of Saint Teresa of Jesus, 612. — of the Most Holy Sacrament of Valence, 202. — of Saint Andrew, 124. — Tertiary Franciscan Elizabethans, 515. Sacramentine Sisters of Mary Help of Christians, 645. Of Christian Schools, 331. Of the Piarists, 164. Servants of the Poor of the "Boccone del Povero," 514. Servants of Charity, 160. — of Mary, 202. Sisters of Mercy, 203. Society of Jesus, 95, 136, 141, 162, 184, 201, 330, 350, 440, 477, 481, 505, 513, 580, 589, 678, 687, 773. Society of Mary, commonly known as the Marists, 513. Society (or Seminary) of Paris for Missions,

[*Latin ed. p. 812*]

812 Index of names of religious orders, both men and women, abroad: 162, 320, 555, 685. Society of Missionaries of Saint Joseph, commonly known as the Mill Hill Fathers, 466. — of the Guardian Angels, 161. — of Charity, 513. — of Charity and Christian Instruction of Jevers, 513. — of Charity, of Mount Saint Angelo, 203. — of Saint Christina, 332. — of the Cross, 203. — of the Most Holy Hearts of Jesus and Mary (Chigwell), 676. — of Christian Doctrine, 561, 611. — of the Society of the Infant Jesus, 124, 645. — of the Holy Family of the Sacred Heart, 160. — of the Holy Family of Ville France, 676. — of Saint Philip Neri, 161. — of Saint John of God, 161. — of Saint Joseph of the Apparition, 645. — of Saint Joseph of Corandolet, 612. — of the Immaculate Conception, 514. — of Saint Mary, 611. — of Mercy, or of Saint Charles, 161. — of Mercy of Victoria and Tasmania, 202. — of Our Lord, 515. — of the Divine Providence of Portieux, 161, 203, 515. — of the Most Holy Sacrament, 161. Priests of Saint Francis de Sales, 313, 315, 466. — for Foreign Missions of Maryknoll, 587. Sodalitium of Priests of Saint Sulpitius, 769. — of the Divine Word (de Steyl), 115, 162. Sisters of the Holy Family of Deliverance, 161. — of the Good Savior, 161. — Franciscan Sisters of Our Lady of the Temple, 160. — of Christian Retreat, 561. Sisters of Christian Instruction, 561. — of Saint Francis and of the Most Blessed Virgin Mary of Puebla, 561. — of Becessu Veneten, 565. — of Saint Anne of the Providence, 563. Sisters of Mary, Most Holy Consoler, 561. — of Saint Anne of the Providence, 202, 331, 562. — of Saint Joseph, 561. — of the Holy Family, 514, 561. Compassionate Sisters, Servants of Mary, 160. — Crucifixes, adorers of the Sacraments of the Most Holy Eucharist, 513. — of the Angels, 332. — Dominican of New South Wales, 160. — Dominican of Saint Catherine de' Ricci, 160. — Franciscan of Saint Joseph, 160. — Oblates of the Most Holy Redeemer, 514. — Hospitallers of the Sacred Heart of Jesus, 515. — Reparators of the Sacred Heart of Jesus, 161, 645. — Servants of Mary, Ministers to the Sick, 332. — Tertiary Dominicans of Saint Catherine of Siena, 161. — Tertiary Dominicans of Saint Catherine de' Ricci, 611. — Tertiary Franciscans of the Immaculate Conception, 611. — Tertiary

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Franciscans of the Nativity of Our Lady, 514. — Tertiary Franciscans of the Holy Family, 515. — Tertiary Franciscans of the Sacred Heart of Jesus, 514. — Tertiary Franciscans of Saint Joseph, 612. Regular Tertiary Order of Saint Francis of Assisi, 160. — of Saint Dominic, 570, 657. Tertiary Dominicans of Our Lady of the Sacred Heart, 561. Ursulines, 514. Visitation Order of the Most Blessed Virgin Mary of Somascha, 331, 479, 601, 605.

[*Latin ed. p. 813*]

IV. INDEX OF ANALYTICAL SUBJECTS:

Abbey, new foundation: at Neuburg, 101; Oosterholti, 103, 177; Colwich, 547. – The legal status of monks is regulated, 178. Absolution from reserved matters, by the indulgence of the Bulla Cruciatae, 16 ff.; by the Jubilee, 10. Abstinence and fasting, indulgence from the Bulla Cruciatae, 19; concerning the poor, 20; for religious, 20; outside of designated places, 14. – Dispensation due to the devotion of the faithful, 170. Academies, colleges, and other Catholic institutions for ecclesiastical purposes, in the Italian Concordat, 292. Access to the Vatican City, 212. – To the Apostolic Palace Museums and Libraries, 218. The capacity to acquire property is recognized for ecclesiastical persons in Italy, 288. The Acts of the Apostolic See exclusively refer to the decrees of the Sacred Congregations, 570. The Catholic Action: origin and growth, 664 ff.; nature, 665; functions and duties, 665; in economic matters, 665; in civil matters, 666 ff.; subordination to the Hierarchy, 667; solemnly declared to be separate from politics, 665, 767; to be promoted everywhere, 664, 721; concerning schools, 754; how it can benefit from concord and spiritual exercises, 667, 701 ff.; in Italy, 114, 293, 767; Spanish convention, 664; in the Eastern Church, 712 ff. Action Française, a sect of heresy, again; better elements are drawn back, 619. Acts of a valid marriage, 357. – Civil effects, concerning those mentioned in canon 1099, § 1, regarding public decency, 170; from now on, forbidden for Catholics in Italy, 304. – Legal matters concerning ecclesiastical persons, how they are regulated in Italy, 287. Administration of the basilicas of Loreto, Assisi, and Padua, 285. – Basilica and monastery walls, 216. St. Paul's outside the Walls – ecclesiastical goods in Italy, 288 ff., 384; vacant benefices, 392. – Malefactors, ecclesiastical benefices, 285. – The Most Holy Eucharist, precautions, 632. Notes, on the margin of marriage records, regarding civil effects, 358. Advocates in the Roman Rota, added after the Concordat, 774. Egypt, Apostolic Delegation, jurisdiction extended, 651. Aerial vehicles, to the Vatican City, 212. Age for marriage in Italy, 364. Affinity and crime, impediment: dispensation by the indulgence of the Bulla Cruciatae, 17 ff. Agnes (B.), sister of St. Clare, 134. Alacoque (B.), Blessed Mother, 603, 605; feast extended to the entire Church, 606; Office, 603, and Mass, 604; eulogy in the martyrology, 605. "Family allowances," 501. Votive altar of the Jubilee in the church of the Holy Apostles and St. Charles in Rome, 764 ff. Altars with

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sacred furnishings, especially where the Most Holy Eucharist is reserved, 638, 642. Use of a portable altar, for priests in Latin America, 556. Catholic students in the schools of the City of Rome, 449. – Concerning the burial of students in the apostolic colleges, p. 310. Latin America, indulgences and privileges confirmed for a decade, 554. Rectors of parishes and missions of the Greek-Ruthenian rite, 155. England, Scotland, and Ireland, granted religious freedom a century ago, 683, 717. English martyrs, removable, 464, 718. Annual subsistence, for Greek-Ruthenian bishops, 154. The Jubilee sacerdotal year of Pope Pius XI is indicated, 6 ff., 457, 618 ff., 684; 707 ff. (in letters, encyclical), 764 ff.

[*Latin ed. p. 814*]

814 Index of Matters: Ansgar (n.), a century prior, dispatched to Sweden to preach the Gospel, 683, 715. Substitute Prelate of the Holy See in the Vatican City: his spiritual rights, 309. Apostasy from the faith, as a cause for separation of spouses, 361. The Apostolate, 88. The apostolate of Cyril and Methodius, 136; of the laity, see "Catholic Action." An Apostle, the qualities required of him: 694c. Water to be conducted to the Vatican City, 212. The faculty to bless baptismal water in certain places in Latin America, 555. The diocesan archive or strongbox, 390. New archdioceses: Constantinople, Trent. Armaments, 549; Assumption, 688. Archbishops and Bishops, freely named in Italy by the Holy See, 282. Administrative archive in the dioceses of Italy, 387. Meeting of Armenian Bishops held last year in Rome, 549, 712. Arrest of a cleric or religious in Italy, 278. Guido of Arretinum, father of the sacred monastic order, 36. The sacred arts, as the noblest servants of divine worship, 35. Articles 130, 131, and 132 of the Civil Code, to be read to those about to marry, 356. Whether articles of argument are to be communicated by the judge to the parties, 170. The study of the arts, under the jurisdiction of the Holy See, 217. Cautions to be observed in the Holy Eucharist, 632. Assistance for marriages can be delegated to missionary priests in Latin America, 555. Religious assistance in Rumehen, 449. "Association Chrétienne des Patrons du Nord," 502. Catholic professional associations, to be preferred to trade unions, 502s. Trade unions, to be established according to Catholic doctrine on faith and morals, 496. Associations of the faithful of the Greek-Ruthenian rite, 158. Religious associations, moral persons in Italy, 286, effects 387s. "Associations syndicales," 494, 496. Immunity of asylums, in Italy, 279. The Augustinian Fathers undertake the spiritual care of the Vatican City State, 310. Aurelian festivities, or secular celebrations of Saint Anthony of Arcensis, 596, 683, 716. Austria, in a concordat with Prussia, 533. Auxiliary Bishops in Prussia, 525. Baida, a rugged region near Palermo, 120. Baptism of adults, in Latin America, 555. Baptism received in a different rite, 159. How to assess baptism received in the Russian schism, 609. Barberina, a villa near Castri Gandulphi, 311. The patriarchal basilica of Saint Francis of Assisi, ceded to the Holy See, 285. The patriarchal

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basilica of Saint Anthony of Padua, ceded to the Holy See, 285. The Vatican basilica, exempt from Italian police jurisdiction, 211. Patriarchal basilicas in Rome, according to the Italian concordat, 215. Smaller basilicas in dioceses: Buscodu-, cen., 662; Carolinopolitan, 651; Fesulan, 587; Larenian, 147; Lavantian, 582; Milwaukeean, 592; Moguntian, 591; Roman, 764; Sagien, 545; Saint James of Chile, 551; Taurinian, 182. Newly beatified, 684: Bosco, 165, 195, 313; Cosmas of Carboniano, 197, 325, 482; De la Colombière, 323, 477, 505; Francis of Camporubeo, 326, 485, 507; Redi, 163, 321, 473. Eucharistic blessing in communion for many sick people, 43. Benedict (n.), 188ss., 192. Ecclesiastical benefices, how to provide for them in Italy, 283. Vacancy of benefices in Italy, regarding administration, 385s., 391. Confirmation of benefices by an indult of the Bull of Cruciata, 18. The right of competence in Italy, 278. Bichier des Ages (Venice), J.E., 123. Two hundred parts (2%) for the administration of goods and for diocesan works, in Italy, 398. Blenorrhea, or venereal disease, 490. Ecclesiastical benefices in Italy pass to ecclesiastical authority, 385. Ecclesiastical goods, regarding administration, in Rumehen, 447, 450. Temporary goods of Greek-Ruthenian churches in America, 153. Alienation of ecclesiastical goods, in a single instance, 574. Scholarship, 347. Braunsberg Academy, 530. Prussia, agreement with the Apostolic See, 521, 711. Bosco (B.) I., 195, 684, 700, 718s. Bull of Cruciata, for Spain; origin and vicissitudes, 12s.; prorogations, 13; definitive renewal, 14s.

[*Latin ed. p. 815*]

Index rerum analyticus 815 — In Borussia, per la stessa Costituzione dello Stato, si ha il diritto di istituire liberamente l'insegnamento della religione, 541. C. öafasso (B.), los. et B. Ioannes Bosco, 700. Cause sulla nullità del matrimonio p. 78 ss.; Cause dei Servi di Dio, vedi Beati, o in competenza in Italia, 290, 316, 511 s. Cautio sui beni o vacanze dei benefici, 385, — sulla separazione personale dei coniugi, riservate ai giudici civili in Italia, 291. Cecoslovacchia, eredità s. Weneeslai, 129 ss. Indulto per i sacerdoti di celebrare in nave, Cancelleria Apostolica (edificio), 217. L'arte del canto da parte dei maestri di coro capitolari, 37. Canonici in Rumehen, da dove sono sostenuti, 446. Il canto unito alla sinfonia è considerato la musica più perfetta, 39. Non — il canto gregoriano e la musica sacra restaurati da Pio X, 35; da imparare dagli studenti del sacro, 36; ristampato nell'edizione Vaticana, 38. Cappelle musicali, da istituire, 38. Cappellani militari in Italia, 280. Cappellania laicale quotidiana in caso, 116. Capitoli cattedrali, per quanto riguarda i titoli di reddito da depositare in Curia in Italia, 390. Capitoli canonici nel Concordato Rumenico, 445. Capitolo cattedrale, eretto ad Aquisgrana, — Berolini, Warmiae, 524. Religioso dell'abbazia o della prelatura, per quanto riguarda le preghiere per il Re e il popolo, 509. — S. M. ad Martyres (Pantheon), 281. Santuario di Gaprimontense di B. M. V., 183 ss. Cardinali in Italia, con quali onori pubblici sono

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influenzati; i residenti in Urbe sono considerati Cittadini Vaticani, 219. — Nuovamente creati, Schuster, 497; Cerejeira, Pacelli, Lavitrano, Minoretti, Mae Rory, Verdier, 681 ss. Carità reciproca tra Padre e figli, 6, 690; effetto genuino, 695. Carolus (S.) Borromaeus, sull'uso e la pratica degli esercizi spirituali, p. 697; casa per il bene o l'ascetismo, 697. « Cartel InUrsyndacal », 501. La nascita dell'Archicoenobio di Casinensis, nel XIV secolo, viene celebrata, 188 s., 192 s., 714 s. Curia pontificia a Castri Gandulphorum, 311. Le catacombe in Italia sono sotto la Sede Apostolica, 289. Cathedraticum per l'Episcopo greco ruteno, 154. Università di studi Cattolica: Mediolani, 110 ss.; Pekini, 600, I Cattolici in Italia sono erroneamente considerati inadatti alle scienze, 299. Elenco dei nomi per ciascuno. 391, 393. Americae Latinae, 556. Censura nominativa di persone, se devono essere assolte per effetto del Giubileo, 10. Monastero di Chiemense, 25. L'ufficio corale, soprattutto nelle cattedrali e nelle chiese collegiate, 37. La catechesi cristiana in Italia, fondamento e corona dell'istituzione pubblica, 291. La cattedrale di Christo Begi da dedicare a Spediensis, 145. Cittadini italici, quando diventano cittadini vaticani, 213. — Vaticani, chi sono, 213 s. Sono considerati i Cardinali in Urbe, 219. La cittadinanza italiana, per quanto riguarda i benefici in Italia, e anche la conoscenza della lingua italiana, è richiesta, 284. — nel concordato romanico per l'Episcopato, 443: per i benefici, 445. — per quanto riguarda la scelta degli Ordinari, in Borussia, 528. — Vaticana, 109, 305; come è libera dall'autorità italiana, 211; come territorio neutrale e inviolabile, 220; amministrazione religiosa, 309 ss. Clero Indigeno, istituzione, 342 s., 345 ss., 347, 553. — la santificazione, come fine del Giubileo sacerdotale del Beatissimo Padre, 5, 690 s. Offese dette al clero, 305. Clerici, non devono dare il nome a società comunemente chiamate « Rotary Clubs », p. 42; a società politiche in Italia, 293. Il clero cattolico dipende unicamente dagli Ordinari in Rumehen, 444. — Palatino in Italia, 287. Coadiutori nelle parrocchie, per ragione della lingua, 284. Codex iuris can.: sono autenticamente dichiarati can. 349, 1078, 1245, 1761, 1971, p. 170; can. 573, 1099, 1166, 1221, 1532, p. 310. Codice civile, legge sugli effetti del matrimonio da denunciare agli sposi, 356. Codificazione del diritto orientale, 669. Coeducazione dei sessi, 748 ss. Coabitazione che induce pubblica onestà, 170. Collazioni su questioni morali e liturgiche, 157. Raccolte ecclesiastiche anche alle porte, 277.

[*Latin ed. p. 816*]

816 Index of analytical matters: Collection of prayers and pious works granting indulgences — among priests of a different rite, 158. Collection of documents from 1899-1928, of public legal standing, 200. Congregations for Missions are exempt from the law concerning the conversion of property in Italy, 285. Annual confession and Communion: time, for the faithful of Latin America, 556. Colleges of Lombardy, buildings, 217; Russian, p. 217. See Seminaries. College of Nepomucene in the City, 136. Mixed associa-

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tions, for the support of works and the establishment of trades, 497.

Confraternities in Italy, 287.

Hidden consanguinity, 18.

Fragments of consecrated hosts, lest they perish, industry, 635.

National consensus, for Pontifical Missionary Works, 344.

National Councils, of the Work of Saint Peter, 344.

Supreme Council, of Pontifical Missionary Works, established, 344.

Expenses for travel to the Vatican, 212.

Council of Bishops, for the administration of sacred goods in Romania, 446.

Administrative council of the Pontifical Work, 347.

General council of the Work of Saint Peter, 348.

Consortium of trade unions, 502.

Civil constitution of the clergy in France, 565.

The Holy See does not participate in discussions concerning temporal matters, 280.

General Commissary of the Bull of the Cross, 13 s.

Validation or healing in the root of marriage, in Italy, 359 ss.

Validation of benefits, even concerning fruits received in good faith, by virtue of the Indult of the Bull of the Cross, 18 s.

Agreement on economic matters (Financial Agreements) between the Holy See and Italy, 273.

Agreement concluded with Spain, 12 ss.

Agreements between the Holy See and Italy, p. 105, 209 ss. (cf. Index of documents, p. 786 ss.); those which are subject to discussion, 297, before they are ratified by the Most Reverend; those which are expended, 298 ss.; they are gratefully remembered, 682, 767.

Cf. Holy Communion, precautions in distributing, p. 624 sq.; to the sick, during the last three days before Easter, 636; for many sick people: the rite to be observed, 43; for children, 640.

Mutual exchange of goods, the primary law of charity, 6.

Religious communities, for the restoration of sacred liturgy and music, 40.

Composition by virtue of the Indult of the Bull of the Cross, 18 s.

Concordat in Italy, 105, 209, 767; in this sense, perpetual, 305 (see Agreements); concerning marriage, 351 ss., 361 ss.

Concordat with Prussia, p. 521, why it does not touch the question of free schools, 537.

Concordat with Lusitania, 337.

Concordat with Romania, 441.

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Freedom or security of the Conclave, 219.

Social harmony to be promoted, 497, 667.

Gathering of the faithful of only one parish, for the purpose of abstinence, 170.

Condemnation of a cleric or religious in Italy, 278 s.

Condonation, or healing, of the acquisition of goods formerly belonging to the Church, in Italy, 285.

Confessors, concerning the use of the faculty for granting absolution, by virtue of the Jubilee, 9, 10.

Confession and Communion, if to be obtained, 15 of the present Concordat, for the plenary Jubilee.

Eucharistic Congress, Chilean, Seronopoli, 22; Cassinensis, 190.

Congress on Catholic Action, Hispanic, 664.

Congress on Eastern affairs, Prague, 598.

Missionary Congress, Vienna, 60.

Marian Congress, Hispalen., 625.

Congress held in Rome for the promotion of sacred music, 36.

Conversion of property, concerning pontifical entities in Italy, 285.

Feast of the Most Sacred Heart, increased, 606.

"Corta d'appello," in Italy, concerning marriages, 362.

Indulgence, Blessed, 482; celebrated, 718.

St. Gosmas (B.), martyr, declared, a lucran.

Daily celebration of the Mass in a proven case, 118.

Cf. Daily.

[*Latin ed. p. 817*]

Index of Analytical Matters: Impediment to marriage: dispensation granted by the Indult of the Cruciata Bull, 18 s. — due to adultery, Kosso, 78. "Cross and plow," 189. Cults of the "tolerated," in the sense that they may also be called "admitted," 301. — To be offered to the Most Sacred Heart of Jesus, 505; the Blessed Paul de la Colombière, 480. — Eucharistic, increased in our time, 639. — An ancient practice, proven by Blessed Irmengard!, 26. The diocesan curia will receive all nominal income titles from benefices in Italy, 390. — Regarding the custody of beneficed goods, 390. — Episcopal, pertaining to a diocese united with three others, 145. Diplomatic agents of the Holy See, 215. Apostolic Datary (building), 217. Dean of legates at the court of the King of Italy, Apostolic Nuncio, 215. Tithe, the amount in restitution granted by the Indult of the Cruciata Bull, 19. Declaration of the civil effects of marriage, according to Italian law, 290. Lack of consent in marriage, Kosso, 86. Defense of the status, granted to ecclesiastical persons, 276. Joanna Delanoue, declared to possess heroic

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virtues, 502. Claudius de la Colombière, to be venerated as Blessed, 505, 718. Crimes committed in the Vatican City, when to be punished by the Italian government, 219. Cases of dementia in marriage, 79. Demonstrative and exhaustive, the concept of burden, when it is said, 118. The religious services and burial, prohibited during a certain time, granted by the Indult of the Cruciata Bull, 16. Freedom of teaching in Rumehen, 444. Documents regarding beneficed goods required from the civil authority in Italy, 386. Document of identity in a case concerning a valid marriage, 491. Dogma and liturgy are intimately connected, 33. "Lord, I am not worthy," to be said once during communion for multiple sick persons, 43. Houses of spiritual exercises: origin, 697; fruits, 698; those at the churches of St. John and Paul in Rome, 217. — General houses or procuratorial houses in Italy, 286. — Parochial houses in Italy, 713. — Religious houses in Italy are legal persons, 286. Endowment of dioceses, 525, and of ecclesiastical benefices in Prussia, 533. "Two percent" for the administration of goods and for diocesan works, 398. St. Apollinaris, 281. Catholic journals (commonly called "Stampa cattolica," "Ecclesia," "Elica"), p. 768. Pontifical Dicasteries (seats of magistracies, 727; future ones), 217. Dignities of the Church and of the Vatican Curia, from which certain rights regarding the institution of youth are derived, 729 ss., 750; they protect the rights of the family concerning the same matter, 732 ss.; they are not at all inimical to the State, 741, or to doctrine, 743 s. In the metropolitan chapters and cathedrals of Prussia, when reserved for the Holy See, 527 s. Diocesan circumscription, renewed in Russia, 522; in Rumehen, 441; in the United States, 337.

[*Latin ed. p. 818*]

8!8 Analytical Index of the Catholic Church, concerning the ability to acquire and possess property, in Romania, 453, 455. — Public, open to worship, legal entities, are found in Italy, 286. — Urban, dedicated to Saint Apollinaris, is elevated to the rank of deaconry, 308. — Legal entity, 114. Ecclesiastical persons among the military in Italy, 280. — Men, concerning civil duties in Italy, 277. — Or religious, in cases of civil offenses, how to proceed in Italy, 278. Establishment of ecclesiastical institutions in Italy, 292. Decrees of Bishops are freely (and even by the treasury) affixed or published in Italy, 276. Education or instruction of youth, the right of the Church, 297, 302, 726 ss., concerning this, see the encyclical letters, 723 ss. (see synopsis or outline there in the margin). — Civic, how it is to be preserved for civil society or the State, 740. — Sexual and mixed (coeducation) are shown to be harmful, 747. Civil effects, of the ecclesiastical marriage in Italy, 290. — Of the nomination to benefices, 284. Alms for Indulgences, from the Bull Cruciata, 14, for compositions, 18 s., disbursement, 12. — Concerning obtaining a Jubilee, 8. Bishops are not prohibited from using the sign of the cross alone in sacred blessings, since a specific formula is not prescribed in the liturgical books, 170. — Freely converse with the clergy

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and the people, in Italy, 276. — Greek-Ruthenian rite, 152. — Concerning their own spiritual exercises and those of others, 699. Establishment of new legal entities or ecclesiastical foundations in Italy, 289. The Sacrament of the Eucharist; concerning precautions in preparing, preserving, and distributing it, 631. Eucharistic gatherings, are recommended, 639; Monte Cassino, 190; La Serena, 22. Explanation of the Gospel, on feast days, 157. Examination of newly ordained priests, 156. — Status, in Italy, 291. Exemption from Italian taxes is recognized for stipends and honoraria emanating from the Apostolic See, 218. Cf. Taxes. "Exequatur," is abolished in Italy, 284. Spiritual exercises: concerning these, see the encyclical letters p. 689 ss. (see synopsis or outline in the margin); in the Vatican buildings, 698 s.; in Congresses of Bishops, 699; prescriptions of the Code, 700. Explanation of the Gospel, or of Christian doctrine, on Sundays, 157. Expropriation for public utility cannot be carried out concerning certain buildings under the protection of the Holy See, 217. Extradition of criminals from the Vatican City to the Italian Government, 219. Faculty of departure (commonly passports), concerning legates from and to the Holy See, 218. — Theological-Catholic, concerning predecessors who were unworthy of their office, in Prussia, 534. False denunciation of the crime of solicitation; concerning absolution from the indulgence of the Bull Cruciata, 17. Family or domestic society, concerning the education of children, 726 ss., 749; in relation to the Church, 732 ss.; in relation to the State, 733 s. Feast and fast for the Ruthenians in North America, 158. Feast days, in Italy, 279. Feast of Saint Wenceslaus the Martyr, in Latin, 132. — Of the Sacred Heart, amplified, 44, 114. — Of Saint Margaret of Alacoque, extended, 606. Faithful, how they should participate in sacred ceremonies, 40. — Greek-Ruthenians, concerning the fulfillment of religious duties, 157 s. Purpose, or goal, of promoting worship and religion, how it is considered in Italy, 288. "Fond général catholique," in Romania, 447. Formulary of marriage, 352, 370 ss., concerning ecclesiastical goods, 399 ss. St. Peter's Square (Piazza S. Pietro), what authority the Italian state can have there, 211. Fragments of the Eucharist must be diligently collected so that they do not perish, 638. Francis of Picciano, a lay member of the O.F.M., his life and the introduction to his cause, 119. Francis Jf, Camporubeo, let him be honored among the blessed, 507, 718. Ecclesiastical foundations in Italy, 287. Funds for religion, from provinces already subject to Austria, 287. Celebration of funerals, in a mixed-rite family, 158. — Concerning those requesting and religious students, 573.

[*Latin ed. p. 819*]

Index of analytical matters – concerning certain buildings belonging to the Holy See in the City, 217. Gallia, 596; there, the patron of Saint John Vianney was granted to the clergy long ago, 312. Gnesnen and Posnanien, parts of dioceses in Germany, 523. (with) to be reconciled, 537. Germany, 819. The Gopalganj district is assigned to the Concordat.

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Graeco-Ruthenians in America, a double rite and Ordinary, 152, cf. 320. – how to provide for parishes and missions, 155. Free patronage, examples granted, 84 ff. The Italian government, with regard to the Vatican City – where the priest actually resides, 217. – asylums in buildings of the Holy See, 220. Impediments, also improperly called, are found in can. 1971, § 1, n. 1, p. 171. – matrimonial matters in civil law, 354. Impediment to marriage, 88. The Roman Empire and the universal Church, 299. Improperly called in the Code, 171. Incardination, for priests of the Graeco-Ruthenian rite, 175. The Lateran Agreement safeguards the absolute independence of the priest, 209, 682, 707. Privileges for the West Indies are abolished, canon, 211 s. 557. Indigenous clergy, 342 ff., 553, 595. Indulgence "as often as desired" attached to the Cross, see below. Habitations for clergy near the church, 526, again declared, 510. – Jubilee, extended, 722, 707. The illegitimate use of ecclesiastical habits is restrained in Italy, 288. How the sacred week, during the last three days, is to be observed concerning the Holy Eucharist, 632. The inheritance of Saint Wenceslaus, 133. The Catholic hierarchy is renewed in Romania, 441. Spain, with regard to indulgences granted by the Bull of the Cross, 12 ff., 14 ff. The customary indulgences do not cease during the present Jubilee year, but are increased by new ones, 10. – those granted after 1898 are authentically promulgated, 200. – from the Bull of the Cross, 15 ff. – and the Jubilee, with regard to the faithful of Latin America, 557. – for Russians, 644. The Italian diocese of Ladrensis is to be established, 281. Janiculum (hill), see real estate. Catherine Jarrige, the circumstances of her life and the cause for her introduction, 567. The identity of persons, to be determined in the process concerning the validity of the marriage, 491. The suitability of teachers with regard to religion, in Romania, 450, 453. The faculty of Ordinaries to grant fasts, 170. – in the consecration of a church, 573. – dispensation for indulgences, from the Bull of the Cross (see under Abstinence), 15. – concerning the benefit of the Jubilee of the present year, 8. Saint Ignatius of Loyola, promoter of spiritual exercises, 697; author of writings, 697, method, 703 ff. Real estate located in the northern part of the Janiculum hill, 216. Diplomatic immunity, 215; for clergy in Italy, p. 277. Summary of divine offices, from the Bull of the Cross, 19 ff. The Work for Children, 342, 345. Honorary and equestrian insignia of the Pope in Italy, 292. Pious institutions, in Romania, 449. Religious institute, even in secondary schools in Italy, 291 ff. Cf. Education. – religious in public schools, 449 ff. In Romania, the Institute of Biblical and Oriental Studies, buildings in the City, 217. The Institute of the Immaculate Conception, Milan, 292. – of sacred music, Mechlin, p. 654. Instructions concerning the validity of the marriage, to be added to the rules published on May 7, 1923, p. 493. Relaxation of the time limit of the Bull of the Cross, 16. Interdicts from the indult. Interdict due to mental infirmity, in matrimonial matters, 354, 359. The interruption of the solemn Mass is not permitted, 570. Caution is to be exercised when entering the

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Vatican City, 212.

[*Latin ed. p. 820*]

820 Index rerum analyticus Inventaria bonorum beneficialem etc. in Italia, 388, 392; beneficio vacante, 391. Laicorum apostolus: vide Actio Catholica. Lateran Palace, the Papal Palace, 311; there, the feast of Saint Joan (8th) of Arc is celebrated, 596, 683, 716. Saint John (8th) Nepomucene, 134. Irmengardes, Abbess of the Benedictine Order, of Lateran Palace Church, was beatified there on the fiftieth anniversary, 24. Irregularity: dispensation and indulgence according to the Bull Cruciata, 17. Cathedral of Iceland, 659, 716. Prayers for the King and people of Italy, 328. Italy, in peace with the Holy See, p. 105, with agreements concluded, 123. Last year, a priest was ordained, 707; this year, it was repeated, 707, 772. Laurels in Sacred Theology, in Italy, 292. The Lauretan Alma Domus belongs to the Apostolic See, 285. Legates from foreign countries to the Holy See, even if residing in the territory of Italy, 172, 215; see Immunity; congratulations on the Lateran agreements, 172, 209 ss.; visited with the Most Reverend Archbishop of Augusta, 682, 767, 772. Regarding marriage, rules for sending and receiving Italian-Greek legates, 355. The Universal Jubilee is announced outside the Order, the natural right of the Holy See is recognized in the Italian concordat, 215. For priests, the Jubilee can be acquired multiple times, but not regarding absolution from censures, etc., 10; required conditions, 7 s.; order, method, and repetition of works for the disabled, 8 s.; powers of confessors, 9; purpose or goal, 6, 689; fruits of the Jubilee, 600, 707 s.; how to observe them, 690 s. (see Spiritual Exercises); postponement, 722; Memorial of the Jubilee, the feast of Saint John Vianney, patron of priests, 312; specifically for young people, 724; memorial: spiritual exercises, p. 691 ss. — or the XIV Centenary of Casinense, honored with special graces, 191. Sworn judge: the office does not apply to clerics in Italy, 277, 713. Rights of the stall in Greek-Ruthenian parishes, 156. Juridical necessity of religious marriage for Catholics in Italy, 304, 352. The codification of Eastern canon law is indicated, 669, 712. Ecclesiastical jurisdiction, freely exercised in Italy according to the concordat, 276 s. Oaths to be taken by Bishops in Italy, 283; in Romania, 444. Royal patronage is relinquished in Italy, 530; in Romania, 447; fiscal restrictions in Prussia, 530. Youth to be educated: see Education: to be protected from harmful influences, 756 s. Laity regarding the indulgence of a private oratory, according to the Bull Cruciata, 20. — Russians returning to the Catholic Church, with prudence in admitting them, 609. Legate of Italy to the Apostolic See, 215. Legitimation of children already born, when entering into marriage, 360. — — in Latin America, 556. Italian laws, to be conformed to the statutes in the Concordat, regarding ecclesiastical matters, 286, 293. Pope Leo XIII, the Universal Jubilee announced multiple times, 6. Personal law for citizens of the Vatican, 213. Prescribed cash book

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(Libro di Cassa) for clerics in Italy, 388, 394, 409-437. — inventories, 395. Liber accessus: — for Bishops to the Holy See, 215. — for clergy to the Holy See in Romania, 443. Free faculty to send letters to the Holy See and to receive them from it, 215. Free and public exercise of worship, in Italy, 276. Absolute freedom of conscience and discussion is disapproved, 301. Freedom of the Church and its Head, as the intention of the Jubilee is proposed, 7. — successfully vindicated in Italy, 276, 682, 708 s. — for Ordinaries in Romania, 444. — religious, especially in schools, 538. — of the Holy See, in literary relations with Bishops, clergy, and the faithful of the whole world, 276. Textbooks for religious instruction, in Italy, 291. — prohibited: Nielsen, 489; Michel, 670. Language, with which Bishops and the Holy See issue their edicts for Italy: 276; to be used in the administration of the care of souls, 284; in the task of teaching, 449, 453. Liquidation of credit and debt between the Holy See and Italy, 220, 273 s.

[*Latin ed. p. 821*]

Index of Analytical Matters:

International political matters are not addressed by the Apostolic See, 280. The cultivation of letters should be guided by religion, 754 ff. Liturgy, its name and meaning, 33. — Gregorian chant and sacred music, which should be promoted daily, 33 ff. The ornaments of the liturgy are the arts and sacred music, 35. Liturgical furnishings are publicly displayed in the Vatican buildings to support missions, 629. The liturgical chants have been of great value even in ancient times, 34. If sacred places are to be demolished, what is required according to the Concordat in Italy, 279. The beneficial location of property, according to canon law and the Concordat in Italy, p. 38. The temple and society of Lombards in the City, 763; the Seminary for clerics, 217, 267, 713. Lusitania: agreement with the Holy See regarding the Meliaporensis diocese, 337, 465, 711. Anticipation of events, by Indult from the Bull Cruciata, 16. The Meliaporensis diocese is defined by new boundaries, 337, 465, 711. Messina, new cathedral, 626 ff. Persecution in Mexico has begun to subside, 712. Soldiers of St. Peter (Zouaves), 174. Military service, whether and how it can be performed by clerics in Italy, 277. — It is not to be performed by those in the Vatican curia, even if they reside in Italy, 214. Military privileges are granted by the Concordat, 280. — Regarding religious duties in Romania, 449. The millennial celebration of St. Wenceslaus, 129. A miracle of the Most Holy Sacrament, in Turin, 182. A conventual Mass celebrated by the Bishop himself in a pontifical manner does not exclude prayers for the King and the people, 509. Prayers to be heard at Mass, in a church of a different rite when permitted, 157. Missionary works (three main ones) are better coordinated, 342 ff. Missions, the causes for which are primarily supported by R.R. PPs., 342 ff., 607, 695. The Convent of Vienna, 607. — To the people, 702. The educational mandate of the Church is fully realized, 302, 729 ff., which is healthily exercised, 731

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ff., 750. Independent missions established: in Changtien, 653; in Cuttack, 148; in Hainan, 652; in Queenstown, 385; in Sikkim, 584. Margaret (8th), St. Margaret Mary Alacoque, 323, 477, 601; see Alacoque. The Virgin Mary, the salvation of our race, p. 625 ff. The Ugandan martyrs are commemorated, 187; the English, 707. Masturbation, directly procured, is never permitted, 490. Missionary locations, regarding the feasts of St. Theresa and St. Francis Xavier, 195. "Missionnaires du travail," 503. Impediments of mixed religions and different cults, Ordinaries of the Latin Church cannot dispense for Ruthenians, 556. Modernism, divides history from the doctrine of the faith, 299. The Motu Proprio regarding sacred music, promulgated by Pius X, is confirmed, 34. Immodesty in dress is disapproved, 104. Sacred music for women, Gregorian chant and sacred liturgy, 35, 105; the Mechlinien Institute, 654. Restoration of births by Indult from the Bull Cruciata, 17. Exaggerated nationalism, 756. Naturalism, the plague of our age, 693 ff., 724 ff. — Pedagogical naturalism is refuted, 754 ff., 758 ff. The return of Russians to the Church, Instruction to avoid the substitution of persons, 490. To explore the matter, 609. Neuburg, 101.

[*Latin ed. p. 822*]

Index of matters pertaining to Nobility, granted by the Holy See, p. 293. List of parish priests in Rumehen, 446. Military hospitals in Italy, under the care of the Ordinary, 281. "Ora et labora," the motto of the Benedictine Order (O.S.B.), 189, 715. Private oratory, by dispensation from the Bull of Union, in Notabilis, of a value of 100 pesetas, 19. Notification of marriage for civil purposes in Spain, 20. Prayer for the Russians, with indulgences granted, 643. Ordinaries and Ordinariates, in Rumehen, their support, 446. Ordinary of Castrum in Hungary, 151. Italy, 356 ff., 359. Newly established ecclesiastical benefices in Italy, 356 ff., 359. Regarding the administration of property in Italy, 388. Apostolic Nuncio to the King of Italy, 215, 350, 515, 762. Blessing of marriages, during prohibited times, - Military in Italy: the Archbishop, 280, 319. Religious orders and congregations in Italy, 286; in Rumehen, 448 ff. Solemnity of the Order of Saint Benedict, 599. The diocese of Oregon, now Portland, 649. For the faithful of Latin America, 556. Definitive declaration of marriage, Musical organ of the Church, undergoing examination by the Apostolic Signature in Italy, according to the Concordat, 290, 361, 511. The Oriental Church closely connected with the Apostolic See, 577 ff., 712. Nullity of instrument, 39. Orphanage, etc., in Rumehen, 449. Objections to the promotion to the episcopate in Borussia, 527. General Economus of vacant benefices in Italy, 384. Ecclesiastical offices: regarding the establishment of new ones in Borussia, 525. - and central bodies of the Church in the Italian Concordat, 214. Central office at the Sacred Congregation of Councils, 398, and diocesan office for the administration of ecclesiastical goods, etc., 387. List of churches dedicated to Saint Mary of Trastevere, 216. - Pontifical in Castrum Gandulphorum, 216. - formerly for Converts, 217. -

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of the Holy Office with annexes, 217. Pantheon, the church of Saint Mary of the Martyrs, formerly a diaconia, 308. Precautions to be taken in preparing the Holy Eucharist, 632. Economic parity between the Catholic religion and other cults in Rumehen is established, 445. Office and Mass for the Feast of the Most Sacred Heart of Jesus, 44 ff.; Saint Margaret of Alacoque, 601. The territory of Oltre Giuba is assigned to the vicariate of Mogadiscio, p. 656 ff. Parish priests in Rumehen, from where they are supported, 446. Economic burdens of the Italian Government, regarding the suppression of dioceses or parishes, 282 ff., 284. Oosterholtum, 102. Apostolic works by Jesus Christ, the Worker, 99. Works for spiritual exercises, deplored in the vineyard, 135, 695. - Who governs two parishes, regarding the titularship of each, 321. - Of the Vatican City State, 310. New parishes in Rumehen, 446. - On the borders of Italy, 281. Parochial life, 104. How sacred vessels are to be preserved, 702. Workers - in Italy, how they are appointed, Lord's scarcity of workers, by Saint Peter the Apostle, 109. Opificum secession, 702. - syndicates; cf. Associations. Opposition to a future marriage, in Italy, 355. Works of the Propagation of the Faith, 342 ff., 345; for the jubilee alms; p. 8; - National Director, 342. Greater Week, 638. Paten of metal for Communion, 635, 638. Title and jurisdiction of the Patriarchs of Cilicia of the Armenians, 550, 582. Ecclesiastical property derived from suppressions already carried out, 287. - Of Saint Peter, 109. - Sacred in Rumehen, 447 ff., 451. Patrons of churches in Rumehen, 447.

[*Latin ed. p. 823*]

Index of matters concerning Pax Christi, the highest desire of the Most Holy Father, 705 ff. The poor, concerning the Summary, what must be done regarding the Bull of Indulgence, 20. Peking, the Catholic University of Studies, 600. Pensions should not be increased in this case, 89. – Regarding the third part, in Sicily, it is abolished with the favor of the Government, 284. Pilgrimages to the City, instituted for the Jubilee, 719 ff., 766. Perpetual adoration of the Most Holy Sacrament first introduced in England, 547. The legal person of the Church, 114, 445 and of Churches, 445; the cult of the Fundi, 447; of Religious in Rumehen, 448. – The sacred and inviolable person of the Supreme Pontiff, to be protected from any offense, 213. – Legal personhood is not conferred but recognized by the State for ecclesiastical persons, 304. – Moral: regarding recognition, 214; and regarding the acquisition of goods in Italy, 285 ff. – Ecclesiastical or religious, punished or condemned by legitimate Superiors, 220. The danger of a spouse's perversion, as a cause for separation, 361. Peter (VIII), Work for indigenous clergy, 342 ff.; granted with its own and defined statutes, 345, 347 ff.; origin and growth, 346; purpose, 347. Photographic identification card, required in ecclesiastical cases concerning the status of persons, 491. Piazza Busticucci in the Italian Concordat, 213. The Pious Work of Expiation from Montligeon, 545. Pius X on sacred music, 34 ff. "Placet regium" is abolished in Italy, 284.

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The manner in which penalties for civil offenses in Italy are to be imposed on clerics, 278. Sacred Polyphony, 338 ff. The Pontifical Commission for Russia, to which cases of Russians returning to the Church are referred, 94, 171, 608 ff. – It is highly recommended that the school of sacred music be taught more thoroughly, 40. The institution of the people, to be cared for in the liturgy and sacred music, 40. Religious postulants, regarding ecclesiastical burial, 573. Who completely fulfills the precept of Paschal Communion, even an Eastern rite, by receiving Communion in whatever rite, 158. New Apostolic Prefectures: de Chaoshien, 594; de Fluminis Magdalenae, 141; de K a ying, 586; de Loyang, 657; de Tsining, analytical 823 552; de Yenki, 181; de Yihsien, 658; de Yungnien, 655. John Peter Aloysius Praenestinus, prince of polyphony, 38. President of the Supreme Pontifical Commission for Missionaries, 344. Declaration of the presumed death of a spouse, regarding the civil effects according to the Concordat, 360. Preventive method in education, St. Philip Neri and St. John Bosco, 315. Prior communication to be made to the Government regarding the names of those elected to the Episcopate; in Italy, 282; in Rumehen, 443; in Prussia, p. 527 ff.; also regarding parish care, 283; regarding offices and benefices, 529. The study of prayer should be increased through the Jubilee, 6; the office is prescribed for this purpose, 7. Cf. Spiritual Exercises. Prayers offered for the King and the people in Italy, 280, 328; declared, 509. – For the King and the people of Rumehen, 444. A Latin priest, regarding the jurisdiction received from the Greek-Ruthenian Ordinary, 156. First Communion, the age required, 640. Privileges of the clergy in Italy: competence, 278; exemption from military service, 277; and from public offices, 277 ff.; forum, 278 ff. A personal privilege, granted to priests for the present year of the Jubilee, 10. – It does not depend on the application of the Mass, 168. – Paulinum, 360. Papal procession of the Eucharist in the Forum of St. Peter, 641. Those proceeding processionally to gain the benefits of the Jubilee, regarding visits, 8. Procuration in marriage, 358. Propaganda Fide (building), 217, 713. The propagation of false religion, to be restrained by the Catholic State, 301. Protonotaries, during their office, are declared Capitulars of the Most Holy Martyrs in the City, 281. Religious provinces in Italy are considered legal persons, according to the Concordat, 286. Apostolic Vicar, regarding the granting of dismissal letters, 573. Public services for the Vatican City State, 212. An impediment to public decency does not arise solely from civil marriage, independently of cohabitation, 170; dispensation by indulgence from the Bull of Indulgence, 18. Publication of the Indulgences of the Bull of Indulgence, 14, 20 ff.

[*Latin ed. p. 824*]

824 Index of Topics: Publications regarding marriage in Italy, including those to be performed in civil buildings, 290, 352 ff.; the method for conducting them, 353 ff. — Regarding marriages already completed after

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the Concordat, 362. Public sinners, there are those who precede religious marriage with civil marriage, 352. The publicity of schools, even for religious orders, in Italy, 449. The girl Aurelian, see Joanna (S.) of Archis, 597. Boys and girls, for receiving Communion, 640. The scholastic question, how much religion is involved, 536, 736 ff. — Definitive resolution in Rome, 123, 209, 221, 710. The amount of participation in Italy, is abolished, 288. Daily reception of the Holy Eucharist is again recommended, 640. See Daily. R "Representative Governmental," according to art. 30 of the Italian Concordat, 390. Seeking recollection, 692; examples and invitations of Christ, 695 ff.; then spiritual exercises, 696. — menstruation, 705. The rector of the capitular choir, who should be chosen, 38. Redemption of debts to be made by the State for the endowment of churches in Prussia, 526. Teresa Margaret Redi, let us pray for her, 473, 718. The income of ecclesiastical persons previously suppressed in Italy, 286. The distribution of benefits of the current year in Italy, 385 note. Begpact rights in Italy are abolished, 284. The Regium patronage right is abolished in Italy, 284, 287; Decree, idem, 284. The restoration of the Kingdom of Christ and peace, 7, 710. Registry of benefits, 389, 395, 410, 437. The Kingdom of Italy, under the Savoy dynasties, and with Rome as the capital, is recognized by the Holy See, 221. The condition of the Catholic cause, 134. The Catholic, apostolic, and Roman religion is the only religion of the State in Italy, 210, 301. — It is freely recognized in Romania, 441; in Prussia, 522. Religious institutions in schools, which are desired, 752 ff. Religious orders, within the territory of the Vatican City State, 211. — In Italy, with regard to legal personality, 114. — All, regarding benefiting from the Jubilee, 8 ff. Report every five years on the status of the Greek-Ruthenian ordinariate, 154. The case is settled, no restitution is granted, 81. Reservation of sins; the power to absolve in the Jubilee, 10. — Of any jurisdiction and action, in the dismissal, acceptance of benefits from the State in Italy, 387. Retroactivity of the Concordat regarding sentences in matrimonial matters, 512; also regarding the prohibition of art. V, p. 304. The Greek rite, in Romania, 435. Roguet P. R.: the meaning of life and the introduction of the cause, 564. Rome is the capital of the Italian State, 221; the sacred city, 276. — And the suburban dioceses, regarding the granting of benefices, 284. Basilicas to be visited in Rome, for the Jubilee, 7. Romania, agreement with the Apostolic See, 441 ff., 711; delimitation of dioceses, 441. The Matritensis Tribunal, 515. Rotary Clubs, whether it is advisable for priests to join or attend them, 42. Alphabetical rubric, for registers related to economic management, 389. Russia, the most miserable condition, 711 ff.; with regard to the institution of youth, 749 ff. The Russian Saint Teresa of the Infant Jesus, 217, 267, 577 ff. For Russians returning to the Catholic Church, a warning, p. 94 (cf. 171) and instructions from the Pontifical Commission, 608. Congress of Ruthenian Bishops in the City, 712. A priest delegated by the parish priest in the celebration of marriage, 358. Priests should lead a holier life than laymen, 7, 156, 689 ff. Priests —

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with the care of souls, regarding military service in Italy, 277. — Regarding private oratories, by indulgence from the Bulla Cruciata, 20.

[*Latin ed. p. 825*]

Index of Analytical Matters:

Priests excommunicated or censured for civil matters in Italy, 278. Cf. Ecclesiastical. The Supreme Pontificate of the Roman Pontiff, truly, properly, and really restored, 105, 682, 709. Sugar from cane, lest it be mixed with wine for the Masses, 633. The Sacred Congregation for the Propagation of the Faith, concerning indigenous clergy, 347. The Sacred Host for Mass, for the pre-sanctified, how it should be preserved, 636. Sacred oil can be used, by privileges in Latin America, 556. Nullity of Holy Orders, 78 ss. The Sacrament of Confirmation, by priests in Latin America, 555. — It is permissible to receive the Eucharist according to a foreign rite, 158. The Feast of the Most Sacred Heart of Jesus, the solemnity is increased by the octave, 77. Mixing the sacred and the profane in playing the organ is to be avoided, 39. The Greek-Ruthenian rite for priests, 156. Salesians, concerning books used in schools, 303. Cf. Bosco B. John. Healing at the root, of marriage, concerning civil effects, in Italy, 360 s. — concerning acquisitions made through laws repealed in Italy, 285. The Holy See, as an international legal person, 210 (misunderstood 300): it has the rights of empire and property in the Vatican State, 210 ss.; the right of legation, 215; freedom of communication, 276. Schools: the necessity of completing education, 751 ss.; the Church's right to educate children by natural law, 301, 726 ss.; the concordat of Pius XI, concerning Italy, 291, concerning Rumehen, 449 s. concerning Borussia, 540. — mixed, neutral, confessional, 751 ss. — secondary schools in Italy, receive religious instruction, 291. 825. Schools for boys and musical chapels are to be restored to their former glory, 37. Abstinence in spiritual exercises, 702. The Secretariat of State, concerning marriages, civil effects, in Italy, 360 s. To the Secretary General of the Sacred Congregation for the Propagation of the Faith, concerning the work of St. Peter, 343. — Pontifical Work for the Propagation of the Faith, concerning the work of St. Peter, 343 s. — Pontifical Work of St. Peter, concerning the work for the Propagation of the Faith, 343 s. Violation of the secrets of the Holy Office, is excused from the power to grant absolution by the Jubilee, 9. The ministerial secret of priests in Italy, 278. The seat of foreign legates in the City, 217. Seminaries should daily devote time to the study of Gregorian chant and sacred music, 37. — in Italy, 292; in Rumehen, 448. — theological, in Rumehen, support, 446; — in Borussia, 531. The Milanese Seminary of Sts. Peter and Paul, of Ambrose and Charles, for missions to foreign lands, 162. — The Ethiopian Seminary, in the City, 713, is immediately under the Sacred Congregation for the Eastern Church, 310. — The interdiocesan seminary is established in Viterbo, 371. — The Lombard seminary in the City, 713. — for the Greek-Ruthenian clergy, 54. — of St. Anne for the Melchites, 670. — The Russian

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Seminary of St. Theresa of Avila in the City, is established, 578 cf. 217, 713. — St. John Nepomucene in the City, 136, 7Í3. — The new Vatican Seminary in the City, 713. The senatorial dignity, which belongs to bishops in Rumehen, 445. Sentences of nullity of marriage in Italy, how they produce civil effects, 361 s, 511; whether they are revoked, 352. — Status, in Rumehen, 450. — and educational institutions, in Rumehen, concerning property held, 447; their degree, concerning religious instruction, 449. Separation of spouses in Italy, by what authority is it decided, 361. Ecclesiastical burial, concerning those who request it, 573. The Tribunal of Signatures, concerning the execution of sentences regarding the nullity of marriage and dispensations granted after the fact, 290, 361; Instruction, 511 ss. — confessional, concerning the same questions in Germany, 540 s. — paleographic, etc., at the Vatican Library, 292. — apostolic, in religious orders, 573. Simulated consent in marital cases, 80 ss. The growth of the Slavic-Byzantine rite, 579. The Parisian Bibliographical Society, 645. Societies that strive to restore sacred music are to be commended, 40; 654. — for secondary education, directed by ecclesiastical or religious persons, in Italy, 291. ACTA, vol. XXI, n. 16. - 31-12-929. 55

[*Latin ed. p. 826*]

Index rerum analyticus 826: The episcopal see of Socorro is transferred to San Gil, 97. "Sovereignty" and the independence of the Church and the Holy See are recognized in the Italian Concordat, 210, 300. Spectacles: What is permissible for young people, St. Teresa of Jesus Child, as Patroness of Missions, with which liturgical privileges she ought to be honored, 195. Prayers are offered for the Russians, 578, 643. The territory of the Vatican City State is small in extent, 108. The third instance in Latin America is a diocese, 756. Marriages are to be preceded by certain things in Italy, 352. "Sport," 105, 748. The stability of monks is ordered in a certain case, 178. Indulgences of the Sacred City, by virtue of the Bull Cruciata, 15. The Vatican City State, under the supreme authority of the Supreme Pontiff, is recognized by Italy, 221. The United States of America, concerning Greek-Ruthenians who come there, especially priests, 155. Status, concerning the education of youth, 726 ss.; 737 ss.; often abuse of their rights, 736, 749. "Catholic status" in Italy, 303. The legal status of monks of both abbeys is ordered in a certain case, 178. Two parishes are titular (of a saint), 321. Treaties between the Holy See and Italy. The Kingdom is inseparable from the pact, together with the Concordat, 275, 295, 305 ss., 710. Noble and equestrian titles granted by the Holy Fathers are recognized after the year 1870 by virtue of the Concordat, 293. Transition to another rite, 157 ss. The translation of the episcopal see, 97. The tribunals of the Vatican City State, concerning execution within Italian territory, 220. The hundredth part of the three-hundredths, extraordinary taxes in Italy are abolished, 288. Civil protection, 289; ecclesiastical protection in benefices, in Italy, 395

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ss. A house of studies, newly established in the City, 713. Suburban dioceses concerning provisions and ecclesiastical goods to be administered, 289. Substitution of a person in processes concerning ratification, with what precautions it is to be avoided, 490-492. Sweden, moved by the memory of St. Ansgarius, over a thousand years, 683, 715. Summaries, concerning the indulgences of the Bull Cruciata, 14, 20. The superiority of the Church to the State, by reason of its end, 300, 737. A proper supplement is established in Italy, 289. Ugandan martyrs, 187. The union of Catholics, in social matters, to be promoted, 499. The universality of the Church, in fact and in law, precedes 299. The propagation of the faith in Rome, the Catholic University of Milan, 292, 30; the University of Peking, 600. The Gregorian (building), 217. Ecclesiastical universities in Italy, 292. Usurpation of the rights of the State, on the part of the Church, is not permitted, 300. The supreme authority (sovereignty) of the Holy See is recognized, 210, 300. The suppression of ecclesiastical entities in Italy no longer applies, 286. The districts of Sylhet and Cachar are assigned, 180. Syndicates of workers, 494-501. The diocesan synod of Monte Cassino, 190. When the Papal See is vacant, what is to be done by the Italian Government, 219. The vacancy of the episcopal see, in Prussia, 526. The guarantees of peace of the Lateran, 107, 173 ss. Valdocco, the house of Turin of St. John Bosco, 315. The Valley of Colors (Vaucouleurs), the beginning of the glorious journey of St. John Vianney, 59. The Seminary of Missions of Salice preserves the relics of St. John Bosco, 316. Cardinal Van Bossum, G. M., the fiftieth anniversary of his priesthood is celebrated, 627. The Vatican Basilica, 211; it is ennobled by Gregorian chant, 35.

[*Latin ed. p. 827*]

Index of Matters, Vatican City: its beauty and excellence, 109; spiritual rights, 310; boundaries described, 210. Taxes on professions and licenses to practice (permits), 288. Italian taxes: those exempt from them which are sent to the Vatican City and to dependent offices and persons, 218. Vehicles of the Vatican City, 212. Velehraâen, Institute of Saints Cyril and Methodius, 136; Convent, 598. 8., Wenceslaus, see Wenceslaus. Verbal instruments concerning beneficial holdings in Italy, 386 ff., 392. New verse in the doxology: "He who pours forth grace from his heart," 52. Old Bunzlau, Saint Wenceslaus, martyr, 131. Veto, ceases on the part of the State, 533. Vicariate of Antofagasta, erected in a diocese, 138. — City (building), 217. — new: of Anking, 589; of Bukoba, 622; of Kiwu, 687; of Iceland, 659; of Mwanza, 623; of Pengpu, 590; of Sapporo, 519. Military Vicar or Castrensis, of Italy, 280. — Castrensis of Spain, 23. — City, concerning the nomination of the Chapters of the Most Holy Martyrs in the City, 281. Culmore, concerning marriage, 357; in the year of mourning, 356. Villa Cybo, Castle of Gandolfo, 311. Wine for the Mass, precautions for purchasing, 632. Pastoral visit, concerning beneficial holdings, 395. — canonical rites of Greek-

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Ruthenian parishes, 153. — of the Most Holy Sacrament, a new indulgence is granted, 10. Visits to gain the benefits of the present Jubilee year, 8 ff. To King Victor Emmanuel III of Italy, the first telegram from the Vatican City is sent, 307; cf. King of Italy. Voices of children, in chapels, 38. Private vows, change and dispensation, by the Indult of the Bull Cruciata, 17; by the power of the Jubilee, 9. Vicars Forane, concerning beneficial holdings, 390, 396. Vicar Economus, concerning beneficial holdings, 390. — General, of the Vatican City, 310. Duke of Bohemia, the millennium of his martyrdom is celebrated, 129 ff., 133, 598. Certain corrections in volume XX (1929): On page 17, line 11, instead of what is there: 2252 and 2257, read: 2252 and 2254. On page 176, in the necrology, line 3, delete entirely. On page 507, in the title, instead of what is there: Andegaven, read: Ianuen. On page 633, lines 17-16 from the bottom, delete the repeated words: "for the sacrifice of the Mass, only the smallest portion of alcohol."

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